

Complete 1884



THE
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FOR THE
DOMINION OF CANADA.



JANUARY, 1884.

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
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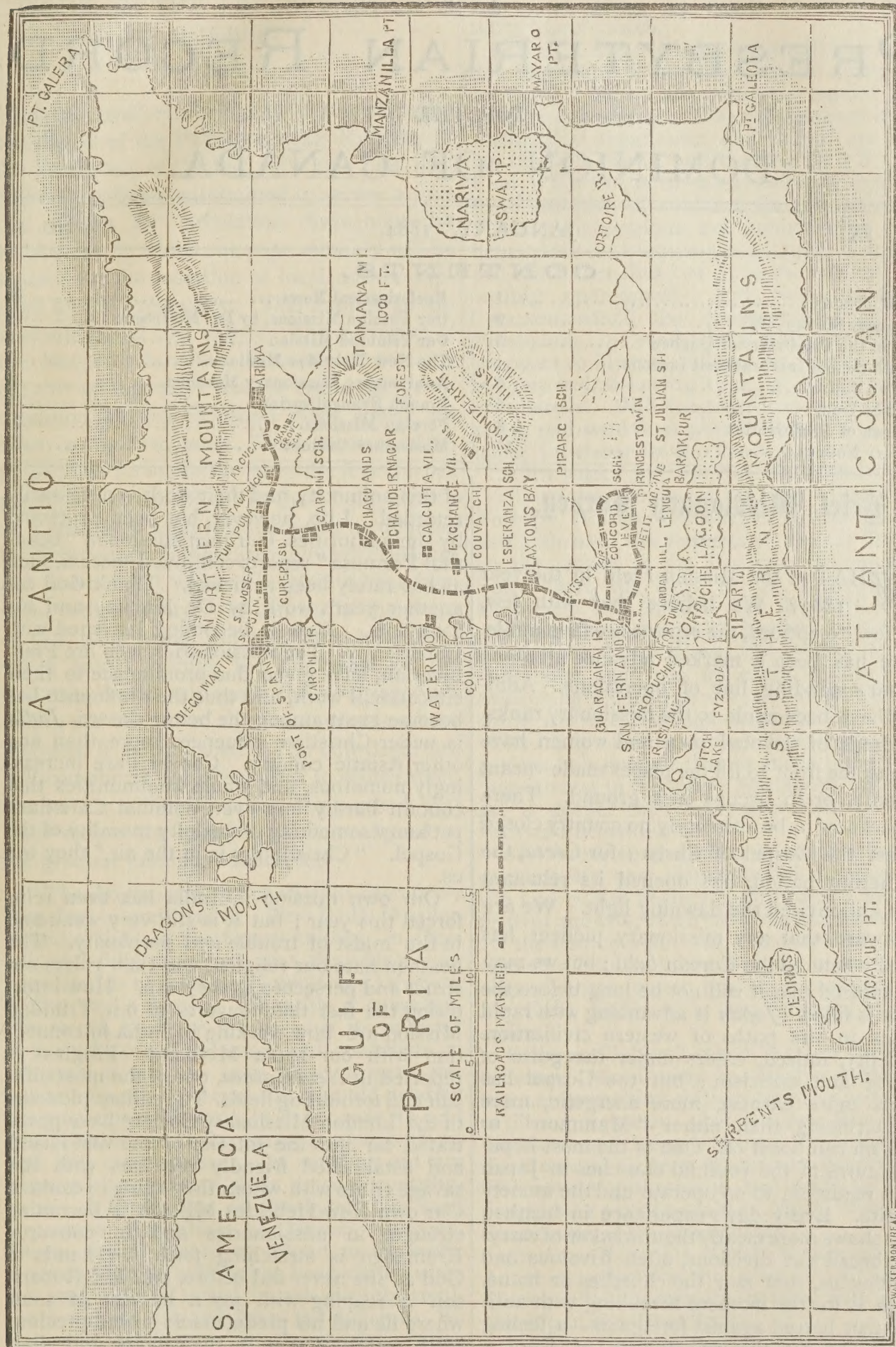
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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. IX.

JANUARY, 1884.

No. 1.

CONTENTS.

Map of Trinidad	1
Missionary Survey, 1883	2
Work in the Presbytery of Quebec.....	3
Sabbath-School International Lessons...	4
Our Own Church.....	6
Manitoba Items.....	8
Meetings of Presbyteries	8
Obituary Notices.....	10

Ecclesiastical News.....	10
Our Foreign Missions, by Dr. McGregor.....	14
Our Trinidad Mission	15
The New Hebrides Mission.....	17
Anniversary Missionary Meetings.....	18
French Evangelization.....	19
Foreign Missions.....	21
Missionary Cabinet.....	21

Brief Missionary Survey.

WHAT of the Mission Field in the year 1883? We believe that with few, very few exceptions, the reports are favourable. There has been a marked advance all along the far-extending line of operations. Additions have been made to the missionary ranks. Hundreds of devoted men and women have gone to the front to fill the places made vacant by death, or to occupy new ground. There appears now to be absolutely no country closed against the Gospel of Christ; for *Corea*, the last hermit nation, has opened its reluctant gates and invited the dawning light. We are not aware that any missionary pioneer has actually entered the Corean field; but we may rest assured that it will not be long before the blank is filled. *Japan* is advancing with rapid strides in the paths of western civilization. Infidelity, indeed, enters under the guise of science and criticism; but the Gospel has agents more earnest, more energetic, more self-sacrificing than either "Mammon" or Atheism can boast of. One of the most hopeful features of the youthful churches in Japan is the readiness to co-operate and the anxiety to unite. Every day's experience in heathen lands shows more clearly the unwisdom of carrying abroad the divisions, often frivolous and indefensible, that mar the churches at home. *China* is for the moment throbbing with anti-Christian hatred against foreigners—a feeling stirred up by the aggressions of France. Missionaries are made to feel the full weight

of this animosity, and their work is necessarily retarded. Life, however, has been protected by the authorities. Our own mission in "beautiful Formosa" reports continued success, such as has rarely been achieved. Thank God for another year's work by Dr. Mackay and his assistants. *Siam* is becoming leavened with Christianity. The missionaries, who are Presbyterian, have given due prominence to their educational work, and thus their influence has become great among the better classes. *India* is under Christian influences more than any other Asiatic country. Converts are increasingly numerous, and whole communities that contain hardly any even nominal Christians yet know something of the lofty morality of the Gospel. "Christianity is in the air," they tell us.

Our own mission in India has been reinforced this year; but it is still very weak and in the midst of trouble and perplexity. The heathen hate our religion, and their rulers obstruct and persecute as they can. How interesting the fact that converts of our Trinidad Mission are now working in India in connection with our India Mission! Progress is reported in *New Guinea*, one of the most difficult and forbidding fields. The gallant pioneers of the London Missionary Society have penetrated far into the interior of the vast island and established friendly relations with the savage tribes with whom they came in contact. Our own New Hebrides Mission is becoming stronger in missionaries and in converts. Eromanga is stretching forth her hands to God as she never did before, and Mr. Robertson is reaping with joy a harvest of souls where he and his predecessors sowed precious seed, watering it with their tears and their blood.

(Continued on Page 14.)

WORK IN THE PRESBYTERY OF QUEBEC.

A strenuous effort is being made to increase the circulation of the PRESBYTERIAN RECORD in the Presbytery of Quebec. To this end proposals have been entertained to secure a *special edition* for circulation throughout the Presbytery, in which one page monthly will be secured for the insertion of local matter supplied by the Presbytery. This implies an annual additional cost of \$30. The managers of the RECORD, however, have offered to carry out this arrangement free of extra charge on condition that one thousand more copies are taken in the Presbytery. The statement which follows was forwarded to us as the first Quebec page, and we send it out to the whole Church as a sample of what is intended to be done by this Presbytery. If there are any other Presbyteries like-minded, we shall be glad to hear from them without delay. Of course, in the event of this plan being adopted, the special page, which would occupy the first page of the RECORD, would only reach the congregations within the bounds of the Presbytery in whose interests it is published. The new departure will complicate our office work to some extent, but we are willing to adopt any method that shall secure the greatest amount of good to the greatest number.—EDITORS.

"The Augmentation Scheme has been fairly launched in our district. Rev. R. H. Warden attended the late Presbytery meeting in Quebec, and fully explained that the object contemplated is to raise every minister's salary up to \$750 and a manse. To entitle a congregation to aid, however, it must give its minister at least, \$400 and a manse, and contribute at the rate of not less than \$4.50 a year, per communicant. To secure this, the aid-needing congregations will have, in every case, to add considerably to their present contributions, and the congregations not needing aid are expected to increase their present contributions. A Committee of Presbytery has been appointed, consisting of Messrs. Amaron, Dewey and Pritchard, to attend to the work. Already Kinnear's Mills has been visited when the congregation raised its salary to the minimum without aid from the scheme. St. Sylvester and Lower Leeds were also visited, when \$70 was at once added to Mr. Pritchard's salary, entitling his congregation to come on the Fund. Other congregations are being

visited, of whom we expect to have good tidings next month.

Morrin College is in a very gratifying condition this year. Every room in the college is occupied. There are nineteen regular students in attendance. Three of these are in the Theological department, and sixteen are taking the Arts course, and working for a degree. Four, if not five, of these have already signified their intention of studying for the ministry. When congregations are apportioning their benevolent contributions, it is hoped, that they will remember that last June the General Assembly unanimously and most cordially "*recommended*" the congregations of our Presbytery to send their gifts for college purposes to Morrin College, as worthy of all support and as having a special claim on our own people. Will congregations bear this in mind, and send their gifts to Rev. J. C. Cattanach, Treasurer for the Presbytery?

A few weeks ago, the Rev. Dr. Wardrope of Guelph, the convener of the Assembly's Foreign Mission Committee, visited Quebec and addressed the students of Morrin College on the claims of the Foreign Mission field. Since then, the Rev. H. A. Robertson of Eromanga has visited the Presbytery and addressed meetings at Richmond, Kingsbury, Sherbrooke, Three Rivers and Quebec, having very large audiences on every occasion and awakening a deep interest in Foreign Mission work and in Eromanga in particular. Such visits bring mission work before our congregations in a manner that is most impressive. Our interest in the lonely Eromanga missionary is deeper than ever, now that we have seen and heard him.

Sherbrooke congregation is considering the question of a new church building, hence the the Ladies Aid Society recently held a musical festival and sale, which yielded a handsome sum for the new church. Mr. Cattanach has lately opened a branch Sabbath-school in the township of Ascot, under the superintendence of Mr. Robt. Eadie, with very encouraging prospects.

Richmond Sabbath-school is larger than ever hitherto. Mr. Dewey has lately commenced two new preaching stations within the bounds of the congregation. *Massawippi*, *Richby* and *Coaticooke* are being supplied this winter by the Montreal College Missionary Association. The work of gathering in and building up is progressing very favorably. Mr. J. Woodside, Coaticooke, is the ruling elder.

Quebec.—Rev. Dr. Cook is supplying St. Andrew's pulpit for the present. Chalmers' Church will introduce the hymnal into public worship at the New-Year.

Agnes.—Plans for the new church have been laid before the congregation. The building will be commenced in spring, while a social will be held about the New-Year.

Hearing and Doing.

JANUARY 13.

JAMES I: 16-27.

Golden Text, James 1: 22.

THIS Epistle is supposed to have been written about A.D. 61, by James "the Lord's brother," Gal. 1: 19, there called an "Apostle," though he was not one of the original twelve—unless he is to be considered identical with James the son of Alphaeus, which some have held. It was addressed to the representatives of the twelve tribes scattered abroad, v. 1, or, as in the R. V. "to the twelve tribes of the dispersion," for "general" use among the Jewish Christians wherever found. There were many such in Jerusalem, Acts 2: 5. A chief design of the epistle is to correct erroneous opinions entertained in relation to Justification by Faith. It is clearly shewn by James that faith must be evidenced by *works*, ch. 2: 22, 24, and neither will avail to salvation without repentance, ch. 4: 7-10. V. 16. *Do not err*—be not deceived. The caution here is to guard against the idea that God is the author of sin. V. 17. God being essentially good, *cannot* be the author of evil, Matt. 7: 18. Sin is darkness, but God is *light*, 1 John 1: 5. *Shadow of turning*—"Shadow that is cast by turning," R. V.—as when the moon is eclipsed by the shadow of the earth. V. 18. *Of his own will*, the believer's regeneration is to be ascribed not to any good in himself, but to the free unmerited grace of God. *Begat he us*—this accords with the figurative language of our Lord, John 3: 7. *Word of truth*—the Gospel. V. 19. *Wherefore*—as your evil is from yourselves and your good from God. *Swift to hear*—have a teachable spirit, like Lydia, Acts 16: 14. *Slow to speak*—be more ready to take advice than to give it, and beware of passing hasty judgment on other people, Matt. 7: 35. *Slow to wrath*—Prov. 16: 32. V. 20. Angry words do no good but often much harm, Matt. 5: 22. V. 21. *Lay apart*—as you do a soiled garment, Col. 3: 8. *Filthiness*—every kind of sin is *filthy*, Job 15: 16; Jer. 44: 4. How it is to be cleansed, John 15: 3; 1 John 1: 7. *Superfluity*—"overflowing of wickedness," R. V., whether of thought, speech, or behaviour. *The engrafted*—or "implanted" word—the good seed of the Gospel referred to in the parable of the sower, Matt. ch. 13. V. 22. *Be ye doers*—do good systematically and continually as Christ did, Acts 10: 38, and as he taught us to do, Matt. 7: 21; 12: 50. *Deceiving yourselves*—by thinking that mere hearing is all that is necessary. Vs. 23, 24. In the Scriptures we see, as in a mirror, God's glory as well as our natural vileness. *Beholding*—looking at our sadly defective characters we admit that we are not what we should be; but alas! how soon we forget how ugly sin is, and we yield again to temptation in its many forms. V. 25. But when we look at the Gospel rule of life, and honestly strive to live by it, we may expect to have the blessing of God, Ps. 19: 7, 11. V. 26. True religion does not consist in a round of external observances. Discretion is better than fluency of speech, Luke 18: 10-14.

The Power of the Tongue.

JANUARY 20.

JAMES III: 1-18.

Golden Text, Matt. 12: 37.

THE natural tendency of emphasizing the doctrine of faith apart from works was, and is, to increase the number of self constituted *teachers*—an office which only few are fit for. V. 1. *Masters*—literary, "teachers." *We shall receive*—St. James modestly includes himself as an unqualified teacher. *Greater condemnation*—i.e., than those who make fewer pretensions. St. Paul administers the same rebuke in another form, Rom. 2: 21. V. 2. *We offend all*—we all "stumble"—fail in duty. The best of men and teachers are far from perfect, Phil. 3: 12. *Offend not in word*—in which respect one is especially tried who sets up to be a "teacher." Vs. 3, 4. A homely illustration of how a man by curbing his tongue, or his pen, may attain a fair measure of self-control in other respects also. V. 5. The feeling which moves the tongue to speak corresponds to the impulse of the steersman who by a movement of the rudder controls the course of a ship in the stormiest seas. A wrong movement of the tiller may cause shipwreck. *How great a matter*—how much mischief may result from an injudicious word. On the other hand, how much good, from a word in season, Prov. 15: 23. V. 6. *The tongue is a fire*—the evil thoughts which it utters defile the speaker and the baneful influence spreads like fire, Matt. 15: 11-20. *Of Hell*—here is the origin of sin, 1 John 3: 8. Vs. 7, 8. Even these wild creatures are tamed every day by the skill of man, but nothing short of a miracle of grace can keep a bad tongue under control. It is *unruly*—will not yield to ordinary means of restraint. Its effect on society is like that of poison which permeates the whole human system, Rom. 3: 13. Vs. 9, 10. It is the height of *inconsistency* that those who use their tongues in praying to God and singing His praises should ever use them in cursing their fellowmen made in His image. The use of bad language should be carefully guarded against; it easily becomes a habit, Matt. 12: 36. Vs. 11, 12. These additional illustrations shew that it is *unnatural* for God's children to speak unkindly of each other, Matt. 7: 16. Vs. 13, 15. Many seem to regard profane swearing as a fashionable accomplishment and pride themselves on it. *Wise men* regard it as foolish, vulgar and sinful, Matt. 5: 34-37. V. 17. True wisdom is akin to "true religion;" it is also known by its *fruits*. *It is pure*—free from defilement—seeking holiness of heart and life. *Peaceable*—the truly wise are peacemakers, Matt. 5: 9, 1 Pet. 3: 11. *Gentle*—the true gentleman is never harsh and uncharitable. *Easy to be entreated*—not too self-opinionated, but always willing to listen to the just and reasonable counsels and arguments of others. *Full of Mercy*—having a kind and forgiving disposition and a readiness to relieve those who are in want. *Without partiality*—or "variance," R. V.—who do not argue for argument's sake. *Without hypocrisy*—true wisdom needs no mask. It is outspoken, sincere, and consistent with itself.

Living in God's Sight.

JANUARY 27.

JAMES IV: 7-17.

Golden Text, James 4: 10.

IN the preceding verses the evils resulting from a worldly spirit are illustrated in the divisions and contentions that existed among the Jews. That being evidently an unsatisfactory line of conduct, the writer exhorts them to adopt a better course of life. V. 7. *Submit*—be subject to God, listen to his word and obey like good soldiers. *Resist*—stand out against temptation in whatever form it assails, as Christ did, Matt. 4: 10. Every time we yield to temptation we lessen our power of resistance, Ephes. 4: 27. V. 8. *Draw nigh to God*—in prayer and obedience, 2 Chron. 15: 2. *He will draw nigh to you*—will give you strength to resist evil, ch. 1: 5. *Cleanse your hands*—by ceasing to do evil, Ps. 26: 6. *Purify your heart*—be sincere. The heart is the source of all impurity and must be sacredly guarded, Prov. 4: 23. Outward appearances are of small account in the sight of God, 1 Sam. 16: 7. *Doubleminded*—who halt between God and the world. V. 9. *Be afflicted*—repent of your sins, 2 Cor. 7: 10. *Laughter*—stands here for vain mirth and sensual pleasure, Eccles. 7: 3. V. 10. *Humble yourselves*—the worst feature of sin is that it is against God, Ps. 51: 4. *Lift you up*—will forgive your sins, Isa. 1: 18. V. 11. Evil speaking in every form is to be avoided. It is not brotherly. It is a species of self-exaltation at the expense of another—all too common. It often proceeds from imperfect knowledge and degenerates into a habit of censoriousness. Better say nothing about others than speak evil of them. None of us are perfect, Matt. 7: 1-5. V. 12. As God is the supreme Lawgiver, so is He also the sole Judge of men's actions, inasmuch as He only can execute His judgments; our inability to do this makes it presumptuous in us to set ourselves up for judges. *Who art thou?*—The consideration of our own imperfections should make us charitable and very tender in dealing with our neighbours. V. 13. *Go to now*—an obsolete form of expression equivalent to "Behold now," or consider. Most of the mischief done is because people don't consider, 1 Sam. 12: 24; Isa. 1: 3. It is folly to speak thus, Luke 12: 16-20. V. 14. God has mercifully veiled the future, why should we pry into it? *What is your life?*—How transitory it is! Job compares it to a dream, 20: 8; to a weaver's shuttle, 7: 6; to a shadow, 8: 9. David compares it to smoke, Ps. 102: 3; a tale that is told, 90: 9; to "nothing!" 39: 5. He only lives long who lives well. Vs. 15, 16. The providence of God extends to all His creatures and all their actions, Sh. Cat. 11; we ought therefore in all we undertake to be mindful of our dependence upon Him for life and for the ability to do this or that, avoiding especially vain boasting about what we intend doing, seeing that many things may intervene to thwart our purposes. V. 17. We are held accountable for sins of omission as well as of commission. The greater our light and opportunity the greater our responsibility, 2 Cor. 8: 12; Luke 12: 48.

Paul's Second Missionary Journey.

FEBRUARY 3.

ACTS XV: 35-16; XVI: 1-10.

Golden Text, Acts 16: 9.

SIX months ago we followed Paul from Antioch to Cyprus, thence to Perga, Antioch in Pisidia, Iconium, Lystra and Derbe, and back again to Antioch where he continued preaching the Word for "a long time," ch. 14: 28. Vs. 35, 36. During this interval the Council at Jerusalem was held, vs. 1-29, and now Paul suggested to Barnabas that as Antioch was so well supplied with teachers and preachers it would be a good time for them to revisit all the places where they had founded churches. Paul had no desire to settle down in comparative ease and comfort, but felt that his true vocation was to proclaim the Gospel far off among the Gentiles. Vs. 37-39. Their plans were marred at the very outset by an altercation between Paul and Barnabas which shewed that these good men were subject to like passions with others. Barnabas would not go without his cousin John Mark: Paul would not go with him, because he had deserted them at Perga, ch. 13: 13. Neither party would yield. The result was high words which led to separation. We may be sure there were faults on both sides, but can hope that they parted amicably. It is certain that the quarrel was overruled for good, for instead of one missionary party there were now two. Each set out for his native country. Barnabas to Cyprus, and Paul to Cilicia. Silas was one of the brethren sent from Jerusalem to inform the Church at Antioch of the decision of the Council, ch. 15: 22-27. Ch. xvi. In order to reach Derbe and Lystra Paul would have to cross a very rough country. Probably he visited his native town *en route*, and then proceeded through the famous Pass in the Tauran range of mountains called the "Cilician Gates." Fancy him at Lystra, where he had been first deified and then stoned! ch. 14: 18-19. Lystra is supposed to have been the birth-place of Timothy, who was probably converted at the time of Paul's first visit, 1 Tim. 1: 2. He had studied the Bible from boyhood, 2 Tim. 3: 15. Though his father was probably a heathen, he had a pious mother, 2 Tim. 1: 5. V. 3. *Because of the Jews*—a clear case of expediency, 1 Cor. 6: 12. Paul's mission was to preach to both Jews and Gentiles, and he could only reach the former by shewing respect for their scruples in this matter. This was one of the ways in which he became "all things to all men," 1 Cor. 9: 22. V. 4. *The decrees*—the authoritative decision of the Council, which assured all Gentiles that they need not be burdened with a yoke galling to their consciences. Ch. 15: 24-28. V. 5. Paul's prudence and policy furthered his work. He himself set no importance upon any mere outward observances. He wanted that their hearts should be enlightened, Rom. 10: 10. That is ever the main thing, Prov. 4: 23. V. 6. Their route is uncertain, nor do we know why they were forbidden to visit Ephesus and other large cities in that part of Asia.

Our Own Church.

BE it remembered that the annual collection on behalf of the Manitoba College is appointed by the General Assembly to be taken up on the *fourth Sabbath of January*. The Church having recently given one of its best ministers to that College, has now this additional inducement to provide generously for its support. It is a grievous wrong that the principals of any of our colleges should be obliged to become "peripatetics." The Church owes it to them that they should have the where-with-all provided for them. We do hope that in this behalf, there will be a liberal response. The agent of the Church, East, has received from a generous member of Mr. McNeill's congregation, St. John's, Newfoundland, \$500 to be divided as follows:—\$250 for Dr. Mackay's work in Formosa, and \$250 for Manitoba College.

AUGMENTATION OF STIPENDS.—Good progress has been made during the past month. Nearly all the Presbyteries have been visited by deputies of the Committee and Presbyterial Committees appointed to take charge of the work. Certain of the large city congregations have also been visited with good results. About \$4000 have thus far been subscribed in the city of Montreal. Rev. A. B. Mackay of Montreal, spent a week in Toronto and received subscriptions in Knox Church of upwards of \$1100 which will probably be increased to \$2000. St. James Square promises \$2000. A beginning was also made in Old St. Andrew's and the Central Churches. Mr. Mackay spent a Sabbath in Galt and Guelph in the interests of the scheme. The Rev. D. J. Macdonnell, visited Hamilton, where about \$2,000 is expected from the Central Church and about \$1,000 from McNab Street Church. He also spent a Sabbath in Ottawa and received subscriptions of about \$800. Mr. Macdonnell's own congregation in Toronto have since July last appropriated one fifth of every Sabbath's collections for the scheme, and in addition made a special collection on the 2nd Decr., which amounted to the really magnificent sum of \$2,234. The contributions were put into the collection plates in envelopes which were distributed among the people prior to the Sabbath. Why should not every congregation in the Church follow their noble example by adopting some similar plan on behalf of the fund?

STATISTICS OF THE CHURCH.—The article in December *Record* on the "Acts and Pro-

ceedings of Assembly," has given occasion to several parties to question the accuracy of the figures in the statistical department. Erskine Church, Montreal, for example, is credited in the statistical report, page 197, as having given \$2809 to the schemes of the Church for the year ending April 1st 1883, and Crescent Street Church, \$1711, whereas, the actual amount given by the former during the past year for the Schemes was \$7,578.71, and by the latter \$3,840.87. The true explanation, no doubt, is that the congregations make up their returns, for the Calendar year, whereas the Ecclesiastical year ends with 30th April. It would save a great deal of trouble and misunderstanding, if *all the accounts* of the Church were made up with reference to the Calendar year.

OUR FOREIGN MISSIONS.—The visit of Rev. H. A. Robertson, and Mrs Robertson of Eromanga, was highly appreciated by the members of the Church in Quebec and Ontario who had the privilege of meeting them. The zeal of many in the cause of missions to the heathen has been quickened, and great interest manifested in the particular work, in which Mr. Robertson is engaged. The feeling grows stronger every day, that the sooner the committees, east and west, are united, the better it will be for the cause of missions. A missionary pamphlet has been issued by the western committee on Foreign Missions, giving, in small compass, a very comprehensive view of the work they have in hand. It is worthy of careful perusal, and must do good. If there are any congregations who have not received them, they should apply to Rev. Thomas Lowrie, Toronto, for a supply.

FRENCH EVANGELIZATION.—The Board of French Evangelization met last month and transacted a large amount of business. Several new mission schools and stations have been opened with encouraging prospects. The Pointe-aux-Trembles schools have an attendance of 84 pupils this session. A committee was appointed to consider the whole question of the salaries of the missionaries of the Board. It was resolved to increase the staff of colporteurs, and with the view of securing trained men to correspond with parties in France. Attention was called to the fact, that in none of the many fields occupied by the Board, with exception of Montreal and Ottawa cities, is there any other French Protestant missionary labouring—the policy of the Board being never to send a missionary where they know the field to be already occupied by a French Protestant missionary of another denomination. The receipts thus far are nearly \$4,000 less than the amount required to meet the salaries due.

COLLEGE FUND.—In appropriating the contributions for the schemes of the Church the

attention of congregations is specially directed to the requirements of the Union College Fund. Of the \$19,000 asked for this year, only \$2,200 has been thus far received. It is earnestly hoped that *every* congregation will contribute liberally towards this fund, and that in the wealthier charges grants will be made proportionate to the requirements of the scheme.

SABBATH-SCHOOL HYMNAL.—The Assembly's Committee on a hymnal for the use of our Sabbath-schools is making satisfactory progress. They hope soon to publish a collection of at least 200 hymns with the music, selected with great care, and which will be sold for five cents. Schools contemplating a change of book would do well to wait until this new one appears.

JUBILEE OF REV. HUGH MACLEOD, D.D.—The "jubilee" of the venerable pastor of the congregation at Mira, Cape Breton, was celebrated on the 7th of November. A suitable address was presented to Dr. Macleod, and accompanying the address was a "purse of money as a slight token of esteem, affection and gratitude." In his reply Dr. Macleod reviewed briefly the history of his ministry. He was ordained in 1833. The Disruption found him minister of Logie Easter. He and his people joined the Free Church. He visited this country as a F. C. delegate in 1845, and was received with enthusiasm. He came out again in 1848. In 1853 he accepted a call to Mira and Sydney, Cape Breton, his parish then including an area which is now formed into six congregations. His ministry was most acceptable, and extensive revivals prevailed throughout the bounds of the Presbytery. Dr. Macleod was moderator of Presbytery twenty years, moderator of Synod four times, moderator of the General Assembly once. He has been a powerful and faithful preacher of the Gospel. He is still pastor of Mira, and takes a deep interest in all that concerns his people.

ORDINATIONS AND INDUCTIONS.

WEST FLAMBORO, *Hamilton* :—Rev. S. W. Fisher, formerly of Elora, was inducted on the 6th of December.

ST. ANN'S, AND SMITHVILLE ; *Hamilton* :—Rev. George Crombie was inducted on the 17th of December.

RODGERVILLE ; *Huron* :—Mr. R. Y. Thomson was ordained and inducted in October last.

PAISLEY, *Bruce* :—The Rev. J. B. Duncan, formerly of Forest, was inducted into St. Andrew's Church on the 22nd of November.

HARBOUR GRACE, *Newfoundland* :—Rev. Richmond Logan, formerly of Sheet Harbour,

N. S., has been inducted in room of Rev. Alex. Ross, retired,

KINGSTON :—Rev. Samuel Houston, formerly of Elgin and Athelstane, Montreal, was inducted into Brock Street Church on the 6th of December.

CANARD ; *Halifax* :—Mr. William Dawson, B. D., was ordained and inducted on the 18th of December.

SHELBURNE ; *N. S.* :—Rev. James Rosborough, of Musquodoboit Harbour, was inducted on the 20th of December.

NELSON ; *Manitoba* :—Rev. D. G. Cameron was inducted on the 22nd of November.

BRANDON, *Manitoba* :—Rev. James Douglas, formerly of Indore, India, was inducted in November.

CARMAN CITY, *Manitoba* :—Rev. W. Ross has been inducted.

GUELPH.—Knox Church :—Rev. R. J. Beattie, formerly of Port Hope, was inducted on the 18th of December.

NORWICH AND WINDHAM ; *Paris* :—Rev. R. T. Myers was inducted on the 27th of December.

CALLS :—Rev. John Wells of East Williams, to Jarvis and Walpole, *Hamilton*, Rev. T. M. Christie, formerly of Couva, Trinidad, to Cote des Neiges, *Montreal*. Rev. R. J. Beattie has accepted a call to Knox Church, Guelph. Rev. John Anderson of Tiverton, to Second Innisfil. Rev. James Hastie of Lindsay, to Knox Church, Cornwall. Rev. R. Pettigrew of Weston, to Glenmorris, accepted. Rev. Alex. Henderson of Hyde Park and Komoka, to Parkhill and McGillivray, declined. Rev. Hugh Cameron, of Kippen, to Summerstown, Glengarry, accepted. Rapid City, Cadurcis, and Battleford, *Manitoba*, are each wishing to call ministers.

DEMISSIONS :—Rev. Nathaniel Paterson, of Bayfield and Bethany, *Huron*.

NEW CHURCHES.

MANITOBA—New churches have been opened at Stonewall, Rat Portage, Broadview, Troy, &c., but unfortunately no particulars regarding them have been sent to us.

NOTTAWASAGA.—The West Church, Nottawasaga, was re-opened for worship on the 28th of October. Rev. J. C. Smith of Guelph, preaching in the morning and in the evening. Rev. A. McDonald, the pastor, preached in Gaelic in the afternoon. The old frame building has been cased with brick; a graceful spire has been placed on the tower; the interior has been decorated, the whole at a cost of \$1,300. This counts for the third new church in the parish since the Union.

FIRE.—The church and Sabbath-school room belonging to the First Presbyterian Church, Victoria, B. C., were destroyed by fire on the 4th September last. The property was insured for \$2,000. The cost of rebuilding is \$5,100, and the whole was expected to be completed by Christmas.

MANITOBA ITEMS.

The Superintendent of Missions has returned from his trip to Prince Albert, Battleford, and Edmonton. Prince Albert is becoming a considerable village, and our church building there is too small. At Battleford an increase of population has taken place and the people are willing to contribute \$400 or \$500 per annum to have a minister sent there. At Edmonton the people have, it is said, agreed to raise their contributions from \$300 to \$800. Several missionaries are called for at new points in the North-west Territories. The Home Mission Committee of the Presbytery have allocated all their moneys allowed by the Assembly's Committee, and yet have a number of important points to supply. The amount of \$6,000 for the half year is too small for the mission stations. Several messages were sent to labourers willing to come from Ontario announcing that the funds are all appropriated. One energetic elder who had made his arrangements for coming, said "If the want of money is all, I'll pay my expenses and labour for the winter for nothing." On he came and now he is labouring in the Territories. May many more such self-denying men be found! New churches have been opened by Dr. King at Balmoral, and Rev. D. M. Gordon, at Broadview. Mr. Douglas, formerly of India, has been settled in Brandon over an important charge. Public opinion throughout Manitoba is very unsettled at present. Farmers' meetings and leagues are crying out from all directions against what they deem oppression. The grain trade, it is said, is in the hands of monopolists, who by the arrangements as to elevators with the C. P. R. depreciate the price of wheat. Some of the wheat, too, was damaged in appearance by frost, but not enough to render it useless for flour or seed. This sells for about 45c, if any market at all is afforded. We are afraid the missionaries will fare badly this winter, probably worse than ever before. The cry is universal, and though sometimes disloyal sentiments are expressed, yet the heart of the country is sound if anything like justice is granted. Manitoba College has now 31 boarders in residence; and about the same number of students outside. The theological students proper are eight in number; two expect to graduate in spring. Dr. King is assisted by Rev. John Pringle of Kildonan, in Church history; Rev. D. M. Gordon

of Knox Church, Winnipeg, in Apologetics; and later on will be aided by Rev. C. B. Pitblado of St Andrew's, in Pastoral Theology. The other Professors and teachers are very fully occupied with University, honor, and pass work. Students of Manitoba College will present themselves in May next, in all four honor departments of classics, mathematics, mental and moral science and natural science. A new medical college is being organized in connection with the University of Manitoba, and begins with an encouraging attendance. Dr. King and Professor Hart expect to spend their holidays in Ontario.—B.

Meetings of Presbyteries.

LUNENBURG AND SHELBURNE: Nov. 21: at Bridgewater: intimation was received of a grant from Home Mission fund to Riversdale, and \$200 from the Supplementing Fund to Lockeport and East Jordan. Resolved, to grant the petition of these two stations, and to erect them into a separate pastoral charge, to be known as the congregation of Lockeport and East Jordan. Upper Clyde was then transferred from the Clyde and Barrington congregation and joined to the congregation of Shelburne. The call from Shelburne, to Rev. James Rosborough, was sustained. Mr. Millar was appointed to prepare the Presbytery's report on the state of religion, sessions to send in returns to him before the middle of January. A conference on the State of religion will be held at Mahone Bay on the first week of February.—D. S. FRASER, *Clk.*

HALIFAX, Dec. 4:—Mr. W. Dawson accepted a call from Canard, Cornwallis, and arrangements were made for his ordination and induction. The subject of paying expenses of commissioners to the General Assembly was discussed, and a committee was appointed to consider it more fully. Suggestions for the emendation of the book of Rules and Forms will be received up to the 1st February. In the evening the congregation at Richmond was visited, and the people were urged to increased diligence and zeal in such matters as attendance at services, larger support, and heartier interest in the Lord's work generally.—A. SIMPSON, *Clk.*

TRURO, Dec. 4:—The committee proposed an organization, for the more efficient working of Sabbath-schools throughout the Presbytery, the Presbytery to have a standing committee on the subject, each congregation a secretary; regular conferences; regular annual reports; reports on Sabbath-schools, to be forwarded this year to Rev. James Sinclair, on the state of religion to Rev. J. D. McGillivray, and on temperance to Rev. J. A. Logan, Rev. E. Smith and E. Grant to prepare

the statistical returns. Mr. Logan was appointed to meet the Presbytery of Wallace, and give reasons for the proposed transfer of certain stations to that Presbytery. A committee was appointed to receive suggestions regarding the book of forms, consisting of Messrs. McGillivray, Grant, and Smith. J. H. CHASE, *Clk.*

ST. JOHN: *Nov. 13.*—Permisssion was given to the St. John's Church to mortgage its property \$2000 for building purposes. Arrangements were made to moderate in a call at Glassville, the people promising in connection with Florenceville \$400 a year, a free house and feed for a horse. This congregation was vacant for about twelve years! The Presbytery's Home Mission work has been unusually prosperous and extensive this year. Dr. McRae's report was very highly commended by the Presbytery. The field embraced 12 stations, 532 families, and 855 communicants. amount required to meet expenses of supply, \$2,620; amount raised by the stations, \$2,407. 25, balance required from the Home Mission Fund \$122.75. Six fields paid all their own charges. There were 14 catechists employed. New Kincardine is now willing to sustain its own minister. Mr. Sutherland is to labour at Grand Falls and Tobique. A Sabbath-school Convention of great interest was held under the auspices of the Presbytery.—J. BENNET, *Clk.*

LANARK AND RENFREW, *November 27th*:—The Home Mission report was considered and such arrangements made for supply as were available. Reports of missionary meetings held in the fall afforded evidence of the growing interest of our people in support of the schemes of the Church. Mr. Ballantyne gave in a special report of a visit paid to the region beyond the Mattawa, along the line of C. P. Railway. He spoke of the state of the scattered Presbyterian families there, and the necessity of obtaining help to build places of worship at three central points. A committee was appointed to devise a scheme for raising \$1000 for that purpose, Rev. R. H. Warden appeared in behalf of the committee on augmentation of stipends, and explained the proposal in a clear and satisfactory manner. The Presbytery was asked for \$2,200 for this purpose, and appointed a committee to take charge of the matter. Conferences on the state of religion, sabbath schools, and temperance, will be held at the February meeting, and also a meeting at the same time of the W. F. M. S. in connection with the Presbytery.—J. CROMBIE, *Clk.*

OTTAWA: *November 6th.*—Mr. Warden was heard, in explanation of the augmentation scheme and received the thanks of the Presbytery. Deputations were appointed to visit the congregations in furtherance of the Assem-

bly's directions. It was agreed to hold conferences on Sabbath-schools, and French, Evangelization at the February meeting.—J. WHITE, *Clk.*

LINDSAY, *November 27*:—Rev. John Smith, Toronto, addressed the court in reference to the endowment fund of Knox College. Thanks were tendered, and a committee appointed to canvass all the congregations. Rev. D. I. MacDonnell, the convener of the Assembly's committee on augmentation of stipends, also addressed the Presbytery and received assurances of hearty co-operation.—J. R. Scott, *Clk.*

BROCKVILLE, *December 11.*—Mr. Farries, of Ottawa, addressed the court upon the details of the Supplementing Scheme, calling special attention to certain particulars, in which the co-operation of Presbyteries with the Home Mission Committee is desired. A committee was appointed to draw up a scheme of work by deputations, by which to stimulate the liberality of the congregations. Since the union, fifteen new churches have been built within the bounds of this Presbytery. The building of these, with extensive improvements made in two or three cases besides, represents a sum of not less than \$100,000 aside from the value of their sites. There is very little debt remaining on these churches in the aggregate. This shews that good solid work has been done within it during the past eight years. A conference will be held on Sabbath-schools, at the next regular meeting.—W. M. MCKIBBIN, *Clk.*

TORONTO, *20th November.*—A letter was read from the Hon. the Minister of Militia in reply to a communication from the Presbytery as to the impropriety of ordering an inspection of the militia on Thanksgiving Day, stating that said order did not proceed from Ottawa, and hoping that such an anomaly would not occur again. A call from Listowell to Rev. Issac. Campbell of Richmond Hill, was considered, and it was agreed to grant his translation. Rev. W. Meikle was released from the oversight of Dundas Street section of his congregation. Rev. A. Gilray was appointed convener of the Home Mission Committee, as Rev. J. M. Cameron was unable to see his way to accept the appointment. Dr. Gregg reported in a call from Charles Street Church Toronto, to Rev. W. R. Cruickshank, of St. Matthew's Church, Montreal; the call was sustained, and ordered to be transmitted to said Presbytery, Rev. Dr. Reid, with others, to support it there. On report of a committee, Mr. Malcolm Bethune was received as a student for the ministry and commended to the Senate of Knox College. Mention was made of a circular received, with questions anent the state of religion, and also of another circular with questions anent Sabbath-schools; answers to the former are to be sent to the Rev. R. P. Mackay, Agencourt; and in the latter

case to Mr. W. B. McMurrich, Toronto. At a meeting held on the 13th December, the Rev. R. Pettigrew of Weston, signified his acceptance of a call from Glenmorris. R. MONTEATH, *Clk.*

LONDON, 11th Decembe.—Dr. Laing, of Dundas addressed the Presbytery in behalf the Assembly's Committee on augmentation of stipends. The Presbytery thanked Dr. Laing for the information he imparted, and pledged themselves to give the movement their hearty support, and Rev. James A. Murray was appointed convener of a committee charged with the care of this business. The congregation of East Williams was formally received into connection with the Presbyterian Church in Canada.—GEORGE SUTHERLAND, *Clk.*

GUELPH, 20th Novembe.—The Clerk submitted an elaborate tabulated statement of the statistics of the congregations. The Committee on Conferences reported in favour of holding such meetings at Acton, commencing on the third Tuesday of January, when the following subjects will be discussed, viz.: The State of Religion, Temperance and Sabbath-schools, A call from Knox Church, Guelph, to Rev. R. J. Beattie of Port Hope was sustained. The resignation of Rev. S. W. Fisher, was accepted. Rev. D. J. Macdonnell, of Toronto, addressed the Presbytery in reference to the scheme for augmentation of stipends, and asked this Presbytery to raise \$4,500 as its quota. A committee was appointed to take charge of the matter.—R. TORRANCE, *Clk.*

Obituary.

REV. ALEXANDER FRASER, late of Beulah, Manitoba, died on the 24th of October, in the 55th year of his age. Mr. Fraser was a native of Esquesing, Ont. He entered Knox College as a member of its first class. His first charge was at Port Elgin, Bruce Co.; thence he proceeded to Selkirk, Manitoba, between which place and High Bluff he ministered for some years, encountering with his young family all the privations of the pioneers during "the grasshopper plague." His next charge was Longwood and Melbourne, in London Presbytery. In the spring of 1883 he removed with his family to Beulah, where he with his sons had taken up some 1280 acres of land, and where he combined agricultural pursuits with ministerial labour. One Sabbath in October he severely overtaxed his strength in reaching appointments; brain fever resulted which caused his death. His many friends and fellow-workers in Manitoba and Ontario rejoice to know that he died the death of the righteous.

REV. SAMUEL BERNARD died at Noel, Nova Scotia, in the fifty-third year of his age. Mr. B. was a native of Prince Edward Island, and his pastor in boyhood was the late Dr. Geddie. He prosecuted his studies for the ministry at Truro, Halifax, and Princeton, and was a preacher of much energy and ability. His first charge was Florenceville and Glassville, New Brunswick, where he was ordained and inducted in 1867. His second and last charge was Noel, in the Presbytery of Halifax, where he was inducted in 1874. Ill health compelled him to demit his charge over two years ago. His last appearance in public was on the 28th August at the ordination of his successor in the pastorate of Noel. His taking part in the "laying on of the hands of the Presbytery" was the last act of his ministry. He suffered much, but bore pain and weakness with exemplary patience. He fell gently asleep on the 24th November. He leaves a widow and three children.

REV. W. C. CLARKE, Rector of Christ's Church, Belleville, Ont., died after a long and painful illness on the 16th of October last in the 49th year of his age. Mr. Clarke was for a number of years a minister of the Presbyterian Church in Canada. He joined the Church of England in 1874.

LYDIA RICHAN, wife of the Rev. G. M. Clark of New Edinburgh, Ottawa, died on the 8th of October. She was distinguished for christian activity. Her death was sudden, but she had often said that sudden death would be sudden glory. So she passed away in peace.

Ecclesiastical News.

REV. SIR HENRY WELLWOOD MONCRIEFF, minister of Free St. Cuthberts, Edinburgh, and principal Clerk of the General Assembly of the Free Church, died at Edinburgh on the 4th November, in the 75th year of his age. The deceased baronet was probably the only titled minister in the Presbyterian Church. Sir Henry did not shine as a preacher, and his congregation was not a large one, but he was a tower of strength in his General Assembly. For many years he was a "leader" in the church courts, and by his writings became an acknowledged authority on all points of church law and practice. He was among the few disruption ministers, though he himself did not take an active part in the struggle which culminated in 1843. Rev. Dr. Donald Fraser, of Mary-le-bone Church, London, has been laid aside from indisposition. Rev. Thomas Duncan, formerly of Halifax, N. S., has been supplying the North Merchiston Church, Edinburgh, for a considerable length of time and

now leaves it in a high state of efficiency with a communion roll of 780 members. Mr. Duncan received a very handsome recognition of his services from the congregation in the shape of an address accompanied by a purse of money. It is said that he intends returning to Canada. The Moderators of the Scottish Assemblies for this year will both be from the Highlands, Rev. Peter McKenzie, D. D. of Ferintosh, of the Church of Scotland, and Rev. Walter R. Taylor, D. D. of Thurso, of the Free Church, having been respectively nominated. Rev. John Snodgrass, son of Dr. Snodgrass, of Canonbie, formerly Principal of Queen's College at Kingston, Ont., has been elected minister of Lossiemouth Church in the Presbytery of Elgin. Mr. Henry Fawcett, Postmaster General, has been elected Lord Rector of Glasgow University and Sir Stafford Northcote, and Mr. J. Russell Lowell as Lord Rectors of the Universities of Edinburgh and St. Andrew's respectively.

St. Giles' Cathedral, Edinburgh, recently restored to its original beauty by the late William Chambers, was lately the scene of a very interesting ceremony in connection with the depositing within its walls the old colours of fifteen Scottish regiments. The ceremony which combined religious services with military observances was attended by a very large number of people. A case of heresy has cropped up in the Australian Presbyterian Church in the person of Rev. C. Strong of the Scots' Church, Melbourne. The chief charge against Mr. Strong is the failure on his part to give due prominence in his teaching, to the incarnation, the atoning life and death, and the resurrection and ascension of Christ. In short, he is charged with promulgating Unitarian or pantheistic ideas. Mr. Strong tendered his resignation, but the question arises, can the Presbytery in such circumstances accept a minister's resignation? What kind of Presbyterianial certificate should they give, if any? The matter was referred, simpliciter, to the Assembly. In the meantime the congregation has seceded from the Presbyterian Church of Victoria in the hope, it is alleged in some quarters, that it will be recognized by the Church of Scotland, though most are inclined to think that the good old Mother Church is not so fond of schismatics as to endorse Mr. Strong's vagaries.

Had Martin Luther risen from the dead and been seen walking the streets of Eisleben he could not have created a greater sensation than has the four hundredth anniversary of his birthday. The 10th of November was fittingly commemorated by all the Protestant churches in Europe and America, more enthusiastically, of course, by some branches of the church than others, yet by all the old story of Luther's life and struggle was rehearsed and the les-

sons to be derived therefrom were anew brought to remembrance. The Presbyterians were not behind in honouring the day. Neither were the Canadians, we are happy to say, of all denominations. It was not to be expected that the demonstrations should have been quite so pronounced in France, where Calvin is rather looked up to as the founder of the Reformed Church. In Germany, however, the occasion was marked by special enthusiasm. A series of celebrations extending over a length of time were observed in the principal towns, but that at Eisleben surpassed them all. On the birthday of the great Reformer 30,000 visitors streamed into the little town to take part in the festivities. The clergy and civic authorities marched in procession to the Church of St. Andrew's in which Luther's pulpit was decorated with laurel. As the clock struck twelve the ceremony of unveiling the Luther memorial commenced with the singing of "Ein feste Burg ist unser Gott." Stirring addresses were delivered. Then came a historical procession representing Luther's reception by the Count of Mansfield on his last journey to Eisleben. The cavalcade was of the most imposing description, the central figure being a representation of Luther seated in a richly decorated carriage, having at his side his friend Justus Jonas and his three sons, Johannes, Marten, and Paul. The town authorities marched in holiday attire. Youthful choristers, wearing long black coats, sang melodious hymns composed by the Reformer, while a large body of retainers, armed with javelins and cross-bows, closed the procession. The meaning of all this is that the nineteenth century recognizes its indebtedness to Luther and a few other men, likeminded, for the priceless boon of our open Bible and freedom of thought and speech.

CANADA.—Rev. Dr. Duff, minister of the Congregational Church at Sherbrooke, P. Q. died suddenly in London, England, on the 19th of November, aged 74. Dr. Duff was minister of Fraserburg, and of Hawick, Scotland, before he came to Canada. In consequence of the provisional union of the four Methodist Churches in Canada, soon to be legalized by Dominion and Provincial Legislature, it has been found necessary to consolidate the educational work of the uniting churches. A Commission charged with full powers in this matter, recently met in Toronto and decided upon the consolidation of Albert College at Belleville, belonging to the M. E. Church, with Victoria University at Cobourg. The former thus surrenders its University charter. It continues work however, as a grammar school or seminary affiliated to Victoria University. The three ladies' colleges in Ontario, at Whitby, Hamilton and St. Thomas, continue as heretofore, as also the

Theological College at Montreal, the College at Stanstead and the Mt. Allison University at Sackville, N. B. The question of the removal of Victoria University from Cobourg, to some western city was considered, but circumstances were not deemed such as to warrant any definite action in this matter at present. At the close of the meeting of the Commission, strong resolutions were passed in favor of denominational Universities and against using the public funds of the Province of Ontario for building up a secular university at the expense of Queen's, Victoria, and Trinity Colleges, in which denominational Universities it is claimed 60 per cent of the undergraduates of the Province, are being educated. Whatever may be thought of the merits of denominational as compared with state Universities we congratulate our Methodist friends upon the educational consolidation being accomplished and we think it an advantage to the cause of higher education in our sparsely settled country, that thereby, there is one University less.

No small stir has been created in the staid old city of Halifax, N. S., by the presence of certain priestly "missioners," to wit "Father Davenport" and "Father Maturin," whose mission seems to have been an attempt to restore auricular confession in the Anglican Church. The latter preached a sermon which gave forth no uncertain sound. He said that Christians are divided into two great branches, first, the Holy Catholic Church, comprising the churches of England and Rome; second, the Protestant sects from Quakers to Presbyterians, the former holding that all approaches to God must be by means of the "keys," *i. e.*, those appointed by Christ to hold the keys of the kingdom of Heaven. This, he said, was the teaching of the Church of England, and in virtue of this, he invited the faithful to confess their sins to him, assuring them of his power to forgive them. It is scarcely necessary to add that the Protestant clergy of all denominations denounced such impious pretensions. The movement is said to have begun with the approval of the Bishop, who must surely have been ignorant of its true purpose. At least one of the rectors of the Episcopal Church had the courage to protest against the whole proceedings. A much respected minister of the Church of England, at Kingston, Ontario, recently incurred the displeasure of his Bishop, by taking part in the services of the Salvation Army and joining in the communion service with them, and in consequence was "rusticated" for a term of three months. Bishop Ussher of the Reformed Episcopal Church and Rev. W. R. Cruikshank of St. Matthew's Presbyterian Church, Montreal, lately exchanged pulpits. "Behold, how good and how pleasant it is for brethren to dwell together in unity !

UNITED STATES :—The Presbyterian Church in the United States of America, *i. e.*, the church in the northern States, is by far, the largest in the great Presbyterian family, having on its roll, no less than 5218 ministers. It says a good deal for the elasticity of Presbyterianism that so ponderous a piece of machinery, operating over so vast a territory, has hitherto been managed with so little friction. That it is becoming, however, inconveniently large is apparent from the difficulty of reaching a satisfactory basis of representation in the General Assembly. The Assembly has been perplexed what to do with itself for a number of years past, and now its presence has come to be regarded by its best friends in most places as an infliction. The idea of billeting over five hundred men in a town of moderate size for two mortal weeks is a serious business. Another consideration is the expense connected with it arising out of the mileage paid the commissioners. Each meeting, it is said, costs the church nearly \$40,000, and that sum cannot easily be collected. There are only two remedies for the case—either to break it up into three or four Assemblies or to reduce the representation. As the Americans pride themselves upon having and doing everything upon a large scale they will not easily be induced to part with this huge overgrown Assembly : on the other hand it seems almost impossible to reduce the number of delegates without destroying its representative character altogether. Several propositions have been made in late years to cope with the difficulty but nothing has yet been done to meet it. An overture on this object is now running the gauntlet of the presbyteries, 182 in number, and a lively discussion on the subject is in store for next General Assembly which meets at Saratoga on the third Thursday of May. The contributions of this Church last year for Home Missions amounted to \$582,360 ; for Foreign Missions, \$501,578 ; and for all purposes \$9,661,493.

IRELAND :—Notwithstanding the disgraceful riotous proceedings that have transpired in different parts of the country, betwixt the Orangemen and the so-called Nationalists, the Presbyterian Church prosecutes its own proper work undismayed and undistracted by the political, agrarian, and social evils, which are so rampant. Three young brethren have lately been designated to the foreign field. One of them is a son of the Rev. George Shaw, who is one of the most devoted of the ministers of Belfast. Some others have gone or are preparing to go to the colonies of the southern hemisphere. The congregation that was left vacant in Dublin, by the removal of Dr. A. C. Murphy to London, are taking steps to call Rev. John McDermott of Belmont, which is a suburban Church of Belfast. Mr. McDermott is a fellow-

student of the writer of these lines. He is a fine scholar and has already made his mark as a preacher and worker. The Rev. John MacNaughton, once of Paisley, now the Nestor of Belfast, has been quite ill, but at last accounts was somewhat better. One of the Magee College Professors, the Rev. James Brown Dougherty, has been chosen by the Liberals of the County of Londonderry as their candidate, when the next vacancy occurs in the county. The political leaders are going on the principle of being prepared for whatever may arise. One of the members is Attorney General for Ireland and may be raised to the Bench or the office of Chancellor any day. Mr. Dougherty is a native of the county, being a grandson of Rev. James Brown, who was long the minister of Garvagh. Before he was elected Professor, he was a number of years minister of Nottingham in the English Presbyterian Church. His chair is that of Logic and Belles Lettres. The Derry Standard very cordially endorses the selection. We, in Canada, find it difficult to fall in with the idea of ministers of the Gospel going into political life to that extent. The idea appears to be growing in Ireland lately. Dr. Richard Smith was the first, but he was no ordinary man. At the present time the Rev. Dr. Kinnear and the Rev. Isaac Nelson are members of the House of Commons. The Belfast Presbytery has done an eminently wise and practical thing in arranging for a series of lectures on missionaries such as Carey, Judson, W. C. Burns, etc., with the increased attention paid to the subject in conferences, lectures, and so on, we are led to infer that a revival of missionary zeal is in operation there just now. In this we rejoice: for this we are thankful. Since writing the above we observe in the telegrams to the daily papers, that the vacancy in County Derry has taken place, the Attorney General having been appointed Master of the Rolls, which is equal to a Judgeship of the Supreme Court. Rev. Archibald Robinson of Broughshane, Presbytery of Ballymena, has been nominated for the Moderatorship of the next General Assembly.—H.

FRANCE—The most eminent, perhaps, of all the French philosophers now living, has recently written the following: "I cannot divest myself of the idea, that it is, perhaps, the libertine, after all, who is right, and practices the true philosophy of life!" Can anything more monstrous be found in the writings of any heathen philosopher! Here is philosophy's last word; and such a word! Totally subversive of all right and pure ideas of duty and morality; Could anything more clearly show the need that France has of the Gospel, when her most learned men are found preaching such demoralizing doctrine? It is gratifying to

know that, while philosophers are seeking to undermine the foundations of duty and virtue, noble men, of Christ-like spirit, are using their best efforts to preach the blessed Gospel as widely as possible. Mr. McAll recently opened his *eightieth* mission hall in *France*. There were, in April, 1880, scarcely more than half this number in operation, so that, in the short space of *three years*, the number of gospel halls has been all but doubled. Many more could be opened, were men and means at the disposal of the Committee. There are now *thirty-three* of these hall in *Paris* alone. At the one recently opened, *two hundred* were present. Another effort of a novel character was made during the summer by Mr. McAll, with the greatest success. A vessel was hired at *Calais*, for the purpose of preaching the gospel in it. *Two meetings* were daily held in it for *two months*, when it was filled with hearers, and some blessed results reaped. M. Maxton has long devoted his sabbaths to evangelization in *Calais*, and is well and favorably known there. Quite recently he has been the means of the conversion of a pilot, who has been decorated with nineteen medals, and with the legion of honour, only given to such as have rendered distinguished service to the state. This pilot, in his turn, is seeking to advance the cause of the gospel, and a regular mission hall will probably soon be opened there.—C. H.


MADAGASCAR — A public reception was lately given in Exeter Hall, London, to a party of returned missionaries from Madagascar, including Mr. and Mrs. Briggs and Mr. and Mrs. Shaw. Mr. Cousins, gave an interesting address on the literature, the social, political and religious life of the Malagasy. Having lived for nineteen years at Antananarivo, the capital of Madagascar, he was in a position to speak from personal observation. The natives have got hold of the idea that there is a future before them. They want to rise—to be like the white man. Religious life in Madagascar has still many blemishes, but, making all allowances, there has been wonderful progress. Where the idols reigned there are now, in Imerina alone, upwards of 800 churches, and large numbers meet every Sunday to listen to the preaching of the Word. The Malagasy give, and give well for the support of the work that is now being carried on amongst them. In reference to the aggressive claims of the French, Mr. Cousins bears high testimony to the wonderful courtesy and forbearance of the Queen and her advisers. They have done what they could to avoid the evil of war, but they will never surrender their country. The people have also declared that they will never give up their meetings for Christian worship.

(Continued from page 2.)

In *Asiatic Turkey* this year has been marked by cheering and extensive revivals, and also by serious external and internal difficulties in the field. The Ottoman Government is jealous, reactionary, blood-thirsty, unable or unwilling to protect converts, ever ready to engage in repressive courses. The Armenian converts are too eager to rid themselves of the leading-strings in which they suppose themselves to be held by the missionaries. *Africa* has been the scene of more than usual trouble. War has uttered its thunder in various directions, sadly marring the work of the Prince of Peace. However, Egyptian missions have made some progress during the year, and more extensive operations are contemplated. We do not yet know what changes for good or evil may arise from the wicked and cowardly aggression of France in Madagascar. The good queen is dead—she who was truly a nursing mother to the infant church. Her successor is probably like-minded. Tribal wars in South Africa have seriously interfered with mission work. In Central Africa the stations occupied by Scottish Presbyterians have flourished grandly and have before them a most hopeful future. But the greatest share of attention has been given to the vast valley of the Congo, a region now found to be not only very fertile but also densely peopled. Missions have been commenced in this region under promising circumstances. Our own mission in *Trinidad* has taken rank among the most successful and useful that have been established for the benefit of the Hindus; and we trust soon to see its operations embracing the coolies of Demerara. Few expected when Mr. Morton went to Trinidad in 1867 that in sixteen years our mission schools should be giving instruction to 1,500 heathen children. Our survey is necessarily incomplete, but enough has been said to direct the attention of the thoughtful reader to the fact that the Kingdom of Christ is advancing among the heathen, and that it has ever-increasing claims upon our prayers and our purses.

Foreign Missions.

EASTERN SECTION.

UR missionaries Messrs. Morton and Robertson, have been addressing meetings, East and West, to about an equal extent, and their statements, to congregations and by notices in the press, have kept the leading facts connected with the New Hebrides and Trinidad before the public mind.

Demerara Mission.—It is my special duty to remind the ministers of the Church that the two missionaries wanted for Demerara have not yet been obtained. Two ministers have,

indeed, offered their services, men unexceptionable in character and qualifications; and would, doubtless, be accepted, were it not that while in their prime, and comparatively young men, they have nevertheless passed the age when a spoken language is most readily acquired. They are usefully employed, and for the present at least have not been accepted. No. 1 is to be jointly supported by a local Presbyterian Society in Demerara, and by the Western Committee of the Assembly, and his work carried on on the same plan and with some connection with our Trinidad Mission. No. 2 is to be employed on the estate of F. Crum Ewing of Glasgow, who has written expressing earnest desire for an early appointment. The missionary will have a house provided on the estate, can at once do English work, and prepare for the Hindi work on the estate of "Better Hope." The minister there has hitherto been in connection with the United Presbyterian Church, but the object sought is not the extension of that church, but the evangelization of the coolies. From a printed report of the Christian work carried on on the estate I select the following on the *Hindi work* :—

"This branch of the Society's operations has grown in extent during the year, and has been carried on with unflagging zeal. Our Catechist continues to give entire satisfaction, is most regular in the discharge of his duties, and exemplary in his general deportment. We have now four Hindi Sabbath classes on Plus, *Montrose Vryheids Lust*, *Chateau Margot*, and *Success*, the two latter are in that part of the district which belongs to the Presbyterian Missionary Society. The school at *Success*, which had long been given up owing to the want of a room to hold it in, has been renewed. Mr. Munro, the manager, kindly granted the use of one of the immigrant houses, where the school is now held. Much progress has been made by the scholars in the few months during which the school has been carried on. One other class has been started during the year. On Tuesday and Saturday evenings the Catechists and others meet in the manse for instruction from the minister. Upon Tuesday the Bible is read in Hindi, and during the year most of the Old Testament stories have been read, and the history in the Books of Moses on to Joshua consecutively studied. On Saturday evening various tracts and small books in the vernacular have been gone over, and the class is now engaged in reading Line upon Line in English. This class was opened in answer to the earnest request of three or four of our Christian young men, for further instruction. The class is a conversational one, and it affords an opportunity for any difficulties arising in the course of reading being stated and answered. Upon one evening in the week the catechist holds a class in one of the houses on the estate where a few are being taught to read their own language, and the night school is still being carried on."

Finance.—At a committee meeting held during the recent session of the Maritime Synod, directions were given to the secretary to bring before Synod the figures, which have taken the Committee itself by surprise, shewing the extent to which expenditure was out-running income. This was done, but doubtless many ministers and elders forgot the figures before they reached their homes. Since then nearly the whole remittances for 1884 to the New Hebrides have been made, so that the balance is greater, and of such dimensions that it is likely to be remembered by the more thoughtful. Foreign Missions :—Received to

December 1st, 1883, \$2,966.79; expended to December 1st, 1883, \$7,025.84; balance due Treasurer, \$4,059.05. Dayspring and Mission Schools:—Received to December 1st, \$848.42; expended, \$3,737.37; balance due Treasurer, \$2,888.95, the two balances making \$6,948.00. In other words, we began the year with a debt of \$900, which by the way members of the Assembly *talked* of removing, and we have added to it six thousand, involving inevitably about thirty-five dollars interest, monthly, till reduced. Doubtless it will be reduced very soon, but with a half year's expenditure in Trinidad maturing and to be met in January, it can be removed ONLY by efforts great, united and persevering.

It should be noticed that in former years when returned missionaries visited the churches, the collections made flowed into the general fund, and provided for the inevitable expense of such return; but during the present summer, such collections, with a few exceptions, have been for specific objects selected by the donors, and not controlled by the Committee. The fund has been affected perhaps not largely, by the growing desire of Sabbath-schools and societies for a specific object, to which they give for the benefit of some pupil or teacher, or missionary, in return for which a periodical letter is expected. Doubtless, such contributions aid the mission, but they resemble donations to ministers while the regular salary is unpaid, and the Treasurer at his wits end as New Year's Day comes round, and the deficit is unprovided for. In Trinidad the Mission Council will meet in a fortnight. Each missionary presents his estimate for the year. When sanctioned, it is passed by the Committee here, and the money is expected in Trinidad as regularly as the semi-annual term comes round, and the *main effort* ever should be to provide means to honour these drafts as they become due. The Mission Council know their wants better than any Sabbath-school or society. A few hundred dollars have also been passed along for missions provided for by the West, a very pleasing protest against sectionalism, a very enjoyable luxury too, but unfortunately being handicapped with debt, we are pretty effectually debarred from this course, which, however, is happily quite open to our cousins who are blessed with a larger and fuller purse. On their part we anticipate many entries, and wish the competitors much success and joy in this race, and all the more because it is becoming too evident that they will not this year have the blessedness of giving anything to the mission to Demarara.—P. G. MCGREGOR, *Secretary*.

• MISSIONARIES WANTED.

Two Missionaries for Demerara, the first to be supported jointly by a local Presbyterian Committee, and by funds provided by the General Assembly, the second to be paid by F. E. CRUM EWING of Glasgow. Apply to *Rev. Dr. McGregor, Halifax, N. S.*

Trinidad.

THROUGH the kindness of Rev. T. M. Christie, for a number of years missionary of our church at Couva, Trinidad, we are enabled to present our readers with a map of that island which we have had engraved for the RECORD. It will be found very useful for reference, as nearly all the mission stations and preaching places are clearly indicated. The several stations are connected by a railway which to us, seems, almost, to have been constructed for the use of the missionaries. So convenient is it, at all events, Mr. Morton can leave his home at Tunapuna in the morning, take breakfast at Couva, dine at San Fernando, and return to Tunapuna for tea. Trinidad, the most southerly of the British West India Islands, lies off the north-eastern extremity of South America, separated from the mainland by the Gulf of Paria, into which fall the northern mouths of the Orinoco river. The northern entrance to the Gulf is called the Dragon's Mouth; that on the south, the Serpent's Mouth. This inland sea abounds in natural harbours with good anchorage and is much frequented by shipping. The length of the island is about fifty-five miles and its breadth from thirty to thirty-five miles. Its area is about 1,122,880 acres. The total population is about 153,000. The negroes and coloured creoles number 96,000; the Indian coolies and their children, 50,000; the white creoles and Europeans, 7,000. The census by religions is as follows:—Roman Catholics, 60,000; Church of England, 30,000; Hindoos, 40,000; Mahomedans, 10,000; Presbyterians, Methodists, Baptists and Moravians, 13,000.

Trinidad was discovered by Columbus in 1498, and was first settled about the year 1730. In 1797 it was captured by the English, at which time the population was 17,718. A reference to the map will show that the population is chiefly confined to that portion of the island bordering upon the gulf. The interior of the island is mountainous while that bordering on the Atlantic is marshy and unfit for cultivation. It is well watered, some of its rivers being navigable for a considerable distance. The soil is generally fertile. The area under cultivation is 98,171 acres. The chief products are: sugar, 64,000 tons; cocoa, 12,000,000 lbs.; cocoanuts, 4,500,000; and asphalt, 23,000 tons. Of the last named article there is an unlimited quantity in a lake 100 acres in extent and of unknown depth. Except in the lowlands, the climate is healthy. The temperature, usually ranging from 70° to 85°, seldom rises above 92°. The dry season is from January to May, inclusive, the wet season, from June to December. The average rainfall is 71 inches per annum. The plantations chiefly belong to Scotch and English

capitalists. On the abolition of slavery it was found necessary to obtain labourers from abroad, which accounts for the large coolie population for whose benefit the mission is carried on. These coolies are natives of India and China, but chiefly of India, who have been imported under Government inspection, as indentured labourers. They are bound to remain five years in the colony, and are then at liberty to return to their native country, or to make engagements for themselves as free labourers. If they remain five years longer they are entitled to a free passage to India, or a grant of ten acres of land. An average of about ten per cent. do return, but the number of permanent settlers is rapidly increasing. The great majority of the coolies speak Hindustani, and it is in that language that the Gospel is made known to them.

Our Trinidad Mission originated in a visit to that island by the Rev. John Morton for health some eighteen years ago, when he noticed that, while the Government took good care of the bodies of those coolies, seeing to it that they were supplied with wholesome food and medical attendance, no provision appeared to be made either by Church or State for their spiritual wants. On returning to Nova Scotia, Mr. Morton laid the facts before his Synod and asked them to institute a mission to the coolies. Full enquiry having been made, the Synod unanimously determined to take up the work, and sent Mr. Morton as their first missionary in the autumn of 1867. In 1870 he was followed by Rev. Kenneth J. Grant, and in 1873 by Rev. T. M. Christie. A fourth missionary, Rev. J. W. Macleod, was appointed in 1881. Miss Blackadder joined the mission as a teacher in 1876, and Miss Semple in the end of 1882. In 1882 Mr. Lal Behari, a converted Hindoo, was ordained to the office of the ministry, and is now actively engaged in the work.

The principal stations are four in number,—Tunapuna, San Fernando, Couva, and Princetown. (1) The first-named is situated inland about eight miles from Port of Spain—the capital of the island, which has a mixed population of about 35,000. The mission here was opened by Mr. Morton only a few years ago. It embraces out-stations at Caroni, Curepe and Arouca, shewn upon the map. Stated Sabbath services, weekly prayer meetings, and classes for teachers are regularly held at all these stations. It is in this district that Miss Semple teaches. There are five or six day schools, all well equipped, with some 200 scholars on the roll, and already 18 communicants. (2) Mr. Grant has his headquarters at San Fernando, a town of some five or six thousand inhabitants. His reports indicate steady and rapid progress. He is ably assisted by Mr. Lal Behari, above referred to, and also by Mr. J. W. Corsbie, a very clever native

teacher, as well as by Mr. George Sadaphal, a native catechist. Besides these there are eight teachers who meet weekly at the manse on Friday evenings, give in their reports, receive instructions, and on Saturdays disperse again, so that on the Lord's day eleven stations are supplied with religious ordinances in this district; the number of communicants is 113. (3) Couva was a few months vacant by the retirement of Mr. Christie on account of impaired health. This station is situated halfway between Port of Spain and San Fernando, and includes Esperanza, Exchange Village, Waterloo, Calcutta Village, shewn on the map. Besides these, a number of other places have been visited more or less regularly, and with good results. The number of communicants in good standing is 35, and the number of scholars attending the schools upwards of 250. It is to this station that the Rev. John Knox Wright, late of London East, Ont., has been appointed. (4) Princetown, it will be noticed, is connected by rail with San Fernando, from which it is distant eight miles. It was so named in honour of the two sons of the Prince of Wales who visited this place some years ago. This is Mr. McLeod's station, in the centre of the Savanna Grande district. Regular services are conducted at St. Julian, Jordan Hill, Piperio and Princetown, besides other places that are not named on the map. Prayer meetings on Wednesday evenings and fellowship meetings on Friday evenings, for mutual improvement, are well attended. Miss Blackadder superintends the Princetown school, on the roll of which are the names of upwards of 100 scholars. Connected with this station there are 49 communicants and eight schools, with an average attendance of 227. Altogether there are at the present time 36 schools in operation in connection with these four stations, with a daily average attendance of 1,059. The whole number of communicants is 215. The total expenditure in support of the mission for the year 1882 was about \$18,000, of which nearly \$8,000 was sent from Canada. The proprietors of estates contributed upwards of \$5,000, the Government gave \$2,500 to assist the schools, the balance being made up of donations, and about \$1600 contributed by the native churches.

It is easy to see from the above imperfect sketch that our Trinidad Mission is a very important and interesting one. It has been carried on quietly, but prudently, for about sixteen years, and has been crowned with a measure of success for which we should be devoutly thankful. So successful have our missionaries been, indeed, others have taken knowledge of them in a very practical way. A short time ago, the Presbytery of Demarara, which is composed chiefly of missionaries from the Church of Scotland, sent a communi-

cation to the Synod of the Maritime Provinces, in which reference was made to the large number of coolies in that colony also, and in true Macedonian fashion imploring the Canadians to go over and help them establish a mission. And this, with the consent of the General Assembly, we have agreed to do. Hence the advertisement of Dr. McGregor upon another page asking for two missionaries. Surely they will be forthcoming soon. The Presbyterian element in the community is comparatively small. The Roman Catholics have their Archbishop, Bishop, and twenty-five parish priests; the Anglican Church has a Bishop and seventeen clergymen; the Methodists have five ministers; the Baptists, two; the United Presbyterians, three; the Free Church, one. *But*, the Canadian Church has hitherto been the only one that has taken any part in the instruction and conversion of the coolies. Quite recently the United Presbyterian church of Scotland has appointed Rev. John Hendrie to co-operate in the work among the coolies. He is stationed at St. Joseph, between Tunapuna and Port of Spain.

The New Hebrides.

THROUGH the kindness of Rev. Hugh A. Robertson of Eromanga, we are in possession of a pile of letters from missionaries, and from their wives, in the New Hebrides, giving the latest news (August 1883) and from which, by permission, we make a few extracts. *Mr. Mackenzie*, writing from Pango, Efate, one of his out-stations, says that since his return from his furlough the work on Efate has been progressing steadily. "At two villages, one of which we have been visiting for about eight years, several natives have thrown off the yoke of heathenism. We have a small lime house here, but at Eratap we sleep in the chief's house, also a lime one. I have just had a small grass house built at Fila and intend going there frequently. I am not able to give much news from Eromanga. We called there on Sabbath and they were in church. Mr. Michelson and I addressed them. We called also at Potinia Bay. I was the only passenger who went ashore. Did not see Yomot. He was inland at the funeral of a chief—a heathen I think. Atnello told me that two teachers had died, but that he had sent another to take the place of one, and that the work of the other had been taken up by a teacher living near. We had a very pleasant and harmonious meeting of Synod—eight of us present. We were all accommodated on shore." *Mrs. Mackenzie* says:—"When the 'Dayspring' arrived at Erakor she only had Mr. and Mrs. Mylne and Mr. Murray on board. Dr. and Mrs. Gunn remained on Futuna and Mrs.

Murray on Aneityum. Mr. Mackenzie went north with Mr. Murray, and they decided in favour of opening a station upon Ambrym. We had quite a time getting home from the meeting this year. Just as it closed the wind began to blow, and continued to do so for two weeks. Mr. Laurie and Mr. Watt walked over to Aname, the others, after waiting for a week, got the captain to put to sea, but the following day they were sorry they had done so, as a boat could not get into Aname. In the afternoon we landed at Mr. Caronstadt's, intending to walk round. They advised us to spend the night with them. Just as we finished breakfast next morning, a terrific storm of wind and rain came on which settled the question of us walking round. Mr. Gray, however, thought he would try it, but had to wade to his waist in water. We had a very pleasant visit to Eromanga notwithstanding your absence. The natives were very pleased to see us and did their best to make us comfortable. I put some camphor in places most needed in the house. We helped ourselves to oranges. Since our return in November we have been exceedingly busy. Up to the end of April we each taught five hours a day. This we found very wearing. We have had a good deal of housebuilding to do. In addition to the two lime houses built for the boys, we have a new cook-house and wash-house just finished. The cook-house is such a comfort. The work has been going on encouragingly, both in the Christian and heathen villages."

Mr. Watt, missionary of the Presbyterian Church of New Zealand in the Island of Tanna, also sends his cordial greetings to Mr. Robertson. *Mrs. Watt's* letter, however, contains a great deal more information, although she confesses to the difficulty of writing while travelling. Their letters are dated from the Island of Aniwa. *Mrs. Watt* says:—"You will notice we are again on Aniwa. Our stay this time will extend over eight weeks, and I trust our visit will be blessed to this people, as the change of work is refreshing to our spirits. We have not been without encouragement at our own station (Tanna), having had an attendance of one hundred all season, and a manifest improvement in their clothing, while we note with pleasure a growing intelligence. In January we ceiled in the whole roof, in February we got a new dining-room mat made, and had our cleaning done up as far as the inside was concerned. In March Mr. and Mrs. Gray came round—Mr. Watt going for them in our boat. They remained with us till the 5th of July, having been four months our guests. We enjoyed their society very much, and Mr. Gray gave very good and hearty help in the printing office, from which has issued during the past year a small book for Mr. Michelson in Tongoan, another for Mr. Fraser in Epian, a third for Mr. Gray in

Weasisian, a twenty-page edition of hymns for our people—bringing up our Hymnal to fifty-one hymns, and the whole Book of Genesis in the Kwamera dialect. I never met any one who wrought more willingly than Mr. Gray did at the printing. On the 8th of May Master John Ewin Gray was born. 'The boy of the season' was much admired in Tanna, and no wonder, for he is a fine child. They only left again in our boat four days before we started for here; so he was two months old then."

Rev. James H. Lawrie, missionary of the Free Church of Scotland, in Aneityum, says:—"I am sorry to tell you that an epidemic of influenza broke out among our people in June last, and continued for about a month. About eighteen persons on both sides of the island died. Dr. Gunn has taken up his residence in Futuna; both he and his wife will make good missionaries. Messrs. Mylne, Michelson, and I were appointed to assist in building Mr. Murray's house on Ambrym. We are busy at that work at present. The natives are friendly and we sincerely hope that this settlement is the opening of a bright future in this heathen island." A few days later, Mr. L. says:—"On our way home (from Ambrym to Aneityum) "I called at your station on Eromanga, and found the people all well. Saw Adenello, and talked Aneityumese to your cowherd. The people meet every morning for school, and regularly every Sabbath for divine worship. *Mrs. Lawrie* adds:—"We have much encouragement to labour on. The arrowroot from the Aname side of the island amounts this year to 2600 lbs. The boys and girls made 500 lbs. of this as their own special contribution. With part of the proceeds it is proposed to buy the frame of a new church, the rest to go to the Foreign Mission Fund.

Rev. Oscar Michelson, missionary of the Church of Otaga and Southland, on the island of Tongoa, writes in hopeful strains, "We have finished the building of our fourth church and hope to have one or two more built this year. There has been some fighting since you were there, but not very many killed or eaten. I have got a horse. It is a great help to me in my work."

Mr. James Anderson, of the Royal Mint, Sydney, writes on October 4:—"The Synod held at Aneityum was a harmonious one. The subject of a steam vessel instead of the *Dayspring* engaged their attention, and a committee was appointed to make enquiry as to the cost of a Clyde-built steamer of steel or iron, and also as to the working expenses of such a vessel. The *Dayspring* is now found to be unequal to the work of the mission. Quantities of cargo have had to be left over on several occasions, and now two new churches have been ordered, which will still further tax her

carrying powers. It would be a great boon to the missionaries to have four visits in the year instead of two."

The latest from the islands is a short note from *Rev. Joseph Annand*, our missionary on Aneityum, dated September 7:—"The *Dayspring* has returned from the north, on her way to Sydney. She reports all well throughout the group, excepting Mr. Murray who has just been settled on Ambrym. He seems to be no worse, however, than when he left us seven weeks ago. He has been settled under hopeful circumstances, so far as the natives are concerned. It is reported that one language with dialectical differences extends over the whole island. The people are friendly and numerous. A sad murder occurred on a part of the island about fifteen miles from the station, just before the *Dayspring* went up there. While there, at the housebuilding, a man-of-war came along and punished the natives, by killing six or eight, and levying a fine of 20 rifles and an equal number of pigs. The affair cost the life of one seaman and a second badly wounded. H. M. S. "Dart," Captain Moore, was the avenger. The victim murdered was Captain Belbin, of a labour vessel—a more decent man than many in the trade. We are all well and plodding along in our work."

Missionary Meetings.

THE seventh series of the Montreal Anniversary Missionary Meetings was held in Erskine Church on the evenings of 20th, 21st and 22nd November. The attendance was better than usual and the interest was well sustained.

I.—HOME MISSIONS.

Mr. Andrew Robertson, Chairman, introduced the subject in a business-like manner by a few well chosen remarks, in which he claimed a first place for Home Missions on the ground of duty to our neighbours and our country. It was a common saying that "distance lends enchantment to the view," and it was sometimes easier to get up sympathy for people living in distant countries, about whom we knew very little, than for those very near our own doors. Whatever diversity of opinion there might be as to the relative claims of home and foreign missions, there was no uncertain sound in the Master's orders, to "Preach the Gospel to every creature—beginning at Jerusalem." Our own country, both on account of its vast extent and the rapid influx of population, stands in need of all the missionary effort which the Presbyterian Church can exert. The progress of settlement in Manitoba and the North-West was unpre-

cedented in the history of the country. Cities and towns were rising in fertile districts where only a year or two ago was an unbroken wilderness. A very large proportion of the settlers in that new country were Presbyterians, and we are bound by many considerations to give them all reasonable assistance in the establishment and maintenance of religious ordinances. The committee of the Western Section had expended last year \$42,000, and next year they would like to spend a great deal more; \$100,000 would not be too much, for every dollar that is judiciously spent now is worth ten times the amount a few years hence, when the people will be well able to look after their own interests. Since 1871 the Church in the North-West had increased marvellously; there were ten times the number of congregations and preaching stations; fourteen times as many clergymen, and twenty-six times the number of ministers.

Rev. James Barclay of St. Paul's, Montreal, then addressed the meeting. Being a stranger, as yet, he could not enter upon the details of the home mission work of the Presbyterian Church in Canada—a work which he knew, however, to be of vast magnitude and importance. The duty and urgency of home mission work was the same in all countries. Connected with it there is a responsibility upon the Christian Church of which it cannot divest itself. It is not enough to say that "charity begins at home." Were this all, then had Galilee been at once the cradle and the grave of Christianity. We must not turn a deaf ear to the cries of heathendom; neither must we neglect our duty to those at home. There are too many who profess to love God whom they have not seen but who manifest no love to His children whom they do see, and who stand in need of their sympathy. It seems easier to create sympathy for the poor African across the sea than for the poor sinful neighbor across the street. We are glad to hear the results of Christian work in heathen lands, at the same time we are too often saddened by the thought that many homes in our own land are as bad as heathen huts. It seems, almost, as if there were more hope of converting the heathen than of reclaiming the drunken and the profligate at home. The Church must go to them and seek to save them. The causes that led to the seeming failure of the home missions were many,—want of information largely explains want of interest and want of support. Alleged want of success most frequently uttered by those who have never done anything to help the work, has been another hindrance. Sectarianism, too, has a great deal to answer for. One thing is certain, it is better to live Christ than to preach Christ, and when this comes to be recognized throughout the world the power of the Church will be boundless and invincible.

Rev. Principal Grant of Kingston, followed with an eloquent and stirring address. He advocated the claims of home missions on two grounds, patriotism and religion, and these two are one. Of the former a remarkable illustration was found in the history of the Jewish nation; and surely he might say that what Judea was to the Jew, Canada is to the Canadian. Our country is, indeed, one that should inspire patriotism. When we think of its history, its boundless resources, its people, there is enough to make us proud of and love our country. If some parts of it are too cold, well, parts of other countries are too hot. After giving a graphic description of the great Dominion—as became the editor of "Picturesque Canada" and the author of from "Ocean to Ocean," the learned principal spoke of the duty devolving upon the churches to lay the foundation of Christianity broad and deep as the only guarantee for the lasting prosperity of the country. The church of the future must be simple in ritual, strong in faith, elastic in polity; clinging closely to the old standards, yet ever widening. By the unions of the Presbyterian and the Methodist Churches much has already been done towards a far larger and more comprehensive union. Speaking of the effort being made to increase the stipends of the ministers to at least \$750 with a manse, he held that it was the bounden duty of the cities and towns, which depend so entirely on the country for their very existence, to take the lead in this matter. If they do their duty, and he was glad to know that Montreal had already responded to this appeal right nobly, their example would be followed in every part of the country, and the result would be not only creditable to the Church, but advantageous to it, to an extent far exceeding our present anticipations.

II.—FRENCH EVANGELIZATION.

The second evening was occupied with the discussion of this subject. Principal MacVicar, the Convener of the Assembly's committee on French Evangelization, occupied the chair. The meeting was opened with a chant very effectively rendered by a French choir. The chairman then presented a few solid facts as to the extent and progress of the work:—The population of Canada, he said, was 4,350,000, of whom 1,300,000 were French-speaking Roman Catholics. In the Province of Quebec there are 1,171,000 Catholics and only 184,000 Protestants. The Presbyterian Church employed three distinct agencies—colportage, schools, and churches. They have now seventeen colporteurs in their service, who last year visited 25,000 families and distributed 2,598 copies of the Scriptures and 26,000 religious tracts. They have fifteen schools in which twenty-one teachers are employed; the number of pupils is 585. The central school at

Point-aux-Trembles has between eighty and ninety pupils residing in the mission buildings. The chief object of this school is to train young men to be teachers and colporteurs. The Board employs thirty-one missionaries of whom twenty are ordained ministers who conduct stated services at seventy-three stations with an aggregate attendance of 5,000 worshippers. Twelve French students are studying for the ministry in the Presbyterian College, Montreal. The Board is doing its work quietly yet efficiently, and without interfering in the smallest degree with similar work undertaken by other Protestant churches. There is no such thing as unseemly denominational rivalry, on the contrary, they are in the fullest accord with the other evangelical churches. The only points, indeed, at which their work coincides with that of other churches is in the cities of Ottawa and Montreal, where there is ample room for their united efforts. At one of the stations, quite recently, no less than thirty-three persons publicly renounced Roman Catholicism in terms that shewed that they were acting under the impulse of intelligent conviction and that they were able to give good and valid reasons for the faith that is now in them.

Rev. Professor Campbell followed with a very able and eloquent address. It was not a bad sign that their work was freely commented upon in the public press, although many things had been said about it that were not in accordance with facts. He attached very little importance to taunts about the divided state of Protestantism. That divisions existed no one denied. They had just to make the best of them, and certainly the work was not thereby hindered. And it had been said, disparagingly, that the progress was "so slow" and the results so insignificant. It was not true that during the first four centuries Christianity had gained more converts than in all the succeeding centuries. It was quite true that much was accomplished in the apostolic age and that which immediately succeeded it; but it must be borne in mind that these early missionaries possessed advantages, in many respects, superior to ours, and yet their conquests scarcely extended beyond the shores of the Mediterranean. It was not to swell the ranks of Presbyterianism that the work of French Evangelization was carried on, but to put an open Bible into the hand of every French Roman Catholic. The quarrel that we have with the Church of Rome is that it withholds the Word of Life and substitutes for it the traditions of men. Historically, and essentially, the Presbyterian Church had no nationality. It was, and is to-day, the Church not only of Scotland and Ireland, but of Holland and Belgium, of Germany and Bohemia, of Spain and France. The Church to which we belong does not claim to be the Canadian

Church, it is something far grander, it is the Presbyterian Church in Canada. If we have faith in this church of ours, that has been baptized by the blood of the martyrs, we will use our utmost endeavours to extend its usefulness. We have reached a turning point and an important crisis in the history of French Evangelization. We have asserted and made good our right of free speech and unmolested work. Let us only be true to ourselves and in due season we shall reap if we faint not.

Rev. W. D. Armstrong of Ottawa, who had recently spent six months in the old country in the interests of this French work, was glad to say that he found many warm friends of the cause on the other side of the Atlantic. For himself, he could testify that the best way to become interested in a work of this kind was to work for it. He had frequent opportunities in the Presbyteries, Synods, and General Assemblies, and also before the Colonial Committees of the home churches, to give information respecting the work, and everywhere he had been received most cordially. We owed a special debt of gratitude to the Presbyterian Church in Ireland which, with their hands full enough of work at home, had sent us a tangible expression of their sympathy in the generous gift of £300 sterling. It seemed to the speaker as though we were on the eve of important changes. For one thing the vigorous prosecution of this mission may become, if it is not now, a political necessity. We do not sufficiently realize the danger of our present environment. The peace of our families and the prosperity of our country are at stake, so that for our own sakes, as well as in the best interests of our fellow-citizens, we should use all legitimate means to further the work of French Evangelization. We had ample encouragement to do so. The days of overt opposition and intimidation had passed away. The power of the hierarchy had been weakened, and it was impossible that the Roman Catholic Church in this country, or elsewhere, can ever regain its lost supremacy. The colporteur with the Bible in his hand—humble agency if we choose to call it—was probably the very best agency that could be employed. Let it only be strengthened and increased commensurate with the magnitude of the work and grand results will follow. Can we love our Lord and Master and see without holy indignation the crown taken from His head and placed on that of the Pope? Can we believe that the Gospel is the power of God unto salvation and make such feeble efforts to give it to our fellow-countrymen? The spirit of Protestantism is advancing and must advance until all forms of ecclesiastical tyranny are swept away.

Rev. Professor Coussirat made a brief and eloquent address in French, in which he contrasted the spirit of Jesuitism, which threatens

our political liberties, with the glorious liberty of the Gospel which we are endeavouring to proclaim to the French-speaking people of Canada.

III.—FOREIGN MISSIONS.

The last of the three meetings, when the subject of Foreign Missions was taken up, was the largest of all. Mr. John L. Morris occupied the chair. The object of these meetings, he said, was to impart such information in regard to the progress of the Gospel throughout the world as would increase our interest and stimulate our efforts for the advancement of Christianity. The survey of what had already been done is full of encouragement. In earlier times the great question was how to gain an entrance into foreign fields, but now there are open doors every where and the heralds of the cross are invited to enter in and take possession in the name of the Lord. Railways, telegraphs and steamships have brought the ends of the world together. Schools have been established in every land. The Bible has free course and nearly all peoples and tribes may read it in their own languages. The number of preachers and teachers in heathen countries has greatly increased. The Presbyterian Church in Canada has five distinct missions—two of them being under the care of the Foreign Mission Committee of the Eastern Section of the Church, viz., the New Hebrides, and Trinidad Missions. The Western Committee have charge of the work among the Indians in the North-West, and of the mission to Formosa and Central India. The expenditure by both committees last year was about \$50,000. The number of ordained missionaries employed was fifteen, and the total number of labourers, including the wives of the missionaries, the female teachers and the native assistants, was upwards of one hundred and twenty. Dr. Mackay had already twenty-six chapels in Formosa, and as many native evangelists. Mr. Robertson had thirty-three native teachers who also conducted religious services in Eromanga. A converted Hindoo in Trinidad was lately ordained to the office of the ministry by our Mission Presbytery of Trinidad. The time seems to have past when God called for missionary martyrs. A brighter day has dawned and the Gospel is spreading its benign influence over all lands.

Rev. J. Edgar Hill of St. Andrew's Church, Montreal, delivered an earnest and stirring address. It was a sad and humiliating fact that, notwithstanding all the good that had been done, the Church had yet to argue about the wisdom and duty of missions with professing Christians. He thought that the pulse of the Church beat closer to missions twenty-five years ago than it does now. There are many people now who tell you plainly that they do

not believe in missions to the heathen, and there are others who give an unwilling assent and support them grudgingly. After quoting and answering a number of stale objections the speaker said it was high time that the churches and individuals realized their responsibilities in this matter. It was, indeed, a matter of life and death for the churches. There have been churches that lacked the missionary spirit, but they were either dead or decaying churches. No church can long survive that does nothing for the spread of the Gospel. As individual members of the Church, it is our privilege quite as much as our duty to give our money, our prayers, and our sympathies to aid in carrying the work on. Let us not forget that "it is more blessed to give than to receive," and that, whether seeming failure or success result, each should be able to say honestly and sincerely that they have done what they could.

Rev. Hugh A. Robertson, who has been for eleven years a missionary of our Church in the New Hebrides, was received with hearty applause as he rose to give an account of his work on the island of Eromanga. He and his accomplished young wife commenced under circumstances that were enough to discourage and appal the stoutest hearts. If ever devoted missionary took his life in his hand, it was certainly this man when he deliberately chose this bloodstained island as his field of labour. But by the good hand of God upon him, and doubtless in large measure by his prudence and tact in dealing with the natives, he soon gained the confidence of a number of them and his work amongst them has been eminently successful and encouraging. During all these years he and his family were the only white people residing on the island—the heathen natives, who are still a majority of the inhabitants, being notoriously the most degraded savages. Mr. Robertson is home upon furlough at present, with the double object of benefiting his health and also of superintending the printing of the four Gospels in Aneityumese. His speech at this meeting was a model missionary address. We shall refer to it more particularly next month.

Missionary Cabinet.

JOHN WILLIAMS.

IT was on a Sunday evening in January, 1814, that a Christian woman in London was on her way to attend public worship. As she passed a well-known place of resort, she saw a young man of her acquaintance standing near, as if waiting for some one. She accosted him, and learned that some of his companions had engaged to meet him to spend the evening in these "Tea Gardens," as they were called. She endeavored to persuade him not

to waste the Lords day evening in this way, but to accompany her to the Whitefield Tabernacle, Moorfields. He was unwilling to do this; but at length, vexed by the tardiness of his friends, and moved by her kind persistence, he reluctantly yielded.

This was the turning point in this young man's life. He had a pious mother, but he had reached his eighteenth year, thought himself a man, believed it was time to choose his own way, and resolved to enjoy himself, free from the trammels of his Christian friends, and thus he was not in a frame of mind to receive good. The text was Matthew xvi: 26—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The sermon which followed was a powerful one, and was the means of this young man's conversion. After joining the church, he became a member of the "Youth's Class" for religious and mental improvement. He became interested in missions to the heathen, and after a while offered himself to the London Missionary Society, was accepted by the Committee, and, at the end of 1816, when only a little over twenty years old, he set out with his newly married wife for the South Sea Islands.

His missionary career was a very successful one. In ten months from the time of his reaching his station, he was able to preach in the native tongue, and in due time some of the natives were converted, and were formed into a Christian church. Being a skilful mechanic, he not only preached the gospel, but taught the ignorant people some of the useful arts of civilized life, such as building houses, making furniture, etc. He visited neighbouring islands, and preached the gospel there also with success. He made several voyages to a distance, and discovered numerous islands which had not been visited by Europeans, and left native teachers on them; and thus while he was the direct means of the conversion of many hundreds, he opened the way for the conversion of thousands more, and for the entire abolition of idolatry in various places.

In 1834, this missionary, now widely known as John Williams, the apostle of Polynesia, visited England and spent several years in effective work for missions. In 1838 he returned to Polynesia, in a ship which had been purchased for his use in visiting the various islands where missions had been established, and others where Christian teachers might be stationed. But his valuable life ended soon after this, Landing at Eromanga, one of the New Hebrides group of Islands, on November 20, 1839, the savage people, who knew nothing of his character or his purpose, murdered him and one of his missionary brethren, in revenge, as they afterwards alleged, for ill treatment which they had received from former visitors; and, being cannibals, they ate the bodies.

John Williams died at the early age of 43; but in his short life he accomplished a large amount of very important Christian work. And whenever that work is named we should remember that Mrs. Tonkin, a retiring Christian woman, was the means under God of his conversion; and thus of the great work which he accomplished. And every Christian should be stimulated to imitate her example in seeking to bring the unconverted under the influence of the gospel.

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WE greet our numerous readers with the time-honoured salutation,

A HAPPY NEW YEAR!

Our friends will be glad to know that as the years roll on the MISSIONARY RECORD of the Church increases its usefulness. We have at least, a thousand more subscribers than at this time last year, and the indications point to a steady increase. Those who are waiting to ascertain how many copies they will require for this year had better not wait too long, as they run a risk of not being able to get the January numbers for love or money. We can still supply a few complete sets from 1876, two volumes bound in one, price \$1.70. Let our Agents remember that *payment in advance is essential to the existence of the "Record" in its present form and at the present price.*

MEETINGS OF PRESBYTERIES.

Guelph, Acton, Jan. 15, 10 a.m.
Lan. & Renfrew, Arnprior, Feb. 25.
Whitby, Oshawa, Jan. 15, 11 a.m.
Peterborough, Port Hope, Jan. 15, 10 a.m.
Montreal, D. Morrice Hall, Jan. 8, 10 a.m.
Huron, Brucefield, Jan. 15, 10.30 a.m.
Ottawa, Knox Church, Feb. 5, 7.30 p.m.
Stratford, Knox Church, Jan. 15, 10 a.m.
Quebec, Sherbrook, March 18, 10 a.m.
Barrie, Barrie, Jan. 29, 11 a.m.
Brockville, Brockville, March 4, 2.30 p.m.
Toronto, Knox Church, Jan. 15, 11 a.m.

A Page for the Young.

WORK AWAY!

Work away,
For the Master's eye is on us,
Never off us, still upon us
Night and day.
Work away!
Keep the busy fingers plying,
Keep the ceaseless shuttles flying,
See that never thread lies wrong;
Let not clash nor clatter round us,
Sound of whirring wheels, confound us.
Steady hand! let woof be strong
And firm, that has to last so long.
Work away!

Work away!
For the Father's eye is on us,
Never off us, still upon us
Night and day.
Work and pray!
Work, and prayer will be the sweeter;
Pray, and work will be completer;
Love, and prayer and work the fleeter
Will ascend upon their way.
Work away!

A RECEIPT IN FULL.

Do you remember the story of Martin Luther when Satan came to him, as he thought, with a long, black roll of his sins, which truly might make a swaddling band for the round world? To the arch enemy Luther said:

"Yes, I must own to them all. Have you any more?"

So the foul fiend went his way and brought another long roll and Martin Luther said:

"Yes, I must own to them all. Have you any more?"

The accuser of the brethren, being expert at the business, soon supplied him with a further length of charges, till there seemed to be no end to it.

Martin waited till no more were forthcoming and then he cried:

"Have you any more?"

"Were these not enough?"

"Aye, that they were. But," said Martin Luther, write at the bottom of the whole account, 'The blood of Jesus Christ cleanseth from all sin.'"

BIBLE RULES FOR GIVING.

(Continued from page 277.)

12. Q. How often should we give?

A. Upon the first day of the week let every

one of you lay by him in store, as God hath prospered him.—1 Cor. xvi, 2.

13. Q. What promise is made to those who consider the poor?

A. Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—Psalm xli, 1.

14. Q. What measure shall be given to those who give liberally?

A. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.—Luke, vi, 38.

15. Q. What does Isaiah say of liberal people?

A. The liberal deviseth liberal things; and by liberal things shall he stand.—Isiah, xxxii, 8.

16. Q. What command does God give about the poor?

A. Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land.—Deut. xv, 11.

17. Q. How should we treat those who ask for favours?

A. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Matt. v, 42.

18. Q. What about the first fruits?

A. The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God.—Ex. xxiii, 19.

19. Q. Give another promise about liberal souls.

A. The liberal soul shall be made fat; and he that watereth shall be watered also himself.—Prov. xi, 25.

20. Q. What is God's greatest gift to man?

A. God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—John iii, 16.

21. Q. What should we say for this?

A. Thanks be unto God for His unspeakable gift.—2 Cor. ix, 15.

SEEING THE GOSPEL.

"Have you ever heard the Gospel?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in the mission-room before.

"No," he replied, "but I have *seen* it. I know a man who was the terror of his neighborhood. If you gave him a hard word, he would shout at you, and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker; but when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly, the teaching is good."

Acknowledgments.

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Lucan & Fraser Ch.....	6.00	George Robson, full.....	10.00		
Hullett	5.50	George Johnston on acc't...	2.00	<i>South Plympton.</i>	
Londesborough.....	3.83			John Simpson, on acc't	5.00
Teeswater & Westminster		<i>Cobourg.</i>			
Church.....	30.00	George Spence, on acc't ...	10.00	<i>Vaughan, Knox Church.</i>	
West Williams.....	4.00	A Pringle, do	5.00	William Archer, full	10.00
Owen Sound, Division St..	20.00	Christopher Carruthers, do.	5.00	Donald McGillivray, do ..	5.00
Cornwall, St John's Ch....	39.00	Thomas Pratt, full.....	1.00		
Prescott.....	16.00	A Holmes, on account.....	5.00	<i>Guelph.</i>	
Prince Albert & Port Perry	10.58			Robert Forbes, full	100.00
North Mornington.....	19.30	<i>Delaware.</i>			
Milverton.....	13.40	Charles Robertson, full....	2.00	<i>Alma.</i>	
Bequest of the late Wm.		Chirguacousey 1st	20.00	Charles McColin, full.....	2.00
Cooper, of Picton, 1st in-		Andrew Giffin, full.....	20.00	Henry Halls do	5.00
stalment, per his Exrs....	50.00	Peter Speirs, on acc't.....	3.00	William Davidson, do	1.00
Madoc, St Peter's.....	18.00	Robert Giffin, do	5.00	William Marshall, on acc't	4.00
McKillop, Duff's Church..	10.00			Alexr McQueen, do	5.00
		<i>Toronto.</i>		John Fairbairn, do	5.00
		Andrew Robb, full.....	20.00	James Deans, full	6.00
		Robt Merryfield, on acc't ..	10.00	Albert Deans do	2.00
		John Samuelson, full.....	10.00	Adam Phillips do	2.00
		P H Bryce, MD, on acc't....	16.67		
		Robt Rennie, do	25.00		
		John Fiskin, do	134.00		
		Hon Oliver Mowat, do	200.00		
		Messrs J & A Clark, full ..	100.00		
		J C Smith, on acc't	8.34		
		George Laidlaw, do	8.34		
		George Craig, full	100.00		
		James Brown, on acc't	50.00		
		Messrs McDonald, Davidson			
		& Paterson, on acc't	100.00		
		John Kerr, do	133.33		
		Glover Harrison, full	150.00		
		<i>Hamilton.</i>			
		J D McDonald, MD, on acc't	50.00		
		<i>Perth</i>			
		James Allan, full	12.00		
		<i>North Easthope.</i>			
		John Stewart, on acc't ...	10.00		
		Donald Cameron, do	5.00		
		Donald Fisher do	5.00		
		Rev Archd Stewart, do	8.00		
		Jeremiah Curtis, Jr, do	4.00		
		Alexr Crearer, do	5.00		
		Mrs A Crearer, do	3.00		
		Mrs D Carroll, full	1.00		
		Peter McTavish, do	5.00		
		Donald McTavish, do	5.00		
		Dugald McDeugall, do	5.00		
		John McTavish, do	5.00		
		Jeremiah Curtis, Senr, do ..	5.00		
		Alexr McGillawee, do	5.00		
		Daniel McFarlane, do	7.00		
		John Hay, do	7.00		
		John Smith, do	5.00		
		Duncan McCallum, do	5.00		
		James Fraser, do	6.00		
		Alexr Fisher, Jr, do	5.00		
		John Fisher, do	3.00		
		James McCallum, do	5.00		
		Duncan Stewart, do	15.00		
		<i>Tavistock.</i>			
		Peter Scott, do	1.00		
		James G Field, Senr, do	1.00		
		James G Field, Jr, on acc't	4.00		
		Mrs Harney, full	1.00		
		John Sutherland, do	1.00		
		William Bell, do	1.00		
		<i>Thedford.</i>			
		D McKellar, on acc't	5.00		
		Thomas Crawford, do	5.00		
		W N Ironsides, do	5.00		
		R Rae, do	10.00		

Farnham Centre	2.00
St Louis de Gonzague	5.00
Madoc, St Peter's	2.00
Chinguacousy 2nd	3.08
Mosa, Burns' Church	6.15

\$841.29

With Rates from Rev'ds J Stewart, \$12; D Wardrope, W Forrest, J Ferguson, D Stewart, R McKenzie, F Ballantyne, \$12; W Graham, J J A McConnell, W C Windel, J K Wright, J Eadie, A Henderson, \$16; C Fletcher, J Burton, \$20; A F McQueen, W King, \$48; R H Warden, S H Eastman, R Rogers, N McKinnon, A McKay, Jno Ferguson, J A Anderson, L Cameron, A Young, F W Farries, R Wallace, J Watson, J Black, Jno J Murray, Archd Stewart, A McColl, W Walker, A Norris, J Morrison, T Alexander, M Fraser, J Alexander, D Findlay, J Turnbull, Archd McDiarmid, P Nicol, W T McMullen, Angus McKay, W Robertson, A M McClellan, A D Fraser, Archd Currie, J Tees, A Leslie, J M Wellwood, \$16; J Johnston, \$24; J Middlemiss, S W Fisher, L McPherson, G Bremner, D Sutherland, A M Hamilton, D Wishart.

AGED & INFIRM MINISTERS' FUND.

Received to 6th Nov, 1883...	1987.42
North Carrodoc	6.10
Moncton	4.00
Teeswater, Westminster Ch	6.78
Eden Mills	3.00
Point Edward	11.84
Rev'd Wm Forrest (Annuity Returned)	100.00
Vankleekhill	12.00
Wroxyeter	8.11
Minesing	0.75
Floss, Knox Church	0.75
Hillsgreen	3.00
Stonewall	3.00
Grassmere	2.25
Rockwood	1.00
Dumblane	5.00
Tiverton, Thanksgiving day	12.60
Lanark	12.00
Hyde Park	5.00
Wendigo, Guthrie Church	6.50
Toronto, Carlton Street	5.00
Beaverton	14.00
Three Rivers, St Andrew's	5.00
Port Dalhousie	8.00
Smith Hill	6.58
Manchester	6.42
Galt, Knox Church	20.00
Port Hope, 1st Church	10.00
Collingwood	16.00
Desboro	2.50
Niagara Falls	5.00
Galt, Knox Church, add'l	20.00
Rocklake	7.27
Colchester	1.00
Amherstburgh	4.00
Lower Windsor	3.50
Hespeler	4.18
Hemmingford	5.00
Keady, Chalmers' Church	5.00
Hamilton, Central Church	51.80
Huntingdon 2nd	6.00
Mount Pleasant	4.11
Burford	2.43
North Easthope	6.35
Rockburn & Gore	8.00
Hampstead	2.11
Dunwich, Duff's Church	8.00
Lenburgh	5.00
Hampden	5.00
Berne	4.50
Lachute, Henry's Ch	8.00
Norval	7.20
Cantley & Portland	4.65
Vaughan, Knox Ch	12.00

Bolton, Caven Ch	7.62
Cheltenham	4.07
Mount Pleasant	3.83
Derry West	5.00
Hullett	5.50
Londesborough	2.97
West Williams	2.00
Avonmore	5.00
Minnedosa	3.00
Toronto, Old St Andrew's	100.00
Palmerston, Knox Ch	15.00
Esqueving Union Ch	14.15
Ayr, Knox Ch	9.74
Cernwall, St John's Ch	45.00
Bequest of the late Mr Wm Cooper of Pictou, 1st instalment, per his Exrs	31.00
Farnham Centre	2.00
Madoc, St Peter's	3.00
Chinguacousy 2nd	4.00
Mosa, Burns' Ch	8.00
Markham, St Andrew's	8.25

\$2745.83

Rates received to 6th Nov, 1883, \$56.25. With rates from Rev'ds J Stewart, \$3; D Wardrope, \$2.50; Wm Forrest, \$2; J Ferguson, \$4; R McKenzie, \$3; F Ballantyne, \$4.50; J Eadie, \$4.25; J A McConnell, \$3.50; A F McQueen, \$3.50; R H Warden, \$9; S H Eastman, \$4; J Pritchard, \$4; N McKinnon, \$4; A McKay, \$4; J Gordon, \$5; J Ferguson, \$4; S Farries, \$3; J A Anderson, \$3.75; L Cameron, \$4.50; A Young, \$4; F W Farries, \$10; R Wallace, \$7; J K Smith, \$60; D M Beattie, \$12; J Watson, \$3; J Black, \$4; J G Murray, \$3.20; Archd Stewart, \$4; A McColl, \$4; W Walker, \$4; W A Johnston, \$2.25; J Morrison, \$2.50; A McFaul, \$3; W E McKay, \$3; J Little, \$5; N McNish, \$7.50; T Alexander, \$2; R Stevenson, \$4; M Fraser, \$7; Jas Tait, \$10; J Alexander, \$3.50; D Findlay, \$3; J Turnbull, \$2; R V McKibbin, \$3; Archd McDiarmid, \$4; P Nicol, \$4.50; W T McMullen, \$7.50; Angus McKay, \$3.75; W Mathieson, \$3; W Meikle, \$3.50; W Robertson, \$5; A M McClelland, \$3; R D Fraser, \$4.50; A W Waddell, \$3.50; Archd Currie, \$3; J Becket, \$4; A Leslie, \$4; J M Wellwood, \$4; J Hastie, \$5; R Neill, \$6; J Johnston, \$12.25; S Hutchinson, \$3; J Middlemiss, \$4.50; S W Fisher, \$5; A H Kippen, \$3.75; P C Goldie, \$3.50; A M Hamilton, \$4; G Bremner, \$3; D Sutherland, \$4; A Sutherland, \$3.50; Wm McConnell, \$3.50; D Wishart, \$5; J Wilson, \$3.50.

\$375.70

\$631.95

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 6th Nov, 1883	\$676.35
Toronto, Charles Street Ch	100.00
Brussels, Melville Ch, add'l	45.00

\$821.35

CHURCH AND MANSE BUILDING FUND IN MANITOBA AND NORTH-WEST TERRITORY.

Received to 6th Nov, 1883	\$1034.68
Prescott, collected at Mr Robertson's Meeting	6.13
A Friend's Subscription in Prescott	1.00
Rev James Stewart, Prescott	5.00
Mrs Nelson Mills, Hamilton	17.00
Robt Ferguson, Thamesville	50.00
John Ferguson, Thamesville	20.00

Daniel McFarlane, Thamesville	10.00
Mrs Stamford, Thamesville	1.00
Alexr McKay, Thamesville	1.00
James McLennan, QC, Toronto	75.00
James Scott, Toronto	100.00
Hon Justice Patterson, do	75.00
Hon Alexr Morris, MPP, do	500.00
John Leys, Jr, do	50.00
Glenallan & Hollin, Thanksgiving day	16.00
Wm Fisher, Boston Church	5.00
George Harvey, do	5.00

\$1972.31

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES TO DEC. 4TH, 1883.

FOREIGN MISSIONS.

Acknowledged already	\$2540.40
Ladies Soc., Churchville	12.00
Carleton, N. B.	11.26
Mrs. H. McKay, Richmond, N. B., special for Mr. Grant's new building	10.00
St. Matthew's, Pugwash	10.00
St. Andrew's, N. B.	10.00
Leitch's Creek	8.00
Mr Donald McMillan, Blackland, N. B.	5.00
Cote des Neiges & St. Laurent Sab. Schools; Cote des Neiges Cong. for Mr. McKenzie's Native Teacher	55.20
An old friend, Scotch Hill, Pictou, Trinidad	30.00
United Cong., West River, for Mr. Robertson	25.00
Lockeport & East Jordan	4.50
Two friends W. E., Alberton Redbank	2.00
J. H. Salisbury	4.00
Ladies Soc., Springville	2.00
Stewiacke Th. Col	26.00
John Cumming, Sherbrooke	30.00
Salem Ch., Green Hill	5.00
Lake Ainslie, C. B.	5.00
United Ch., New Glasgow, Special	65.00
New London North	25.00
Friend per Rev. R. Cumming	3.00
Economy	10.00
Kirkland	6.65
Oak Mt. & Benton	2.30
Canterbury	1.15
Brookfield Miss'y Soc.	10.00
Pleasant Valley S. S.	1.47
Blue Mt., Part Thk. Col.	23.00
do do	10.00
Elmsdale, for Formosa	1.00

\$2966.79

CORRECTION.

In Nov. Record the \$22.00 from Union Meeting St. Andrew's Sydney, should have been credited to St. Andrew's Church.

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$649.00
Johnnie Burnfield, Brockville for Cedar Hill Sch. House Bdg--Mr. McLeod's Mission	5.00
New Carlisle S. S.	10.00
Merigomish	15.00
Antigonish S. S.	20.00
Illemon Ch. S S West River	10.45
St. John's Ch., Yarmouth	48.83
Redbank, S. S.	3.00
Brookland S. S., Pictou Co.	2.25
Kentville do	35.00
S. Sc. House, S. Sc. St. Andrew's Cong., Little River	4.00

Lake Ainslie.....	3.00
Rev. T H Murray's children	
Miss. Rex, Kempt.....	2.00
Gore and Kennetcook.....	24.50
Brookfield per Mrs A D Mackay.....	1.00
Elmsdale.....	50
Middle Stewiacke S S.....	14.75
—	\$848.42

HOME MISSION.

Acknowledged already....	\$1517.22
St Matthews Pugwash.....	5.00
St Andrew's N B.....	22.00
Leitch's Creek, C B.....	40.00
"An old Friend" Scotch Hill, Pictou.....	10.00
New Kincardine for Mr. Jas Ross.....	35.00
Lockeport & East Jordan...	4.50
Kentville.....	6.00
Clifton, New London, P E I	19.00
Fisher's Grant.....	10.00
New London North P E I	30.00
Kempt & Walton.....	6.00
Three Brooks, Tobique....	2.00
Economy.....	6.00
Kirkland.....	3.10
Oak Mt & Benton.....	5.60
Canterbury.....	1.70
Hartin Set.....	1.27
Brookfield Miss Soc.....	5.64
Blue Mt. Pictou.....	11.46
—	\$1741.49

SUPPLEMENTING FUND.

Acknowledged already....	\$1604.71
St Matthews, Pugwash.....	20.00
Pres Ch of Ireland £100 Stg	486.67
Poplar Grove Hfx Part Thk Coll.....	35.14
Lunenburg.....	23.00
"An old Friend" Scotch Hill Pictou.....	10.00
St Andrews, Hamilton, Bermuda.....	17.64
Kentville.....	5.00
Mr Andrew Johnson, Middle Stewiacke.....	2.00
Sherbrooke.....	13.00
Boularderie C B.....	10.00
Malagawatch.....	3.54
River Dennis.....	4.46
United Ch New Glasgow...	173.10
Little Harbor.....	7.00
Kempt & Walton.....	14.00
Kincardine.....	9.29
Economy.....	5.00
Brookfield, Part Thk Col...	15.00
Middle Stewiacke do do...	60.00
Blue Mt Pictou.....	10.00
Elmsdale.....	14.00
—	\$2542.55

COLLEGE FUND.

Acknowledged already....	\$3653.95
Int on \$2500 ½ year.....	75.00
Col at 'opening of Pine Hill' for Library.....	15.60
Interest.....	21.00
Canard Thk Col.....	5.00
Dalhousie.....	9.31
Maple Green.....	3.86
"An old Friend" Scotch Hill, Pictou.....	10.00
Boularderie C B.....	8.00
Kempt and Walton.....	8.00
Knox Ch, Wallace.....	5.00
Kirkland.....	1.30
Oak Mt & Benton.....	95
Canterbury.....	95
Brookfield, Part Thk Col	10.00
Middle Stewiacke do do	30.00
—	\$3857.92

COLLEGE BURSARY FUND.

Acknowledged already....	\$53.75
Milford & Gays River.....	12.10
—	\$65.85

AGED AND INFIRM MINISTERS FUND.

Acknowledged already....	\$783.65
St Matthew's Pugwash.....	3.12
Dalhousie.....	9.32
Maple Green.....	3.86
"An old friend" Scotch Hill Pictou.....	10.00
Chalmer's Ch Halifax.....	8.00
Redbank.....	3.00
Kentville.....	4.59
Milford & Gays River.....	12.36
Interest.....	29.65
Boularderie C B.....	5.00
Riverside.....	7.00
Kempt & Walton.....	1.00
Knox Ch, Wallace.....	7.50
Kirkland.....	1.23
Oak Mt & Benton.....	1.45
Canterbury.....	1.15
Hartin Set.....	30
Brookfield Part Thk Col...	4.14
Middle Stewiacke do do...	11.25
Nine Mile River.....	5.25

MINISTERS' PERCENTAGE.

Rev Alex Russel for 1883...	3.25
do A W McLeod do do...	3.50
do J B Logan do do...	3.75
do Adam Gunn do do...	3.59
do John Cameron do do...	4.00
—	\$930.73

SYNOD FUND.

Bal on hand after meeting of Synod.....	\$97.97
Rec'd since & ackd in last "Record".....	10.00
Kempt & Walton.....	2.00
—	\$109.97

RECEIVED BY THE REV R H WARDEN,
SECRETARY-TREASURER, 260 ST.
JAMES ST., MONTREAL, TO 8TH
DECEMBER.

Already acknowledged....	\$8,152.28
Charles McClanaghan, Drummond.....	10.00
Eramosa, First Ch. S. Sch..	7.00
Dunbar.....	21.00
Celquhoun.....	20.00
Wick.....	26.00
Mrs. Elizabeth McFarland, Birmingham.....	10.00
Desboro, Ont.....	6.00
Beverly, Th.....	14.00
Proof Line.....	11.00
White Church.....	6.64
E. Wawanosh, Calvin Ch...	2.36
Russell.....	12.71
Metcalfe.....	14.70
Williamstown, St. Anns Ch.	34.00
Moncton, N. B.....	35.00
Presbyterian Ch. of Ireland	964.99
M., Belfast, Ireland.....	48.25
Mrs. Mary Kelly, Skye. Ont.	5.00
First Ch., Lachute.....	4.40
Dundas, Balmoral &c., Man	9.00
Mattawa.....	4.00
Aika Craig.....	11.00
Carlisle.....	7.00
St. Luke's, Finch.....	5.00
Inverkip.....	12.00
Ingersol, Knox Ch.....	25.00
Robert Anderson, Montreal	50.00
Jas. Fraser, Perth, Ont.....	2.00
Madoc, St. Paul's Ch.....	50.00
Ratho.....	10.00
Hallett.....	15.00
Londesboro.....	6.10
Marlay, Oakville.....	5.00
Mrs. Hogg, Killeen Manse, Scotland.....	2.00

Greenbank.....	20.00
Prince Albert and Port Perry	16.00
Springville.....	20.00
Beques; of the late Thomas Smith of Longueuil Que..	37.38
Mrs Susannah H. Marshall, Osnabruck.....	50.00

Per Rev Dr McGregor, Halifax.

Pugwash, St. Matthews.....	2.00
St. Andrews, N. B.....	9.00
Leitch's Creek.....	2.00
An old friend, Scotch Hill..	10.00
Redbank.....	3.00
J. H. Salisbury.....	2.00
Clifton.....	16.30
Riverside Cong.....	26.00
New London North.....	30.00
Kincardine.....	5.00
Elmsdale.....	12.33
Kirkland, N. B.....	2.00
Oak Mt. & Benton.....	2.00
Canterbury.....	75
Brookfield, Part Th. Coll..	10.00
Middle Stewiacke " ".....	30.00
Blue Mountain " ".....	23.00
Blue Mountain.....	10.00

Per Rev. Dr. Reid.
Toronto.

Point Edward.....	10.39
Kirkwall, donation.....	2.00
Galt, Knox Ch.....	100.25
Beckwith, Knox.....	8.00
Collingwood.....	17.00
Coulange.....	10.00
Upper Litchfield.....	2.00
Walham &c.....	2.00
Ayr, Stanley St. School...	20.00
Ashburn (add'l).....	16.25
Norval.....	8.80
West Williams.....	5.00
Esquesing, Union Ch.....	35.35
Scarboro, Knox Ch.....	62.50
Bequest late W. Cooper, South Bay.....	62.00
Barrie Sab. Sch.....	10.00
Chas. Blair, W. Puslinch...	1.00
Winthrop.....	10.00
—	\$10290.63

POINTE-AUX-TREMBLES SCHOOLS

Rev. R. H. Warden, Montreal,
Treasurer.

Already acknowledged.....	\$1,114.00
Montreal Chalmers Ch. S. Sch.....	25.00
Niagara Falls.....	10.00
Waterdown, Knox Ch.....	9.00
Avonmore.....	8.00
J. Younie, Allan's Corners.	5.00
Ayr, Knox S. Sch.....	17.40
Moncton, N. B. Sab. School	30.00
J. Cockshutt, Brantford...	400.00
Mrs. Mary Kellie, Skye....	5.00
Ross Sab. Sch.....	30.00
W. Gwillimbury, Second Sab. School.....	5.00
W. S. Fraser, W. Gwillim	5.00
Norwood Sab School.....	25.00
Robt. Anderson, Montreal.	50.00
—	\$1738.42

COLLEGE FUND.

Rev. R. H. Warden, Montreal,
Agent.

Already acknowledged.....	400.37
Manotick & S. Gloucester.	15.64
Ventnor.....	7.00
Fitzroy Harbor & Tarbolton.	10.00
Carlow & Mayo.....	13.15
L'Amable.....	2.70
Spencerville.....	22.00
Ratho.....	5.00
Hawkesbury.....	4.57
L'Orignal.....	3.48


Montreal, Crescent St.....	42.03	Robt. Anderson	do	150.00	<i>Guelph.</i>		
Kemptville & Oxford Mills..	6.55	Warden King	do	150.00	W. Brown	in full	109.00
—	\$532.49	John Stirling	do	150.00	<i>Napanee.</i>		
PRESBYTERIAN COLLEGE, MONTREAL.		Jas. Burnett	do	50.00	Dennis Daly	1 on 100	20.00
Rev R. H. Warden, Treasurer,		Hugh McLennan	do	25.00	F Burrowes	1 on 50	10.00
EXEGETICAL CHAIR.		David Robertson	do	25.00	Wilson Bros	1 on 50	10.00
Hon. D. A. Smith, Montreal	\$100.00	Alex. McDougall	do	25.00	Dr Ward	1 on 25	5.00
Wm. Angus	do	Wm. Ewing Sr.	do	25.00	W. Templeton	1 on 25	5.00
C. D. Proctor	do	—		\$1710.00	<i>Alexandria.</i>		
John Hope	do	SCHOLARSHIP FUND.			Rev Jas Cormack. Bal on	100	20.00
J. A. Cantlie	do	Geo Pollock Cambria		\$5.00	<i>Bowmanville.</i>		
Jas. Robertson	do	Estate late J. Garrett		50.00	David Stotts	2 on 200	25.00
J. M. Smith	do	Hamilton		100.00	Malcolm Galbraith. 3 on	50	10 00
J. G. Savage	do	Robt. Anderson, Montreal.		\$155.00	<i>Port Hope.</i>		
W. & D. Yuile	do	—			W Williamson	2 on 200	25.00
Executors Jas. Johnston do	150.00	LIBRARY FUND.			W Quay	3 on 100	25.00
M. B. Atkinson	do	Rev R. Campbell, Montreal		\$12.00	Rev J Cleland	3 on 50	10.00
Mrs. Langwill	do	John Stirling	do	10.00	D Chisholm	3 on 50	10.00
Alex. Ewan	do	K. Campbell	do	5.00	Chas Stuart	3 on 25	5.00
Thos. Davidson	do	S. Greenshields	do	10.00	Mrs Cassie	3 on 25	5.00
Dd. MacFarlane	do	—		\$37.00	Mrs Brodie	3 on 25	5.00
T. T. Snowdon	do	QUEEN'S UNIVERSITY AND			Total to 30th Nov 1883..	\$38,296.00	
John Fraser, L'Orignal....	25.00	COLLEGE.			<i>BUILDING FUNDS.</i>		
R. Blackburn, Ottawa	25.00	J. B. McIver, Treas., Kingston.			Already acknowledged....	\$38,883.5	
George Hay	do	ENDOWMENT FUND.			<i>Kingston.</i>		
Arch McGoun, Montreal..	25.00	Already acknowledged....		\$87,996.70	F X Cousineau	Bal on 100	50.00
A. C. Leslie	do	<i>Chesley.</i>			Thos. Robertson. Bal on	100	25.00
S. H. Ewing	do	Rev John Ferguson M A, 1		10.00	Thos Mills. Bal on	50	10.00
A. S. Ewing	do	on 50			A C Johnston for late James		
W. D. McLaren	do				Johnston	Bal on 100	60.00
Ames, Holden & Co do	25.00				M Sullivan M D. on acct	100	50.00
J. M. Kirk	do				W. Coverdale, Bal on	100	20.00
A. G. McBean	do				Total to 30th Nov 1883..	\$39,098.53	
Jonathan Hodgson do	100.00						
Mrs. Miller	do						

THE MISSIONARY PROBLEM.
Containing a History of Protestant Missions in some of the principal fields of missionary enterprise, together with a historical and statistical account of the rise and progress of Missionary Societies in the nineteenth Century.
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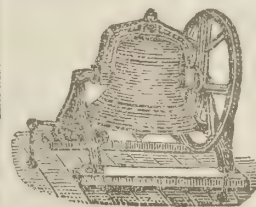
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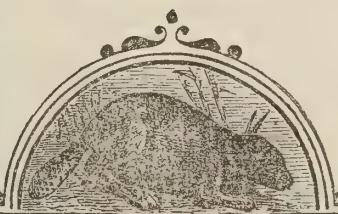
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FOR THE DOMINION OF CANADA.

VOL. IX.

FEBRUARY, 1884.

No. 2.

CONTENTS.

Eromanga	29
The <i>Dayspring</i> Mission Vessel.....	32
Map of St. Paul's Travels	33
Sabbath-School International Lessons.....	34
Is it Dying?	36
Our Own Church.....	37
Meetings of Presbyteries	38
Work in the Presbytery of Quebec.....	40

Ecclesiastical News.....	40
Manitoba and the North West.....	42
Our Sabbath-Schools, Rev. A. Simpson.....	43
Juvenile Mission Scheme	44
Our Foreign Missions	44
New Hebrides, Rev. J. Annand.....	45
Our Trinidad Mission.....	49
Missionary Cabinet, William Carey.....	46

Eromanga.



REV. HUGH A. ROBERTSON.

EROMANGA, memorable in the annals of Christian missions, is one of the New Hebrides group, situated between 18° and 18° S. Lat., and between 168° and 169° East Long. It is stated about 200 miles N. E. from New Caledonia, 1,000 north from New Zealand and 1,400 from Sidney, N.S.W. The island is about 95 miles in circumference. Its coast line is indented with numerous ways—

the largest being Cook's Bay on the East, Potinia on the North and Dillon's Bay on the West, into each of which mountain streams empty themselves. In the interior, mountains rise to a height of from 2,000 to 3,000 feet. The soil is rich and the scenery beautiful. The climate during the greater part of the year is delightful, the luxuriant foliage of the palm and the cocoa-nut tree affording grateful shade. It is seldom oppressively hot, the thermometer never rising above 92 in the shade. The island of Tanna, eighteen or twenty miles to the south, is visible by night as well as by day, by reason of its volcano, which has been in a state of ceaseless eruption since the group was discovered by Capt. Cook in 1774.

After twenty-three years of missionary labours in various parts of the South Seas, years crowned with brilliant success, John Williams, "the apostle of Polynesia," took up his headquarters at Upulo, one of the Samoan group. While there his attention was attracted to the New Hebrides, numerous peopled by tribes of whom little was known excepting that they were naked savages of the lowest type—Cannibals whose mode of life was so revolting as to be indescribable. On the 20th of November, 1839, after his return from England, Williams with a party of twelve missionaries arrived at Eromanga with a view of settling some Christian teachers upon it. Immediately after landing he and his companion, Mr. Harris, were murdered by the natives at Dillon's Bay. A mission thus baptized with blood, however, was not to be abandoned. Before six months had elapsed a party of brave Samoan teachers renewed the attempt. They not only landed but they lived a whole year on the island.

But the troubles and privations they endured during that time were more than they could bear; some of their number had died and the survivors were glad to have an opportunity of getting away from it with their lives. Eight years later four native Eromangans were taken to the missionary institution in Samoa, and after three years' training they were taken back. Encouraged by occasional visits from Bishop Selwyn and Mr. Geddie, of Aneityum, these native teachers worked away as best they could. Though they made little progress themselves they were preparing the way for others. At length the Rev. George N. Gordon, of Prince Edward Island, was sent to the New Hebrides by the Synod of the Presbyterian Church in Nova Scotia that had already sent Mr. Geddie to Aneityum. While on his way to his field of labour he was married to an accomplished young lady in London, a Miss Powell, and they two set out with the heroic determination of taming the blood-thirsty savages of Eromanga. He himself was a man of herculean frame, indomitable perseverance, and brave as a lion. They arrived in June, 1857. For a short time all went well with them, but ere long his wife was prostrated with fever, and trials of various kinds thickened around them both. Yet, nothing daunted, Mr. Gordon persevered in translating, teaching, preaching, erecting school houses and visiting the people. In 1861 a destructive hurricane swept over the island. Then the measles broke out among the people, who died by hundreds. Believing that the missionaries were, in some way or other, the cause of these disasters, and instigated by some of the heartless traders who regarded the missionaries with no friendly eye, the natives, in an evil hour, fell upon the beloved missionaries and brutally killed them, both husband and wife, on the 20th of May, 1861. A faithful band of converts gathered the mangled remains of their revered teachers and buried them on the south bank of the river that flows into Dillon's Bay. Bishop Patteson was the first missionary to visit Eromanga after this tragic event. On that occasion he landed and read the burial service over the martyrs' graves. Alas! that this same noble Bishop himself fell a victim to the treachery of the natives of Nakupa in September, 1871. The sad news that the Gordons had fallen soon spread to Tanna and Aneityum and caused great grief to the missionaries and their converts. Full soon, too, the tidings reached Prince Edward Island, where a pious mother, weeping for the loss of her son, was willing to give another in the place of the dead; and he, too, ready to go.

As soon as he had completed his theological studies, the Rev. James Douglas Gordon offered his services to the Mission Board, and

was designated to the New Hebrides. He reached his destination in 1864, and took up the work at Dillon's Bay, Eromanga, where his brother had left it. The Rev. James McNair, from Scotland, joined the Mission in 1867; but he was not permitted to labour long. He died on Eromanga, the 16th of July, 1870. "Beside the grave of the murdered Gordons, by the bank of the stream that was reddened with the blood of Williams and Harris, under the waving plumes of the cocoa-palms, lies, awaiting a glorious resurrection, the body of James MacNair, as devoted a missionary, as prayerful a Christian, as sincere a man as the Church ever sent into those South Seas." Mr. Gordon, after spending four months in a canvas tent on the large Island of Santo, with a view of opening up that Island, took up his residence at Potinia Bay, Eromanga, where numbers of the people waited on his teaching. While in the very act of revising, along with a native assistant, the seventh chapter of the Acts, in which the martyrdom of Stephen is recorded, he too fell by the tomahawk of a native on the verandah of his own house. Thus five missionaries—and the wife of one of them—"hazarded their lives" and met death in their heroic endeavours to make the Eromangans acquainted with the way of Life.

Must Eromanga be given up in despair? Certainly it was not an inviting field. But ground had been broken. Some property had been acquired, and some converts had been gained. A whaling establishment at Dillon's Bay afforded some protection for life. "No," said the Mission Council, "it must not be abandoned." But who will volunteer for this forlorn hope? "Here am I, send me," was the reply from another Nova Scotian, the Rev. Hugh A. Robertson, who with his brave young wife arrived at Aneityum two months after the murder of the second Gordon.

Mr. Robertson was born at Avondale, in the county of Pictou, in 1841. His father, who died in 1881, at 80 years of age, was a well-to-do farmer, himself a native of that famous county that has given more ministers to the Church than any other county in the Dominion of Canada. The generation before him were among the early settlers from Blair Athol, in Scotland. Mr. Robertson began life as a clerk in a store in Mill Village, Parrsboro, Cumberland County, and then in the town of Pictou, where he also taught in the Sabbath School of St. Andrew's Church. He joined in the communion of the church for the first time in his native parish, of which the Rev. D. B. Blair was and is still the minister. He received his first missionary impulse by reading a book written by Rev. William Gill, of Samoa—"Gems from the Coral Isles," and when it was announced that a missionary vessel was to sail from Halifax, he could not re-

sist the temptation to go and see these beautiful isles for himself. He worked his passage accordingly in the "Dayspring," when that beautiful mission vessel—the children's ship—sailed from Halifax on the 7th of November, 1863, with James D. Gordon, Mr. and Mrs. Morrison, and Mr. and Mrs. McCullough, amidst the tears, the prayers, and the cheers of many friends. The only time that the lion-hearted Gordon was seen to weep is said to have been on this occasion, as he looked back upon his native land which he was never to see again. Their route was via the Cape of Good Hope to Melbourne and Sidney. They arrived at Aneityum on the 5th June, 1864. At Melbourne Mr. Robertson was appointed agent for the New Hebrides Cotton Company of Glasgow, and in connection with this business had his home for four and a half years on the island of Aneityum. Part of the time he lived with Mr. Geddie, the founder of the New Hebrides Mission, and a native of Pictou, N.S., and part with Rev. John Inglis a missionary of the Reformed Presbyterian Church of Scotland. Distance no longer lent enchantment to the view. The dream of his early years had become a reality. He saw heathenism in its darkest and most revolting forms on islands north of Aneityum and, knowing now what missionary life was when stripped of its romance, he resolved, on the invitation of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, to become a missionary. Perhaps the lines which we find him quoting in one of his letters about that time had something to do with his decision :—

"My soul is not at rest: there comes a strange
And secret whisper to my spirit, like
A dream at night. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and render up
Account. The voice of my departed Lord,
'Go teach all nations,' from the eastern world
Comes on the night breeze, and awakes my ear,
And I will go. I may no longer doubt
To give up friends and home and idol hopes,
And every tender tie that binds my heart
To thee my country. Why should I regard
Earth's little store of borrowed sweet. I, sure,
Have had enough of bitter in my cup
To shew that never was it His design
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth then,
It matters not, if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the hour of strife. Let me but know
There is an arm unseen that holds me up,—
An eye that kindly watches all my path
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and dread-fraught wilderness,"

Two courses were open to the Missionary aspirant,—to go to work at once as a lay evangelist, or to prepare himself by a course of study for the full work of the Ministry. He preferred the latter, and returned to Nova Scotia where he went through a course of training in the Theological Hall at Halifax. He further fitted himself for his great life-work by a two years course in medicine. He was then licensed and ordained by the Presbyterian Church in connection with the Church of Scotland, on the 11th of August, 1871, and designated as their second missionary to the New Hebrides. On the 6th of September he married Christina McNeill, daughter of the late Mr. John Dawson, an elder of the Presbyterian Church at Little Harbour. On the 24th of October they sailed for Liverpool along with Rev. J. D. Murray and his wife—Dr. Geddie's immediate successor on Aneityum, and Rev. J. W. McKenzie and his wife, now missionaries on the Island of Efate. From Liverpool they sailed to Melbourne in the famous steamship *Great Britain*. What with regular services, prayer meetings, bible-classes, Sunday-schools, lectures, &c., they made the ship a floating Bethel, and the sixty days seemed short. They joined the *Dayspring* at Melbourne and arrived at Aneityum on the 1st of May 1872. After a tour of the islands, it was decided that Mr. Robertson and his wife should be located on Eromanga. Like brave soldiers, they accepted the post of danger. Had they not done so that island, so greatly in need of the Gospel, might have been closed against it for many a day to come.

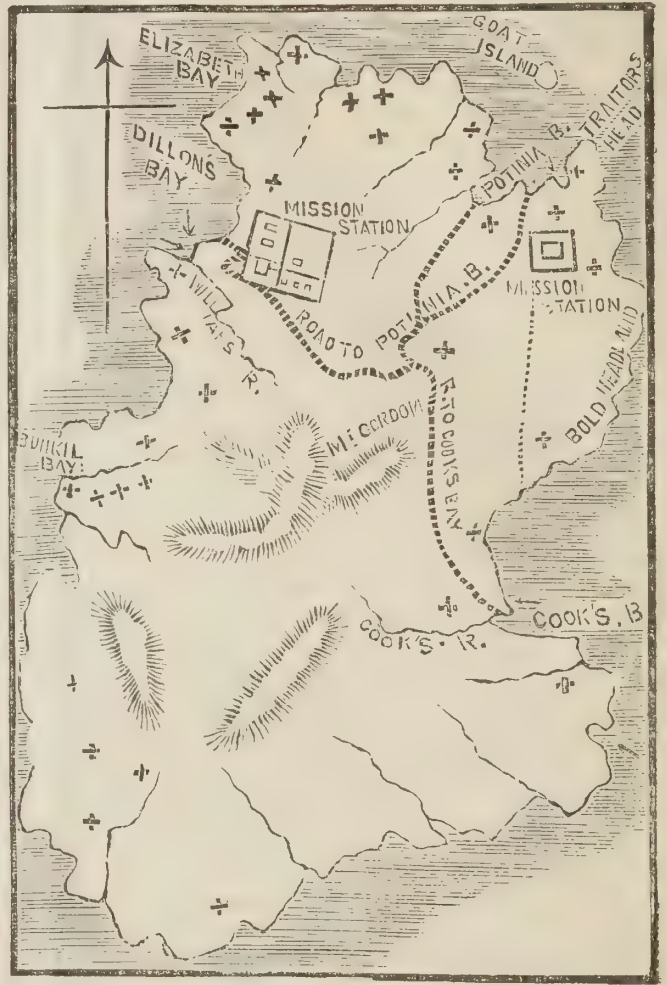
With mingled feelings of doubt and thankfulness the new missionary and his young wife took possession of the "manse" at Dillon's Bay, such as it was. It was surrounded by a wooden stockade as protection against sudden attack by the heathen people, an occurrence that might take place at any moment, by reason of the unhappy feeling created by the murder of Mr. Gordon in the minds of the Christian portion of the community, now huddled together at Dillon's Bay to the number of about seventy. To the heathen mind mercy means cowardice; forgiveness is weakness; but revenge is manly, and if ten men way-lay and kill one man they are called heroes. Just about the time of Mr. Robertson's settlement seven of the Christians had gone over to Potinia Bay and deliberately shot three men and a woman as a summary reprisal for the murder of their missionary. Two of the avenging party were church members and teachers. This glimpse of Eromangan etiquette is sufficient to shew the kind of material Mr. Robertson had to deal with. During the first few years the lives of the missionaries were frequently in danger from the treachery of the natives, but, by the blessing of God on their patient and self-denying labours during eleven years, a happy change has taken place. How

great a change may be gathered from the fact that in July 1882, five hundred Eromangans attended at public worship; one hundred and ninety partook of the Sacrament of the Lord's Supper, and five hundred and thirty assembled at Dillon's Bay to bid the missionary and his wife good-by on the 8th of December when they left to visit their native land; and also, that during his absence no less than thirty-three of his native teachers conduct regular Sabbath services in as many different places on the island!

To sum up in a brief paragraph what might easily be extended to many pages, Mr. Robertson's work on Eromanga has been eminently successful. Three years ago last June, the Martyrs' Memorial Church was dedicated to Christian worship at Dillon's Bay, not far from the spot where Williams and Harris fell. "At both services," says Mr. Robertson in one of his letters, "the church was filled by an attentive and deeply interested congregation, among whom were the sons of the murderer of John Williams. Daniel Usuo, the second eldest, engaged humbly in public prayer! Five years before that day he threatened to take my life, but the Lord had better work for him to do, and better things in store for him and me." Many of the children now attend the schools in different parts of the island, and excellent buildings have been erected for their accommodation. The people are becoming industrious and comfortable, they have better food, better houses, and of the Christian portion of the community it can be truly said—"they are clothed and in their right mind." They are regular in their attendance upon divine ordinances, both on Sabbath and on week days. They are becoming liberal in their contributions for the support of the gospel among themselves and even for the spread of the gospel to the heathen beyond their own island. By their contributions they have already paid for printing 1,000 copies of the Acts of the Apostles, and 1,500 copies of their Catechism, and they will further give liberally towards the cost of publishing in Eromangan the four Gospels which are now passing through the press under Mr. Robertson's supervision.

The whole population of Eromanga at the present time is 2,500, of whom 1,000 are nominal Christians and 1,500 heathen. It might be more strictly correct to say that there are 500 Christians and 500 more who are "church-goers." There are 190 members in full communion. Eight elders were ordained by Mr. Robertson in 1882. There are two mission stations—Dillon's Bay and Cook's Bay—with good churches, mission-houses and school-houses, boat-houses and stock yard at each station. Besides these

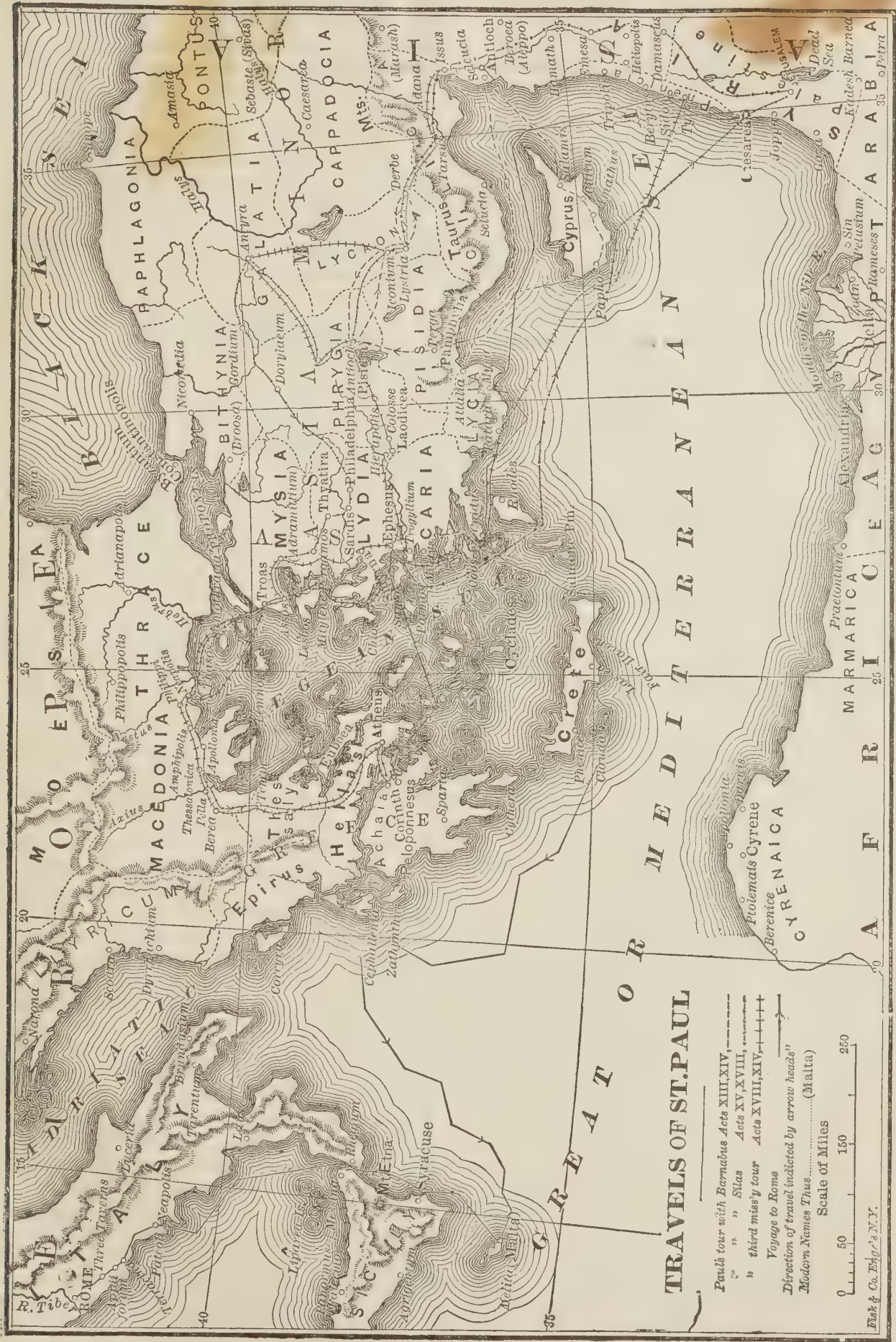
there are 32 school-houses (grass thatched) and 34 teachers, all Eromangans. The situation of each of the school-houses is indi-



ISLAND OF EROMANGA.

ated on the sketch map by a cross and a glance at the manner in which they are distributed is sufficient to shew that the ranks of heathenism have been completely broken; that the sound of the Christian teacher's voice is heard on all sides, and there is good reason to hope and expect that ere long the whole of the people will be brought under the influence of the gospel.

THE DAYSPRING.—This is the name of the mission vessel that plies between Sydney, N. S. W., and the New Hebrides, making two trips in the year. She is a fine three-masted brigantine, 100 feet long and 22 feet in breadth. She is fitted very comfortably. Besides cabins for the captain and officers, she has seven staterooms for missionary passengers, a beautiful dining-room, and a cabin for native teachers. She is not only well equipped but she is also one of the fastest sailers in Polynesian waters. She is the property of the Sabbath-school children of the various churches engaged in the mission. Our Canadian Sabbath-schools contribute \$1,250 a year towards her maintenance.



The Conversion of Lydia.

FEBRUARY 10.

ACTS XVI : 11-24.

Golden Text, Acts 16 : 14.

NEAPOLES, at the head of the Egean Sea, was 140 miles north-west from Troas. *Samothracia*—an island half way between. The voyage occupied two days. *Philippi*—the chief city of Northern Macedonia—was a fortified town, specially interesting as the first place in Europe to receive the Gospel. Paul revisited it several times and the Christians of that place more than once contributed for his support, ch. 20 : 6 ; Phil. 4 : 16. It was to them he wrote his beautiful epistle to the Phillipians. V. 12. *A Colony*—A Roman “Colony” was different from what we understand by that term. It was a strong military post intended as a safeguard of the frontier and in its laws and language a representation on a small scale of Rome itself. Vs. 13-14. The number of Jews in Philippi was small. They had no synagogue, only a temporary structure outside of the gate, conveniently near the river for the frequent ablutions connected with their worship. Christ made the first distinct declaration of his divinity to a woman, John 4 : 23 ; and here we see that the first European Christian congregation was composed of women. We may be sure the order of service was very simple. Lydia was a proselyte. The business which brought her here was the dying trade which flourished from an early period at Thyatira her native place. *Whose heart*—see 1 Sam., 10 : 26. This shews that the inclination of the heart towards truth does not originate in the will of man : it is a work of grace. *She attended*—the Word of God demands our closest study and attention. V. 15. *Baptized*—this is the first mention of baptism in connection with Paul’s labours ; whether the household included children is not stated, but the presumption, as in other cases of household baptism, is that it did. V. 33. Here is also a fine instance of genuine hospitality, *constrained*—she would not take no for an answer. It is like the incident at Emmaus, Luke 24 : 29. Vs. 16-18. *To prayer*—on their way to the usual place of public worship by the river side. *Damsel*—female servant, in this instance a slave girl, v. 19, the joint property of several masters, kept for the purpose of imposing on the credulity of the Phillipians who regarded her insane ravings with superstitious reverence. Vs. 17-18. The testimony which she incoherently uttered was true, but its effect, coming from such a source, rather hindered than helped the Apostles. Our Lord rejected similar testimony, Luke 4 : 34-35. *Being grieved*—for the poor demoniac, and for the iniquitous uses to which her infirmity was

turned by her masters, in the name of *His* master Paul put an end to the interruption by an exercise of the miraculous power conferred by Christ on the disciples, Mark 16 : 17, Vs. 19-21. The conduct of the magistrates confirms the reality of the miracle. *Trouble our city*—yes, indeed, but it is in a righteous cause, see ch. 17 : 6, and is a splendid example of missionary bravery and zeal. Vs. 22-23. *Their clothes*, i.e., of the prisoners. Beaten without trial and without mercy, see 2 Cor. 11 : 25. *Inner prison*—a dark, damp, cold dungeon. *The stocks*—an instrument of torture with holes for the feet, which remained in use almost to our own times.

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Conversion of the Jailer.

FEBRUARY 17.

ACTS XVI : 25-40.

Golden Text, Acts 16 : 31.

MODERN prisons are palaces compared to the old-time dungeons, see Jer. 38 : 6, 9, 11-13. But, after all, “stone walls do not make a prison,” Vs. 25, 26. *Sang praises*—these servants of God had learnt in whatever state they were therewith to be content, Phil. 4 : 11 ; they were even able to rejoice, Acts 5 : 41 ; Rom. 12 : 12. Compare with Acts 5 : 19 ; 12 : 7-10. Doubtless they sang some of the psalms of David, which have been the comfort of God’s people in every kind of trouble, e. g. Ps. 102 : 19, 20 ; 79 : 11 ; 69 : 33, 34, &c., V. 27. By the Roman law the jailer was to undergo the same punishment which the prisoners who escaped by his negligence were to have suffered. With a stern feeling common to such officials, he deemed suicide better than disgrace. Vs. 28, 29. Assured by Paul’s exclamation that his prisoners were safe, a new fear seizes him. He feels himself to be in the presence of a higher power, and prostrates himself before men whom he now regards as martyrs. V. 30. His conscience was awakened. Hence the enquiry for the way of salvation which these men had been proclaiming. *What must I do to be saved?*—this momentous question every convicted sinner must and will ask in some form. V. 31. The answer is very brief but emphatic. It is neither more nor less than the essence of “the Gospel,” John 3 : 16 ; Rom. 5 : 8 ; 10 : 13. All the members of his household included, on the single, simple, condition of their believing on the Lord Jesus Christ. V. 32. Young converts need instruction, so those are told about the life, death, and resurrection of Christ, the only Saviour, Ch. 4 : 12. An intelligent belief we must have, 1 Pet. 3 : 15 ; but mere intellectual belief counts for nothing, V. 33. *The same hour*—midnight, v. 25. There is no hint that they went outside of the prison, and it is not

likely that there was any available supply of water in the jail sufficient for immersion, hence the not unnatural inference that the mode of baptism was by pouring or sprinkling. V. 34. *Into his house*—out of the dungeon. *Rejoice*—There is no joy to be compared with that of a soul freed from sin, 1 Pet. 1 : 8. *Believing*—good evidence of his belief was his humane treatment of the prisoners at the hazard of his office, if not of his life. Vs. 35, 36. Finding on reflection that they had acted illegally, the magistrates ordered their discharge. *Go in peace*—as if that would condone the outrage! V. 37. The man who could say, “I am a Roman citizen,” felt himself secure from such unjust treatment; yet, in their experience, was a gross violation of law. Both of them, Roman citizens, had been publicly beaten, *uncondemned*—without trial. Paul might have secretly escaped during the night, but that would have disgraced himself and the Gospel. Acting as he did, he turned the tide of popular opinion in his favour, and increased his influence for good. Vs. 38, 39. The illegal act exposed the magistrates to severe penalties, hence their *fear*, and their assumed civility—“desiring” them to depart without further ado. V. 40. The apostles were not afraid, but left the prison in a dignified manner, and spent some time with their kind hostess ere they went on their way to proclaim the Gospel in other cities.

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The Thessalonians and Bereans.

FEBRUARY 24.

ACTS XVII : 1-14

Golden Text, Acts 17 : 11.

THESSALONICA, at the head of the Thermaic gulph, was the largest and most influential city in Macedonia, 100 miles south-west of Philippi. Amphipolis was half-way betwixt these two places, and Appolonia 37 from Thessalonica. They all lay on the great military highway of Macedonia leading to Rome. The modern town of Salonica has a population of 80,000, of whom 30,000 are Jews, and is a mission station of the Church of Scotland. Vs. 2-3. *As his manner was*—addressing himself to the Jews first wherever he found them. *Three Sabbath days*—He remained much longer, but these first three Sabbaths were devoted almost exclusively to the Jews, after which he turned to the Gentile population, working at his trade, as well as preaching, 1 Thess. 2 : 9, and receiving aid from his friends and converts at Philippi. Phil 4 : 16. *Reasoned*—explained and expounded the O. T. Scriptures, shewing (1), that the Christ of prophecy was to be a suffering Messiah; (2), that He was to rise from the dead; (3), that the Crucified Nazarene was indeed the long-looked-for Messiah, see also 1 Thess. 4 : 14. V. 4. *Some of them*

believed—evidently not many of the Jews believed Paul and the new teaching. From 1 Thess. 1 : 9-10 it is inferred that the converts were nearly all Gentiles, some of them “proselytes” who had conformed to the synagogue worship, but were not, as we would say, in full membership: others of them were up to this time idolaters, 1 Thess. 1 : 9-10. Vs. 5-6. The words “which believed not” being omitted in the R.V., confirms the opinion that the Jews as a class did not believe. *Moved with envy*—seeing their influence undermined by these strangers. *Lewd fellows*—idle loafers, hanging round the market-place who were only too easily induced to create a disturbance. This unruly mob attacked the house of Jason, with whom Paul and Silas seem to have been lodging, but failing to find the Apostles, they dragged Jason, who was doubtless a convert, before *the rulers of the city*—Thessalonica being a “free city” had the privilege of self-government, and its “politarchs” were invested with unlimited powers. There were no Roman soldiers stationed there. *Have turned the world upside down*—his charge, meant as a reproach, was complimentary to Christianity as the greatest moving force in the world. V. 7. The reigning Emperor at this time was Claudius Ceasar. The Apostles were virtually accused of treason, as their master himself had been, Luke 23 : 2. V. 9. *Security*—exacting a sum of money from them with a pledge that the preachers whom they had been harbouring should not again disturb the public peace. *Let them go*—hoping to hear no more of this matter. Vs. 10-11. *Berea*—some 60 miles south-west of Thessalonica. *More noble*—more open to receive the truth. They tested the Apostles’ doctrine by searching the Scriptures. John 5 : 39; 2 Tim. 3 : 16. It is the duty of the people, no less than the ministers, to study the Bible and to judge for themselves whether the teaching they receive is in accordance with it. To this end they should use such helps as are within their reach, concordance, Bible dictionary, and commentary. We do well to imitate these noble Bereans in their diligent and earnest search for the truth, not forgetting to ask the aid of heavenly wisdom. James 1 : 5.

Paul at Athens.

MARCH 2.

ACTS XVII : 22-34

Golden Text, Acts 17 : 28.

THE opposition manifested at Berea led the converts there to advise Paul’s leaving the place. Some of these accompanied him to the nearest seaport, whence he sailed for Athens, 300 miles to the south-west. The voyage would occupy about three days. Athens, the capital of Greece, was then a splendid city, the great centre of art, literature, and

philosophy. It was founded about 1556 B.C. Its population was from 120,000 to 180,000. Achaia was at this time a Roman province and Athens a "free city," noted for its magnificent temples and statuary---also for its idolatry, having, it is said, 30,000 idols. V. 2. While waiting for Silas and Timotheus, Paul had time to take a leisurely survey of the city, and soon learned that every one of the beautiful buildings was dedicated to some of the heathen dieties, *Areopagus*, or "Mars Hill," to which he was conducted by the literati, was a rocky eminence in the centre of the city, where the Court of Justice was held. Near by was the temple of Mars and a colossal statue of Minerva. Amid magnificent surroundings Paul made his famous speech. *Too superstitious*---exceedingly religious---their altars to *unknown gods* prove both their desire to worship and their ignorance in worshipping. Without denouncing their idolatry he tries to win them over to the faith, giving them credit for a desire after a better religion than they professed. V. 24. He first asserts that God is the Creator of the universe, in opposition to the Epicureans, who held that the world was the result of chance, and to the Stoics, who were pantheists. *Temples made with hands*---such as he saw around him. V. 25. The Creator of all *must* be independent of the receivers of His bounty. James 1: 17. He is the author of life. Gen. 2: 7. V. 26. *Made of one*---"blood" is omitted in R.V. The idea is that of the common brotherhood of man, which leads us to seek each other's welfare. V. 27. Paul ascribes the relationship and distribution of the human family to the prearrangement of God. *Feel after him*---aptly represents the heathen vainly groping for the true God. V. 28. *His offspring*---this had been said of Jupiter by the heathen poets. V. 29. Common sense should teach us that such material dieties are powerless and that it is, therefore, folly to worship them. V. 30. *Winked at*---overlooked, or bore with. Ignorance mitigates guilt in some degree, as Paul elsewhere claims for himself, 1 Tim. 1: 13. *Now*---the word originally spoken to the Jews is also declared to the Gentiles, who are consequently responsible for their rejection of it. Luke 12: 48. V. 31. Clearly teaches the reality of the last judgment day when every one will be called to account. Matt. 24: 31-34. In that day God will manifest his righteousness. Gen. 18: 25. Vs. 32-34. The Athenians scouting the idea of the resurrection, Paul abruptly ceases speaking to them and leaves the beautiful city and its cultivated idolaters never to return to it. His visit, however, was not in vain. A few believed; and we may be sure his earnest and admirable address would not soon be forgotten. Nothing further is known of either Dionysius or Damaris.

Is it Dying?

IS Christianity dying out? Few will venture to say so that have any correct knowledge of what is going on in the world. Some people's faith is withering and dying; their zeal is frost-bitten; their love is dead. Some Christians---alas, how many!--are Christians only in name. But making every allowance for all drawbacks, we may truly affirm that the world had never before so much of living Christianity in it.

Is Protestantism dying? How often have the prophets of infidelity and of medievalism proclaimed the impending destruction of Protestantism with its divisions, and its faith in the Bible, and its respect for "private judgment." Look at the Luther celebrations of the past six months. Germany has been stirred and roused to do honour to the great Reformer, as never German was honoured before. Eighty millions of the most enlightened people in the world celebrated the Reformer's four hundredth birthday in a spirit and manner that indicated a just appreciation of the principles which Luther held and the doctrines which he taught. Three centuries ago the Reformation was still in danger of being quenched in blood. Two hundred years ago Rome still hoped to trample it under her feet. Even twenty years ago the birthday of the great Reformer could not have been celebrated by a united Protestant German Empire, the most powerful, as it is the enlightened, State in Europe. No; there never was a time when Protestantism was so strong as it is to-day.

Is Presbyterianism dying? Presbyterianism with its well ordered representative government and its Calvinistic doctrines. Where can you point to signs of sickness or of impending death? The Presbyterian branch of Christ's visible Church was never before so well organized, so strong in numbers or engaged so energetically in the work of evangelization. The old doctrines are honoured, and what is more to the purpose, they are largely translated into practice. Presbyterians give of their money and their time with increasing liberality. They, in many instances, give what is more precious than gold---they give their sons and daughters to be missionaries in heathen lands. We are justified in saying that no Church does more for the heathen, in proportion to resources and numbers, than the Presbyterian Church. No Church does more for education at home or abroad. No Church holds a firmer grip upon God's holy word. These are not the characteristics of a dying Church. Presbyterianism, instead of dying, is commending itself more and more to other branches of the Church of Christ. Our Methodist brethren are essentially Presbyterians in their form of government. Episcopalians are constrained more and more to give a place to the laity in the conduct of church affairs.

No; neither Christianity, nor Protestantism, nor Presbyterianism is dying. Each is advancing. Would to God that the advance were at a livelier pace. We need to be stirred up by the jeers and insults of infidelity, and by the threats and assumptions of a proud apostacy. The best proof of

'Church life is when there is constant work for Christ going on in every congregation and in every family—when Church membership is continually increasing, and there is at the same time growth in all the graces and virtues that adorn the Christian character. A dead or dying Church is the most dismal thing on this earth. Let us take heed that our congregations be up and doing, proving their faith by their deeds and lives, and ever on the alert to help in the glorious enterprise of subduing the world to Christ.

Our Own Church.

AUGMENTATION is the order of the day. With a promptitude and heartiness worthy of all praise the Presbyteries of Ontario and Quebec have acted upon the instructions of the General Assembly, and so cordial has been the response, we may almost assume that the object aimed at has been already gained, and that this movement has put an end to the scandal of miserably inadequate stipends in this section of the church. Although it is necessary for ministers to take a leading part in the campaign, it is a mistake to suppose that this is altogether, or even specially, a ministers' matter. It concerns every member of the church, and since this question must be discussed at all, it is well that it should be done quickly. Our church can well afford to provide adequately for her ministers. Indeed she cannot, except at great loss, neglect to do so. When our duty in this respect is discharged there can be no doubt that all the enterprises of the church will feel the benefit.

IN THE EASTERN SECTION, a similar movement has been inaugurated. For several years prior to the Union of 1875, there was in operation in the Maritime Provinces a "Supplementing Fund" for aiding weak congregations. This fund was helpful, and in many cases helped congregations to become self-supporting. It will now be swallowed up in the larger "Assembly Scheme" which will go into operation about the 1st of April. There are in the Maritime Provinces 179 congregations. 62 of these give \$750 (with manse) and upwards. Giving \$600 with manse, 56. Under \$600, 39. Without statistical returns 16. There are 6 congregations in exceptional circumstances receiving special aid from the Home Mission Fund. The amount which would be required to level up all the salaries to \$750 with manse is \$11,575. To reach \$600 with manse there will be required \$1,500 more than the ordinary revenue of the "Supplementing Fund." The Committee fully expect that during the current year \$600 with

manse will be attained, and that there will be a bonus to be divided according to the terms of the scheme.

THE SABBATH-SCHOOL.—We invite attention to the letter of the covenor of the General Assembly's Committee and trust that this year the desired information will be cheerfully and promptly furnished, in the first place to the Clerks of Presbyteries or other parties authorized to receive the statistics. The Sabbath-school interest is far too important a one to be overlooked or misrepresented. The first step in advance must be taken by the Sabbath-schools themselves. They are the source of information. Let them see to it that no fault shall lie at their door.

KINGSTON W. F. M. SOCIETY.—The annual business meeting of the W. F. M. Society of the Presbytery of Kingston was held on Jan. 2. Principal Grant gave a brief and appropriate address. The annual reports were read,—which referred among other things to the interesting and stimulating visits of several of our missionaries from the foreign field, and to the loss sustained by the Society in the death of its revered and beloved President, Mrs. Machar. In her memory the Society gives \$250 to build one of the ten churches in Formosa, asked for by Dr. MacKay. It also aids Mrs. J. T. Campbell's work in Mhow. In the election of office-bearers, Mrs. Dickson was chosen as the new President and Mrs. Donald Ross late of Lachine, as a Vice-President in the place of Mrs. A. Wilson, removed to Toronto. The annual public meeting will be held as usual during the meeting of Presbytery in March.

PERSONAL: Rev. John Fraser of Indian Lands has returned from the braes and breezes of his native Scotland with renewed health to find a warm welcome from his attached congregation.

ORDINATIONS AND INDUCTIONS.

LISTOWELL, Stratford:—Rev. Isaac Campbell, formerly of Richmond Hill, *Toronto Pres.*, was inducted on the 18th of December.

JARVIS AND WALPOLE, Hamilton:—Rev. John Wells formerly of East Williams was inducted on the 10th of January.

CALLS: Rev. A. Sutherland of Ripley, Ont., to Scotsburn and Saltspring, *Pictou, N.S.* Rev. Joseph Gandier of Fort Coulonge, *Lanark and Renfrew*, to St. Columba and St. Paul, Madoc, *Kingston*. Rev. H. MacKay to Millbank, *Stratford*. Rev. J. K. Bearisto, to Florenceville and Glassville, *St. John*. The call to Rev. E. Cockburn, from Barrie has been set aside: the Presbytery (of Lindsay) refused to translate.

DEMISSIONS:—Rev. W. R. Sutherland of Ekfrid, *London*.—Rev. J. B. Hamilton of St. Andrew's Church, Kincardine, *Maitland*. Rev. Dr. Neill of Seymour.

NEW CHURCHES.

DOMINIONVILLE, *Glengarry*:—A beautiful new church was opened for worship on the 23rd of December. Principal MacVicar preached, morning and evening to crowded audiences. The church is commodious, elegantly furnished, and its acoustic properties are especially good. It is all paid for and is thus honestly dedicated to the Lord, as every edifice of its class ought to be.

KING, *Toronto*:—Principal Grant preached here on the 23rd of December, at the opening of the new church—a very handsome brick structure, 50 feet by 33, with tower and spire, hot-air furnace, and beautiful stained glass windows. It is seated for 250 and cost about \$2,500—nearly all covered by subscription.

COLLESTON, Prince Albert, N.W.T.:—The new church was opened for divine service on the 18th of November, by the pastor Rev. R. G. Sinclair. The building is well finished and cost over \$500, of which \$100 was obtained from the Church and Manse Building Fund.

NORTH SALEM:—A very neat church was opened for public worship in this section of Shubenacadie congregation, N.S. Rev. James McLean, the former pastor, preached the first sermon, and the second was preached by the present pastor, Rev. M. G. Henry.

LONDONDERRY, N.S.:—A very handsome new church has been completed in Great Village, Londonderry, in place of the old church, burnt a year ago. The new church was dedicated on the 6th of January when the pastor, Rev. James McLean, and Revs. J. A. Logan and J. Carruthers preached.

COW BAY, *Cape Breton*:—The church at this place underwent extensive repairs during the summer, and was on the 18th of November re-opened for public worship, Rev. Dr. Murray and Rev. J. A. Forbes and the pastor, Rev. J. Macdonald preaching on the occasion.

MANITOBA ITEMS.

The monthly letter from our esteemed correspondent, B., came too late for insertion in this issue. In regard to church openings in the North-West he says. "The fact is, church-openings are so frequent that we cease to regard them as eras in our church progress." For our own part we look upon them as *facts*—convincing evidences of successful work accomplished. The burden of his letter deals with the farmers' grievances which are becoming formidable. "It affects, directly, our missionaries. Whatever interested parties may say, it is not political. In Turtle Mountain district—a large region—many of the people have said to us.—'We would willingly contribute for church purposes but we have not a dollar.'" The farmers allege that their grievances arise from such causes as these,---Land Policy mistakes, by which speculators get the advantage of actual settlers: (2.) Excessive duty on implements: (3.) Millers' grievances—complaints that certain parties have a monopoly of the grain market.

Meetings of Presbyteries.

PICTOU: *January 1st*.—A suitable minute with regard to the late Rev. P. Goodfellow was entered upon the record. A call to Rev. A. Sutherland Ripley, from Scotsburn, &c., was sustained. A committee was appointed to consider changes to be recommended in the Book of Forms. All the Sessions within the bounds had made their contributions to the Presbytery Fund. Committees were appointed on statistics, Sabbath-schools, state of religion, and temperance, to prepare reports. The conveners are, respectively, Messrs. Carruthers, Maclean, Donald, and Cumming.—E. A. MCCURDY, *Clk.*

SYDNEY: *November, 20th*.—The Presbytery met at Boularderie for visitation and general business. The report of the pastor, Mr. Drummond, showed the congregation to be in a very healthy state. Two new churches are in the course of erection. The contract for one is given out, and the amount subscribed. The upper section had a difficulty about the site, and submitted the question to the Presbytery which selected a site satisfactory to all. Committees were selected on the State of religion, Mr. Farquharson, convener; Temperance, Mr. Murray, convener; Sabbath-schools, Mr. Forbes, Convener, and Statistics, Mr. Gordon, convener.—G. L. GORDON, *Clk.*

MONTREAL: *January 8th*.—Mr. Warden, appeared on behalf of the General Assembly's committee for the augmentation of stipends. He explained the principles of the scheme, wherein it differed from that formed by this Presbytery, the amount required to be raised, and the sources whence the amount might be expected to come. The Presbytery pledged itself to do all in its power to make the scheme a success. Rev. A. B. Mackay, convener, reported on behalf of the scheme previously inaugurated in the Presbytery, stating that \$4,187 annually had already been guaranteed for three years, and shewing that \$4,000 more is required to realize the amount expected from this Presbytery as their proportion of the general scheme, and recommending that the Presbytery scheme be merged with that of the General Assembly as soon as possible. Commissioners from Charles Street Church, Toronto, consisting of Dr. Reid and others, supported the call to W. R. Cruikshank of St. Matthew's Church Montreal. Dr. Rodger, Captain, W. Ross and Mr. Kayford appeared in behalf of the congregation. Parties having been heard, Mr. Cruikshank intimated his preference to continue his present charge. Mr. Campbell gave in the quarterly report on the City Mission work shewing progress in regard to the canvass for the purpose of ascertaining the addresses of Presbyterians who are not attending any place of worship in the city, and recom-

mending an increase of \$200 per annum to the salary of the City Missionary. Reports of missionary deputations were given in by the respective conveners. Mr. Nicholls and Mr. McCaul severally reported that a very considerable reduction had been made in the debts on their respective churches since last meeting. It was agreed hereafter to print the minutes of Presbytery meetings for the use of the members. Mr. Forlong obtained three months leave of absence on account of ill-health. The Home Mission report was given in by Mr. Warden and its recommendations were considered and adopted.---J. PATTERSON, *Clk.*

KINGSTON: *December 17th.*---A Presbyterial missionary meeting was held, at which (inter alia) Mr. Warden presented the claims for the scheme for the augmentation of stipends. Arrangements were made to further its interests within the bounds. Intimation was made that Dr. Neill's congregation had offered him a retiring allowance of at least \$310 per annum with use of manse and glebe during life. He tabled his resignation, which has since been accepted. A call was tabled in favour of Mr. J. Gandier of Fort Coulonge from the congregations of St. Columba, and St. Paul, Madoc. Professor Ross of Queen's College was received.---T. S. CHAMBERS, *Clk.*

OWEN SOUND: *December 21st.*---A call from Lake Shore and Leith to Rev. J. B. Fraser was sustained. The petition of Sarawak and Kemble to be erected into a separate charge, granted. In the absence of Mr. Campbell of Harriston by reason of illness, Mr. Somerville, the clerk, gave a detailed account of the Augmentation scheme, and the Presbytery resolved to do its utmost in raising the proportion asked from them by the Assembly's Committee.---J. SOMERVILLE, *Clk.*

SAUGEEN: Rev. W. T. MacMullen of Woodstock, appointed to assist the Presbytery anent Augmentation scheme, gave a very full and clear statement of what was proposed to be done and the manner of doing it. A committee was appointed to take charge of the matter. Mr. Straith gave in a report of the committee on Temperance. One of its recommendations was that a lecture be delivered in each congregation within the bounds during the winter, which was unanimously adopted and a number of the members were appointed to the work.---S. YOUNG, *Clk.*

PARIS: *December 11th.*---Principal Caven of Knox College was heard regarding the effort to raise a sum of \$200,000 in support of that institution. The same was commended to the liberality and support of the several congregations within the bounds. Rev. W. A. Mackay reported that he had preached in Ingersoll and intimated the union of the two congregations

there. Rev. Dr. Laing addressed the Presbytery on the Augmentation of stipends to a minimum of \$750 and a manse, and a committee was appointed to take the steps necessary for visiting the congregations in this behalf.---W. T. MACMULLEN, *Clk.*

SARNIA: *December 18th.*---Rev. John Rennie of Ailsa Craig and Rev. Neil McKinnon of Mosa, appeared before the Presbytery in behalf of the committee on the Augmentation of stipends. A local committee was appointed to make arrangements for the visitation of all the congregations. Mr. John A. McDonald, Brigden, reported that he had organized the second congregation at Petrolia. Mr. Wells gave in a valuable report on statistics which was ordered to be published for distribution throughout the bounds. The business which occupied the Court for the greater part of two days was chiefly of local interest.---GEO. CUTHBERTSON, *Clk.*

MAITLAND: *December 18th.*---Dr. Cochrane addressed the Court on the Augmentation of stipends, and was thanked for his lucid and comprehensive explanation of the details of the scheme. The Presbytery agreed to use its best efforts to raise the sum of \$1,500 as its share of the amount required for this year and appointed a committee to take charge of the matter. In the evening Dr. Cochrane addressed the Presbytery and the congregation on Missions. Mr. Hamilton's resignation of St. Andrew's Church, Kincardine, was accepted. It was agreed to hold a Sabbath-school Convention in Wingham.---R. LEASK, *Clk.*

STRATFORD: *December 18th.*---The Presbytery met at Listowell for the induction of Rev. Isaac Campbell and for ordinary business. A call from Millbank to Rev. H. MacKay was sustained. Mr. Wright was appointed to prepare a report on Temperance, Mr. Stewart, on Sabbath-schools, and Mr. Boyd, on the State of Religion. It was agreed to hold a Presbyterial visitation of Knox Church, Stratford. Steps were taken for the union of the congregations of Granton and Lucan.---W. A. WILSON, *Clk.*

BRUCE: *December 11th.*---Rev. P. McF. Macleod addressed the Presbytery in behalf of the committee on the Augmentation of stipends, and received the thanks of the Court. A committee was appointed to mature a plan to be acted upon with the least possible delay. Messrs. Wardrope and Duff gave in reports of their labours, and of the general condition of the mission on Manitoulin Island. Returns on State of Religion are to be sent to Dr. Scott; on Sabbath-schools to Dr. Moffatt, and on Temperance, to Mr. Wardrope---on or before the 10th of February.---J. GOURLAY, *Clk.*

WORK IN THE PRESBYTERY OF QUEBEC.

The heavy snow storms of the last month have hindered our Augmentation Scheme committee from doing all they had hoped. At Kingsbury, however, a meeting was held and an active congregational committee appointed to canvass the congregation for increased contributions, so as to meet the proposal of the Assembly's Committee. The Kingsbury congregation have been in the past very desirous of suitably maintaining ordinances, and we expect a gratifying response on the present occasion. At their annual meeting, on January 7th, the Treasurer's books showed a balance on the right side. French work in the Presbytery is progressing satisfactorily. In the Megantic district, Mr. Charbonnel is labouring zealously. The new building which is to serve as church, schoolhouse and teacher's dwelling, is nearly completed, and efforts are being made to get a suitable teacher. The Quebec Bible Society has long maintained a Colporteur, who travels over the district from Sherbrooke down to Metis, on both sides of the St. Lawrence, and reports a quiet but steady sale of the Scriptures. Formerly, he sometimes encountered rough treatment, but now he is courteously and oftentimes warmly received as he visits from house to house. A breath of inquiry is passing over our people, which causes the opening of many a door hitherto shut closely against the Scriptures. The version of the Scriptures chiefly used is that of De Sacy, but a copy of Archbishop Baillergeon's version, with the notes, has generally to be used for comparison. The people are somewhat suspicious as to the orthodoxy of DeSacy, until Baillergeon is compared with it. Then they are satisfied and will talk with interest respecting the wonderful statements in the Word. The Testaments distributed at the St. Jean Baptiste Day some four years ago are being discovered in many a home, with evidences that they have been read, "but secretly, for fear of the priests." The bitter contentions at present going on inside the Romish Church are all helping forward the development of intelligence and private judgment among our *habitants*, so that never has there been in the history of Lower Canada so favourable an opportunity as the present for the judicious use of colporteurs,—but it must be *very* judicious, if we would not have the doors shut in our faces. The Quebec Society has lately engaged a second colporteur to assist the one already in the field. Mr. McLeod, about eight weeks ago, commenced services at Rockland Slate Quarry. The attendance is reported as being very large, and consists of all Protestant denominations, with a few non-Protestants. The Sabbath-school

at Brompton Gore is large and prosperous, under the superintendence of Mr. W. Morrison.

Obituary.

JAMES COOPER, an elder of Thornhill congregation, died in the end of October last, in his 56th year. He was a native of Ballymony, County Antrim, Ireland, and was highly respected in the community in which he lived.

DUNCAN STEWART, elder of Knox Church, Belmont, died on 30th December, in the 56th year of his age. He was a native of Lochgilhead, Scotland, and for many years was an exemplary office-bearer of the Presbyterian Church in Canada.

Ecclesiastical News.

DR. DONALD FRASER, of London, has gone to Malta for the benefit of his health. Rev. Professor Crombie, of St. Andrew's, has also been obliged to give up his work for this winter, and is sojourning in Rome. Dr. Kennedy, of Dingwall, has also arrived there in a feeble state of health. It is reported that Dr. Kay, of Edinburgh, has reconsidered his resignation of the Argyle Place U.P. Church. Dr. Cunningham, of Crieff, has been lecturing on "Play-going and Novel Reading." The advice which he gives to young men, when boiled down, amounts to this: "Go to the theatre as seldom as you can." Having admitted in the lecture that "there is seldom any theatrical entertainment into which there is not something objectionable infused, even from a moral point of view," some people think that the lecturer might have gone a *little* further in the way of advice. The bazaar fever is at its height in Scotland. Mr. John Campbell, of Tilliechewan, in presiding at the opening of a bazaar in Glasgow the other day, gave it as his opinion that this is not the best way for congregations or the public to maintain their obligations to the Church or religion. If the Christian community could see their way to give money for laudable objects without resorting to bazaars he thought it would be far better. Mr. Thomas T. McLagan, in lecturing in St. Giles' Church, Edinburgh, on "The Lapsed and Lapsing" in the northern metropolis, appealed with intense earnestness to professing Christians to utilize the strength with which they are invested for the reclamation of the lost. "If our city churches were periodically to empty themselves and search out what work of this kind lay to their hands within their own districts, it would go far to meet the necessities of the case." Speaking of social morality, Mr. McLagan incidentally mentions that the house in Edinburgh in which Lord Brougham was born, consisting of six storeys, has a dozen families resident in each storey; in all, about 200 persons in the tenement! Under the caption of

"Preaching Matches," the *Christian Leader*, of Glasgow, has been calling attention to the custom of hearing candidates preach in vacant congregations. "Why should they not commit the election to the wisest of their number, who will hear the minister in his own church—the only satisfactory test." The *Leader* proposes to abate the evil by publishing the names of ministers who take part in preaching matches, and opening its columns for correspondence on the subject. The *Free Church Monthly* states that the attendance of students in the New College, Edinburgh, is the highest ever recorded there, namely, 166; "and the quality as marked as the quantity." In Glasgow Free Church College the number is 111, and in Aberdeen there are twenty-six theological students. Messrs. Moody and Sankey continue their labours in London with encouraging success. Those who go to their meetings only to criticize are at their wits' end to discover wherein the attractive power of the evangelists lies. A reporter of the *Pall Mall Gazette* tried to solve the mystery. He says:—"It was a wet night, yet two or three thousand people came to hear. There was nothing attractive in the preaching, yet it was listened to with extraordinary interest. What could be the explanation of all that? 'In bewilderment,' says he, 'I sought out Mr. Sankey. 'Tell me,' I said, 'what is the secret of this impression?' 'We have no secret,' he replied. 'But,' I asked, 'why all this feeling? I seldom, if ever, heard a sermon so singularly unimpressive. I can understand people being touched by your singing and the inspiration of a great assembly uniting in praise and prayers, but that any mortal man should be stirred by Mr. Moody's discourse is to me an inscrutable mystery.' 'Yet,' said Mr. Sankey, 'it is a fact.' 'So I see; but what is the meaning of it? Why does such a result follow, when appeals apparently infinitely more effective leave hearers untouched? What is the rationale of it? Where is the clue to this disproportionate effect produced by such inadequate means?' Mr. Sankey answered, 'I cannot explain it; nor can you. Behind all instrumentalities, feeble or mighty, there lies an inscrutable something which influences the soul of man. We call it the Spirit of God. Beyond that we cannot go.' 'But its laws—its secret?' 'The wind bloweth where it listeth,' said Mr. Sankey, and with that answer I had to be content." There is not so much heard about the Salvation Army as there used to be. The novelty is wearing off, but the work is still going on—reaching people who to all appearances cannot be reached by any other means. General Booth has published a statement of what has been done in 1883. He sent out a hundred thousand dollars worth of musical instruments, and twenty-five million copies of the *War Cry* and other publications. The Army consists of 630 corps, of which 103 are abroad, employing 1,640 men and women, who held 10,000 meetings weekly, without guarantee of any salary. "At the Headquarters in London, cashiers, accountants, clerks, architects, and solicitors, are continually employed; and editors toil through piles of manuscript, written in midnight hours by noble labourers

who cannot spell." Meanwhile, though the Army is distinct from other church organizations, it has not yet assumed the form of a new sect, and many who look upon it with a friendly eye, hope it never will. But the temptation is great.

CANADA:—The saddest news that has come to us for a long time is the account of a disturbance that has broken out in Newfoundland betwixt the Orangemen and Roman Catholics, by which a number of lives have been lost and feelings of the most deplorable kind excited in the community. A war of words is going on in Ontario regarding the proposal to ask the local government for funds to increase the equipment of the Provincial University in Toronto. It is contended by the representatives of most of the other colleges that such institutions should share alike in government patronage, or that each should be left to provide for its own support as best it can. Bishop Lewis of Ontario has been appointed to preach the annual sermon before the S. P. G. Society in St. Paul's Cathedral, London, next June. The New Domestic and Foreign Missionary Society of the Church of England in Canada has issued its first appeal, asking for \$50,000 for missionary purposes for the current year. *The Methodist Church*.—The four contracting bodies constituting this new organization in Canada seem to be adjusting themselves to the new order of things with commendable harmony. Indeed such is the eagerness for union that Bishop Carman in the *Christian Advocate* of Hamilton, the organ of the M. E. Church, has had to insist upon the respective circuits of that church retaining their independent existence until parliamentary legislation has been procured and the proper time for organic union arises. It is expected this will be on next Dominion Day. In the meantime the respective bodies are attending to their work cheered by the prospect of the grand things that await them when they begin housekeeping together next July. The largest of these bodies, what is legally known as "the Methodist Church of Canada," is now during the winter months specially employed in the furtherance of its missionary enterprises. These are in four departments, French, Indian, Domestic and Foreign. In the last there is a markedly growing interest. The work in Japan now engages three Canadian missionaries and five native assistants. Rev. D. Meacham, one of the missionaries, is at present in Canada striving to raise \$30,000 for the founding of a Theological Institute in Tokio. Though there are so many educational schemes before the church, still, such liberal laymen as Mr. John Macdonald of Toronto and Mr. Starr of Halifax feel that the responsibility of supporting this growing work cannot be ignored.

UNITED STATES:—The opening up of fraternal relations between the Presbyterian Churches of the United States, north and south, which was happily effected last summer has led many to infer that an organic union of these churches is imminent. But those who have looked more closely into the matter are not so sanguine. It is admitted that the feeling for incorporation is much more pronounced in the north than in the south. It is even alleged, though without foundation we suspect, that the Nor-

thern Church has been unduly pressing in favour of union. The reasons given by an enthusiastic southern opponent of the union, quoted in the *Presbyterian Banner*, are so like the statements made in opposition to other unions that we have heard of, we can afford to smile at them. (1) "Visible ecclesiastical organic union is not necessary to the visible unity of the Church; (2) union with us would be an abandonment of 'our [their] peculiar testimony to the sole Kingship of CHRIST in the Church, and against placing His crown on Cæsar's head;" (3) "the extinguishment of [their] spiritual life;" (4) "giving free course among us [them] of all the heresies and isms that now infest the Northern Church;" (5) "the handing over of all our [their] Church property to the absolute control of the Northern Assembly." The real obstruction, however, with this writer appears to be *the coloured man*. "The Northern Church in all its branches was and is active in enforcing negro citizenship, and endeavoring to enforce negro social equality. We who experience its disastrous results, and see its dangers in the future, look upon it as an atrocious crime against civilization and religion." The *Banner* says,—“We must protest, as will all our church, against charging the Presbyterian Church with forcing the question of union upon the Southern Church. We have not done anything of the kind; we will not do it: we have no right to do it. We have said that we are willing for union. The acceptance or rejection of that declaration rests altogether with the Southern Church, and whatever may be its action we will not complain.” Rev. Arthur Mitchell D.D., of Cleveland, Ohio, has been appointed one of the Secretaries of the Presbyterian Board of Foreign Missions.

IRELAND:—The Rev. William Graham, D.D., so long a missionary to the Jews, has just passed away in the fullness of years and of labours. He was a native of Clough, County Antrim, the next parish to that in which the writer of these lines was brought up. His parents being in humble circumstances he had to work his own way through College. After being licensed to preach he worked for some time in the Belfast Town Mission. In August, 1835, he was ordained and inducted over the congregation of Dundonald, a few miles out of Belfast. In 1840, the year of the union of the Synod of Ulster and the Secession Synod, he was called to be the first missionary to the Jews, and proceeded to Damascus where he worked devotedly for five years. Then he was transferred to Hamburg in Germany for a time. There the university City of Bonn was selected as the field of operations and there he laboured the rest of his active life. And his was emphatically an active life, for he was at the same time a most devoted missionary and a prolific writer of books. It would be difficult to say how many languages he was master of, and in this, as in everything else, he did nothing by halves. He revelled in linguistic literature, and at the same time he glowed in speaking of the love of God. Those who were delegates from Canada to the

meeting of the Evangelical Alliance in New York ten years ago will remember him somewhat. He afterwards paid a visit to Nova Scotia where hosts of his relatives are to be found, as many perhaps as are in Clough. It need hardly be added that the men of his day, giants many of them, are now nearly all gone. Somewhat unexpectedly the Rev. Archibald Robinson of Broughshane has declined to be put forward as Moderator in spite of the fact that to all appearance he would have got the honour unanimously. The Rev. James Maxwell Rodgers of the City of Londonderry, is now likely to be the coming man. Mr. MacDermott has declined the call to Rutland Square, Dublin. Professor Dougherty does not stand after all for the representation of County Derry, he has retired to make way for the Solicitor General.—H.

Manitoba and the Northwest.

BY REV. JAMES ROBERTSON.

At Broadview, where the Rev. P. S. Livingston is stationed, there has been erected a building to be used as a church and manse at a cost of about \$1,500. At Cadurcis an important mission field, where Mr. G. F. Smith was stationed during the past summer, a very commodious church was erected. At Calgary, which is rapidly becoming a most important centre, where the Rev. A. Robertson is pastor, a church with a seating capacity of about 150, was built in October last. About thirteen miles west of the west end of Turtle Mountain, a neat frame church with a seating capacity of nearly one hundred and twenty-five persons has been constructed. The Rev. John Mowat is the resident minister at this place. The church at Gladstone has been considerably enlarged and a manse for the use of the pastor erected. The minister at this point is Rev. D. Stalker. The Rev. A. McFarlane is minister at Greenwood, and in that locality a very neat and comfortable frame church was built during the past summer. The people at Indian Head, more ambitious than most of congregations along the line of railway, have erected a very fine brick church this year with a seating capacity of fully 300. The Rev. D. M. Ramsay laboured there during the summer. At Moose Jaw, under the charge of Mr. S. J. Taylor, a very neat and capacious church with seating accommodation for about 200 was built. Through the untiring energy of the Rev. James Sieveright three serviceable churches were erected in the neighborhood of Prince Albert, namely, at Fletts, the Ridge, and Willoughby. In the town of Prince Albert itself a fine brick manse, costing about \$5,000, was constructed last fall. Moosomin, another rapidly growing town, is under the charge of Rev. Mr. Nicholl. A very comfortable church was erected there last summer, At Rat Portage, which has suf-

ferred so much recently through fire, a frame church and a frame manse were built. The Rev. J. C. Tibb is the pastor at this point. Owing to the crowded state of the building at Regina for church purposes, the same was converted into a manse for the use of the minister. The services are now held in the McCusker Hall. Rev. A. M. Urquhart, formerly assistant pastor to the Rev. C. B. Pitblado, of St. Andrew's Church of this city, laboured at this station during the summer. Stonewall is under the pastoral care of Rev. James Lawrence. A very commodious frame church was erected there last summer, which was only recently opened. The thriving little town of Virden promises to become an important point on the C.P.R., and provision was made there for a minister by the erection of a church and manse. Mr. Dow laboured there last summer. The congregation at Dominion City finished a church there this season. Mr. P. F. Langill was the missionary at this station during the summer. Humesville forms one of the mission stations in the Chatterfield, and there a very neat and comfortable frame church was built this past summer. Mr. R. C. Murray was the missionary. Mr. Ballantyne was missionary at Grenfelt, and the people erected a commodious church at that place. The congregation of Union Point purchased a comfortable frame church at that place belonging to the Methodist Episcopal Church. This summary would indeed be incomplete were no mention made of the very fine church erected by the congregation of Knox Church in this city, which, when completed, will, undoubtedly, be one of the finest in Winnipeg or the Northwest; and also of the commodious manse built by the congregation at Kildonan for the Rev. John Pringle.

The Church and Manse Building Board have rendered very material aid in connection with the erection of all the above structures, with the exception of Knox Church and Kildonan manse. In fact, without the loans and grants from this fund, many of those buildings could not have been attempted at all. The congregations of Manitou, Birtle, Greenridge, Minnedosa, and Qu'Appelle have taken steps to build, and consequently applied to the Church and Manse Building Fund for aid. Their applications have been favorably entertained, and as soon as the Board are in funds the necessary money will be advanced. The Board will have dispensed about \$12,000 when the entire work of the season is all wound up. Notwithstanding the stringency of the times in the money market, the prospects are that building operations will be executed on a more extensive scale next season than even during the past or any previous one. The want of suitable places in which to meet compels congregations to take action early.

The high rents and the utter absence of suitable accommodation at many points compel congregations and the Board of Church Erection to build manses.

MORE CHURCHES TO BE BUILT.—Several places have been mentioned along the lines of railway now projected and also along the main line of the C.P.R., where steps must be taken early in the season in order to build suitable churches. The Northwest Land Co. and private individuals had dealt very generously with congregations in the matter of church sites. The C.P.R. Co. and H. B. Co. granted sites for half the prices charged others. There can be no doubt that the country is rendered much more attractive to settlers by the erection of churches and the maintenance of missionaries, and that no property holders in the whole Northwest derive so much benefit from the inflow of settlers as the C.P.R. Co. and H. B. Co. The Church in the Northwest also owes thanks to the C.P.R. for carrying all material for the construction of churches at half the usual rates. Where lumber has to be carried a considerable distance the contribution made by the company towards the erection of churches in this way is not inconsiderable.

Our Sabbath-Schools

LETTER FROM THE CONVENER.

Mr. Editor,—In the *Record* of September last, you gave an article on Sabbath-schools, in which among other things you said that "it would be better to have no report at all on Sabbath-schools than so imperfect a one as that presented to the last Assembly." No one was more sensible of the incompleteness of that report than the convener of the Sabbath-school Committee. And that he may not be under the necessity of presenting so incomplete a report to next Assembly, he now respectfully requests all clerks of Presbyteries, conveners of Presbytery Sabbath-school affairs, to use diligence that returns be received from every Sabbath-school of the Church—that those returns be tabulated, and the information they contain be embodied in reports to Presbyteries and Synods—and that, as enjoined by Assembly, conferences be held, for the purpose of awakening greater interest in Sabbath-school work generally. Thus full and reliable data will be furnished for a report to next Assembly.

Toronto Presbytery has moved in this matter in a manner worthy of the importance of the subject. Not that other Presbyteries have not moved, but Toronto has taken a new departure, and evidently means business as regards its Sabbath-school work. In particular

it has adopted means for gathering full and accurate statistics of the work within its bounds. It is hoped that *all* Presbyteries will do the same.

The prosecution of this, as of all departments of Church work, lies with Presbyteries. We must see to the training of our baptized youth if we are to be faithful to our engagements, and loyal to the cause of Christ. The principles we hold should make us the most vigorous of Churches in the matter of Sabbath-school work. The Committee have under consideration the question of providing a monthly periodical for the children of the Church; and it is hoped they may be able to recommend to next Assembly the issuing of such a periodical.

—ALLAN SIMPSON, *Convener*.

HALIFAX, N.S., Jan. 7, 1884.

JUVENILE MISSION SCHEME.

TRINIDAD SCHOOLS.—The Committee of the Juvenile Mission Scheme, in its last annual report earnestly advocated the reorganization of the scheme on such a footing as would make it an adequate representation of the missionary contributions of the Sabbath-schools of our Church, which in its present condition it is not. As, however, nothing has yet been done to reorganize it, it is still in *statu quo*, and the Treasurer has still to act this year, temporarily, until some other arrangement is made. The Sabbath-schools which have hitherto contributed through it to our mission work in Indore, Formosa and Trinidad, are reminded that the time for sending remittances is again at hand. The following letter from Mr. McLeod, of Trinidad, concerning the Trinidad Schools, provided for by contributions sent through the Scheme last year, will be read with interest, and may enlist the sympathy of new contributors, as well as act as a reminder to old ones. It is addressed to the Secretary-Treasurer of the Juvenile Mission Scheme:—

Brothers:—I have long been desirous of opening schools on the Brothers' and Cedar Hill estates. Last year, I opened one on Brothers' but owing to want of a room had to close it in the wet season. This year I began to build a school-house there, and about the time it was done, the welcome contribution of Miss Gordon was announced. I had no regular support for it before. (2.) *Cedar Hill*. I placed a monitor, Kamnarayan there in February, to teach a class, but we have no proper school-room—only a low room without a floor, and with one side open. Now that your Juvenile Mission Scheme has so opportunely and kindly given me another \$120, I will take measures necessary to start a proper school. I applied for rooms to the Manager,

but still I feel I will have to put up a room in the end. I should mention in this that Mrs. Burnfield pays part of this monitor's salary. (3.) I must explain to you that the third school has been provided for by the Foreign Mission Board, since Miss Blackadder wrote to you about the estates I wished provided for. This is *Palmyra*. These are the original three. I let you know, as I do not wish to be selfish, and you might wish to appreciate further contributions for a school in Mr. Morton's district. Of course we need this, and much more, but I am now looking at the comparative needs of the whole field. I am going to start an adult school, for two or three estates, where they ask for it; and we are struggling to raise funds for a church in Princetown, for which we have not half enough funds in prospect. I will be happy to receive clothing for these schools,—shirts for boys from four to fourteen years of age—similar garments for girls of any light or bright color or material. Books, pictures, papers, &c., are also very acceptable. Any such, sent to me, may be addressed to the care of Edward Dowling; Esq., Lunenburg, N.S. I enclose a copy of my cash report for 1883, in which you will see references to the schools. Thanking you for your efforts.—J. W. MCLEOD."

Our Foreign Missions.

LETTER FROM COVENER OF THE WESTERN SECTION.

Dear Sir: I forward to you the enclosed letter from Dr. Mackay, dated Formosa, East Coast, Bu-loam, Sept. 8, 1883:—

"We are here, and will go back to Tamsui very soon. There are eleven churches and as many preachers in this plain. So there are thirty-one churches in Northern Formosa. Another old woman, a convert of many years standing, died after two hours illness. She showed strong faith in Jesus to the end. When in Canada I stated that I learned more of the *spoken* language here from boys who were tending water-buffaloes than from any other teacher. Perhaps some persons thought it *romance*. Truth will survive the rending of the heavens. One of the boys is now a young man, and a student in Oxford college. It is intensely interesting for me to teach him.

Have you heard of many Buddhist priests in China becoming Christians? One is now a student in Oxford College. He gave me all his cloaks, &c., and put on clothes like the people. He is letting his hair grow, and in the meantime has sewed a queue to the inside of his cap. The Lord reigns! Praise Him for evermore.—G. L. MACKAY."

In a letter from *Mr. Wilkie* in reference to the difficulties which our missionaries have had to encounter at Indore, he says: "We found that our pamphlet had caused many doubts to arise in the minds of not a few missionaries, and especially that the Calcutta Missionary Conference was going to pass the matter over with a simple note of sympathy. It was therefore thought that, as they are the largest and most influential (missionary) body in India, we should, even at some cost, try to get them to act. About this time it was felt that we as a family should take a change. It was therefore decided that we go to Allahabad and Calcutta, meet the missionary bodies there, and then proceed to Darjeeling, the station nearest to Calcutta. It was a very long wearisome journey; but I am glad to say that we have got the two conferences, viz: Allahabad and Calcutta, actively to take up the matter. So I hope we may be saved the necessity of carrying the matter to the Privy Council, especially as I expect all the other missionary bodies in India to take up the matter."

Later intelligence encourages us to hope that those efforts and conferences will be followed by some good result, and that our missionaries will be free to prosecute the great work in which they have been engaged.

Miss Ross, writing from the mission at Indore, says, concerning the baptism of Indar Parshad, the Cashmere Brahmin, referred to in *Mr. Wilkie's* letter (in November Record): "There was great excitement in the camp, as the family are wealthy and influential. Since the young man has been brought back to his father's house, they are endeavouring to *re-in-caste* him, saying that, no matter what he may be, he shall not be a Christian. They forget that, if his heart is right with God, they cannot change it."

Now what about the feeling of friends at home in regard to our work abroad? to this it may be answered that the interest awakened by *Dr. MacKay's* appeal is unabated. The columns of the "Record" show what responses there are to it in gifts of money. Here is a sample of the words of encouragement accompanying those gifts. With a remittance of \$378.20 from the Sabbath-school children of Glengarry, *Mr. MacGillivray* of Williams-town, says: "What adds to the value of the contributions is the fact that the children in almost every case gave of their own earnings. You get not only the money for the building of the chapel, but the prayers of thousands, young and old, that God may bless the worker and his work, and that, in the chapel built by the offerings of our children, many, many souls may be brought into the kingdom of our Lord and Saviour Jesus Christ. The money is for the building of a chapel and the maintenance of a

preacher. Friends in Glengarry, who stand apart from us, not having been prepared to enter our union, cannot keep away from us in this work. They are drawn in by the tide of sympathy. They send the contributions of their children, and we welcome their aid."

Then we rejoice in this, that, towards our mission in India, a stream of benevolence, although less in volume, has begun to set. Its waters are shallow yet, but by and by they will be "waters to swim in." "Algoma" (that is the only name by which I am yet at liberty to call him in print) offers to supply funds for the education of a convert at Indore. The first instalment came to hand some time ago. From three other quarters I have received offers of money for a similar object. One offer was definitely for the education of Indar Parshad, but, as the money cannot be so applied at present, the friends making the offer will no doubt come to the aid of some other convert of equal promise in the same field. "A little one shall become a thousand, and a small one a strong nation." "I the Lord will hasten it in His time."—THOMAS WARDROPE, *Convener*.

New Hebrides.

LETTER FROM REV. JOSEPH ANNAND.

ANEITYUM, 14th August, 1873.

To Rev. Dr. McGregor:

I WROTE you a note at the close of our Synod meeting, and among other things then said, I told you that we had had no decrease in the population here during the previous eighteen months. Since that time there have been a number of deaths, making a decrease of some seven or eight on our side of the island. An epidemic of influenza passed over the island in June and July and cut off about twenty persons. The health of the people is again fair. The cold season is always the most trying upon the natives, though the healthier time for Europeans living here. Our work has been moving on much as usual during the year. I have not so many at the candidates class now as I had last year. At present there are only eight attending. Our schools continue to be patronized about as formerly—no improvement in the average attendance. The young men are keeping aloof to a large extent from any class for training teachers. The Sabbath services are well attended and the prayer meetings fairly so. I am especially well pleased with *Mrs. Annand's* class of boys and girls on Sabbath afternoons. She told them some time ago to try and remember the text of the morning sermon, and also as much of the address as they could. So they began of their own accord and turned up

the passages of Scripture quoted by me in the sermon, and these they commit to memory. Some days they commit as many as fifteen or twenty verses, besides their other tasks given to be learned during the week. There is hardly one of them now but can tell her in the afternoon the text and all the passages quoted in the sermon. They seem to spend nearly all the time between the two sessions at their books. How many of the boys and girls in congregations at home can, in the afternoon, tell the text and all the passages quoted in the morning service? The usual contributions of arrowroot have again been made, but owing to the weakness of some of the people to aid in the work, and through neglecting to plant the root, the sum total is somewhat smaller than for several years past. However, it is a very fair quality for them to make. The whole amount given is 1,063 pounds, equal to five casks. All the net proceeds of this goes as our contribution for the year to the Foreign Mission Fund of the Church. The people have also kept their churches and schoolhouses in repair, as in former years, without any help from other sources. They put new thatch on one side and end of the big stone church this year, and also made about 2,000 feet of matting for the floor. This church is now about three times too large for our congregation, but the people are unwilling to take a part of it down. That would seem too much like sacrilege to them. The church would seat about a thousand persons, and there are now only about a thousand and forty or fifty souls on the whole island, including old and young. We use only one end of it but the whole roof has to be kept thatched, which is quite a burden to the people, since it requires renewing every four years; and if there be hurricanes, possibly more frequently it has to be done.

The reports from the various islands occupied by missionaries are cheering. There appears to be progress nearly all along the line. The two brethren who were settled last year, on Epi and Tanna seem to have received encouragement from their people. We were much cheered this year by the arrival of two more new labourers—Dr. Gunn and Mr. Murray. The former has occupied Mr. Copeland's late station, Futuna, and Mr. Murray has gone to Rodd's Anchorage on Ambrym to open a new station. The latter's health is not very satisfactory now. In fact it is doubtful whether he can remain any time in the islands. One lung is pronounced affected. Possibly the disease may be stopped, but it is not very likely that it will be. We all sincerely hope that it may be, and that Mr. and Mrs. Murray may be permitted to labour long in their chosen field.—J. A.

Our Trinidad Mission.

LETTER FROM REV. K. J. GRANT.

Dear Sir,—By mail we learn of the appointment of Mr. Wright to succeed Mr. Christie as missionary at Couva. We are thankful that the Board has secured one to supply the vacancy. For seven months my assistant Mr. Lal Behari and myself have done our utmost to sustain the work there both during the week and on the Sabbath, and we regard Couva as a most desirable field. It is so compact that no great exertion is required to reach any section of it. The railroad through the centre with three stations is a great convenience. By train, at a little cost and in a few minutes the most distant estate can be visited. It was not so in Mr. Christie's earlier experience. Then for the greater part of six months, when the rains fell, one had almost literally to paddle thro' a sea of mud. Roads are now generally macadamized, there is better drainage and less malaria, and the ease with which one can effect an exit for a change of air, all combined, have reduced the risks of a residence in Couva to a minimum. Hence in our opinion neither the new mission family nor their friends need have any serious apprehensions on the score of health. This compact district has a large Indian population, and I am happy to be able to say that there are several very encouraging features which any one looking for signs of progress will recognize. There are several large hospitals in which you can get an audience on any day, and at any hour of the day. On several estates there is a nucleus of Christians, and I anticipate for the new missionary much comfort in his work and I trust much fruit. Pray that he may come to us "clad with zeal as a cloak and endowed with power from on high."

SAN FERNANDO, 26th Nov., 1883.

Missionary Cabinet.

WILLIAM CAREY.

LIKE many other great men whose names will be handed down to posterity with honourable mention, William Carey was of humble parentage. He was born in the village of Paulerspury, Northamptonshire, England, on the 17th of August, 1761. As a boy he was thoughtful, observant, and fond of books. His father being the schoolmaster, he received such limited educational advantages as the village school afforded. He was fond of fun, and joined heartily in the games and pastimes of his companions. Even while a child he made it a rule to complete whatever

he began, and never allowed himself to be turned from his purpose by difficulties. This was the making of the man. At twelve years of age he began to study Latin and Greek without a teacher, getting only occasional help from a weaver in the village who had been educated for the medical profession, but who had been obliged by his unsteady habits to take up a humbler occupation. At fourteen, Carey was bound apprentice to a shoemaker, and continued to work at his trade for several years. For a time he resided with a Mr. Old, at whose house the Rev. Thomas Scott, the celebrated commentator, was a frequent visitor. A sermon preached by Mr. Scott was the means of his conversion. From that time his growth in spiritual knowledge was gradual and continuous. He first became a village schoolmaster, and then the pastor of a small Baptist Church at Barton, where he preached his first sermon at the age of eighteen. He still worked as a shoemaker. He removed to Moulton, where he found more time for study, still, once a fortnight, he might be seen walking eight or ten miles to Northampton with a big bundle of shoes upon his shoulder, and then returning with a fresh supply of leather to make another batch. While working and preaching in this way, amidst many difficulties, he became possessed by a spirit of missionary enterprise, and by and by the idea of establishing a mission to the heathen so completely engrossed his thoughts, he could talk of little else. But his words seemed to those who heard him as an idle dream. His brethren in the ministry did not sympathize with him. It happened, however, that in May, 1792, he was appointed to preach before the Baptist Association at Nottingham, when he delivered a thrilling discourse from Isaiah 54: 1-3. From this text he dwelt chiefly on two themes, 1st,—“*Expect* great things from God”; 2nd,—“*Attempt* great things for God.” So irresistible was his argument, and so powerful his appeal, it was then and there resolved to institute *The Baptist Missionary Society*—a society which has been the means of doing a great amount of good in heathen countries, and still ranks as one of the large and influential Missionary Societies of Great Britain, and is a remarkable proof of the wonderful results achieved by the faith, energy and perseverance of a single individual. It further illustrates what St. Paul says in 1 Cor. 1: 27,—“God hath chosen the weak things of the world to confound the things that are mighty.” Carey gladly accepted the appointment as the first missionary of the new society. The great question now was where they were to commence operations. Carey had long thought of the South Seas, and was prepared to go thither, but meeting with a Dr.

Thomas, a medical man who had been long in India, he was led to choose that country as the field of his labours. “There is a gold mine in India,” his friend had said, “but it seems almost as deep as the centre of the earth; who will venture to explore it?” “I will go,” said Carey; *but remember you must hold the ropes.*” So they two went to Calcutta. Carey at the very outset threw his whole soul into the work, although, to the disgrace of the Government, he found the greatest difficulty in establishing a mission. They were forced to leave Calcutta, but were permitted to commence a mission at Serampore, a Danish station on the Hugli, a few miles from the capital. There a church, a school, and a printing press were established. Additional missionaries were sent out to his assistance, and Serampore, in course of time, became an important centre of education and literature. In 1801 the New Testament in Bengali, translated by Carey, issued from the mission press. Soon after this, so famous had he become, Carey was appointed Professor of Oriental Languages in the College of Fort William, founded by the Marquis of Wellesley. Thenceforth his life was chiefly devoted to literary work, the most important of which was the translation of the Bible into no less than forty different dialects. At length, after toiling for forty years, his health and strength began to fail. He did not, however, cease from his labours until he had seen two hundred and thirteen thousand volumes of the Holy Scriptures, in whole or in part, issued from the mission press at Serampore. Dr. Carey died peacefully on the 9th of June, 1834. Thus passed away, in the 71st year of his age, one of the most accomplished scholars and most self-denying missionaries of his time—a great man, who in his young days had been contemptuously spoken of as the “consecrated cobbler”—a splendid example of industry and perseverance consecrated to the noblest of all purposes—the spread of the Gospel in the world.

Foreign Missions.

FOREIGN missions, like every other self-denying work, to which God calls men, has its opposers. If it met with universal favour, it would be a strong argument against it. Carnal men are not in sympathy with God's will, and his plans are foolishness to them. Whatever cause, therefore, does not arouse opposition from that quarter, promises but little good. Even Satan can smile, approvingly, when everything goes to his liking; but let an enterprise be started that endangers his rule, and it is like treading upon the tail of a rattlesnake; he shows his fangs at once.

As the operation of the Spirit of God in men's hearts may be known by the opposition of the fleshly lusts, so the evidence of his truth and its transforming power may be understood by the resistance it meets from world-loving and selfish men.

A common, and perhaps the most plausible objection urged against missionary efforts among the heathen, is, that if they will live up to what light they have, they will fare well enough in the hands of a merciful God, who will never punish them for unavoidable ignorance. This objection would have force, were it not for that *if*. Unless it is proven that the heathen do live up to all the light they have, as it is here assumed, the logic is spoiled. Put in the form of a syllogism, the argument stands thus: 1st. If the heathen would live up to the light they have, they would be saved without any knowledge of Christ or his atonement. 2d. The heathen do live up to the light they have; therefore, 3rd. They will be saved without any knowledge of Christ or his atonement. The whole force of the argument hangs upon the second proposition, which the objector *assumes* to be true *without a single proof or a shadow of one*; and against every evidence yet obtained.

The Bible teaches that the hearts of unregenerate men are carnal, at enmity with God, not subject to the law of God, nor can be, and hence no man in that state ever tries to live up to all the light he has, nor does he welcome it when it comes to him. Paul says the heathen are condemned because that when they *knew* God they glorified him not as God, and did not like to retain him in their knowledge. They had had him in their knowledge, and had cast him out, and so, he says, they are left without excuse, and hence under condemnation. No person delights in the true knowledge of God till his heart is brought into harmony with His, nor is he inclined to live up to its claims; but is positively disinclined to do so. This is true of all men everywhere. Nothing, therefore, but a revelation of God's love to lost men, accompanied by the influence of his Spirit, ever awakened a disposition in man that will cause him to take delight in such knowledge and service. Hence, the heathen need to have the gospel preached to them far more than men in Christian lands; for we already have light enough for our salvation, if we would heed it, while they are in darkness with reference to the only provision that has ever been made for a lost race. Therefore, the argument, if good for anything, applies with ten-fold power against further religious instruction in this enlightened land as compared with the heathen.—N. WARDNER, D.D.

BURMAH.—Eight missionaries recently sailed from New York for Burmah under the auspices of the American Baptist Missionary Union, including husbands, wives and daughters. One of the missionaries, Rev. A. T. Rose, has done religious duty in that heathen country for thirty years, having visited the United States only twice during that time. In connection with the departure of these people, the agreeable fact was brought out which has heretofore been unknown to the public generally, that there are from 400 to 500 Christian

churches in Burmah, with a membership of nearly 25,000 persons. A statement like this is well calculated to stimulate generous contributions for expenditure in missionary labour.

MISSIONARY FACTS AND PRINCIPLES.

1. The heathen are conscious of sin. Their religious works contain confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a Divine Deliverer: one who can make the satisfaction and inspire the peace of God.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. The command emanates from the Supreme authority. It is from the lips of Christ Himself.

6. This command is addressed to all Christians, in every age, until every human being is converted. He who said, "Go, preach to every creature," added, "Lo, I am with you alway, even unto the end of the world." The command and promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul, or the Church, that does not possess it, is dead.

8. If we love the person of Christ, we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished.

10. We are not Jews but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from Paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. Those apostles illustrated it. Those twelve men were missionaries. In this time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man turning against his own mother.

13. Duty, love, success; these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world, and rises up into the millennial glory.—Dr. H. M. Scudder.

THE MARCH OF CHRISTIANITY.—There are 300,000,000 of women now on this planet, who have only the Buddhists hope of being born again as men, instead of toads or snakes. There are 80,—

000,000 of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body, and estate from inherited pagan customs. In the name of mere philanthropy and secular prudence, Christian Missions ought to receive a support, immediate, abundant, permanent, unflinching. All that United Christendom together raises annually for Missions would not pay the liquor bill of the United States for three days, nor that of the British Islands for two. At the opening of the century all Protestant Christendom expended only \$250,000 (50,000*l.*) annually for Missions. It expends to-day \$7,500,000 (1,500,000*l.*) for that purpose. This is a large sum, you think. It is a bagatelle. The Churches are penurious toward Missions. We pride ourselves on having paid off great debts, and on having received some mighty legacies for Missions, but I believe we shall be, as Ernest Renan says, "an amusing century to future centuries," and one of the things that will amuse our successors on this planet will undoubtedly be our unwarranted self-complacency in this day of small things in Missions. In China there is an ordained Missionary to-day for a million people. In the population accessible to the American Board, there is as yet only one Missionary for some 700,000 inhabitants. Modern Christendom has thrown one pebble into the great ocean of Missionary effort, and stands with an amused, childish conceit on the shore of history, watching the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and penuriousness.—*Joseph Cook.*

NEW GUINEA.—Seven years ago a missionary of the London Society, the Rev S. Macfarlane, made the first trip up the Fly river, New Guinea, undertaken by a European. He penetrated into the great island a distance of 160 miles, and the published results of the expedition have been of great scientific value. The river is a very large stream, being seven or eight miles wide twenty miles from its mouth. It will be remembered that a few years ago there was a massacre of native teachers near its mouth, at Bampton village, on an island. No attempt at missionary work has been made since, either at Bampton or up the river. In October last Mr. Macfarlane determined to make another voyage up the river, with a view of establishing mission stations to be manned by native students who had been trained at the institution on Murray Island. Fourteen students accompanied him in the Ellengowan, the Mayri being taken along as a tender. Just before entering the river, a discovery of great importance to shipping was made. Many vessels have been wrecked in Torres Straits in endeavoring to avoid the neighborhood of Warrior Reef, supposing that between it and Bristow island the waters were shallow and dangerous. Mr. Macfarlane has found that this is a mistake, and that there is a splendid passage, between two and three miles wide, and plenty of water for vessels of the largest size: Bampton village, the scene

of the massacre, and also of the terrible retribution taken by the Queensland Government, was visited, and the people gave a cordial welcome to the party, and the chief accompanied them up the river to introduce them at some of the villages. Several villages were visited, nearly all of which promise to receive teachers. Mibu, about five miles up the river, was selected as suitable for a central station. There are nineteen villages on the river in a distance of twenty miles from the mouth, with an aggregate population of about 12,000. The same language is spoken in all these villages. This fact facilitates missionary work.

SOUTH SEAS.—A missionary from the Island of Peru in the Samoan group, writes that there is not a heathen left. Missionary labours were commenced there only eleven years ago. During this time the whole island has been evangelized, churches, chapels, mission houses have been built at their own expense, and they are now supporting their own pastors and contributing to the society that sent them pastors and teachers.

The Presbyterian Record.

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JAMES CROIL, }
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matter of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

FIRE broke out in our printing office as we were ready to go to press with the January number; hence the delay which so many of our friends have been complaining of. A succession of heavy snow storms also impeded the progress of the RECORD in many quarters, but we hope that all parties have ere this received their supplies. Where no instructions were received to the contrary, the same number of copies of January were sent to all our agents as they had been formerly receiving. It is still in order for them to make any changes they see fit, only let them advise us without delay, as we have only a few numbers of January left on hand. We have to thank many of our friends for the kind appreciative remarks which accompanied

their renewals. It is not in our line to publish such encomiums, but we roll them like a sweet morsel under our tongue all the same.

Literature.

THE MISSIONARY PROBLEM, by James Croil, Montreal, has passed from Presbyterian control, into the hands of the Methodists, the balance of the first edition and copyright for Canada having been purchased by the Methodist Book Concern in Toronto; see advertisement.

A COMMENTARY ON THE SHORTER CATECHISM; by Rev. Alexander Whyte, D.D., Minister of Free St. George's Church, Edinburgh: price 2s. 6d.. The author has our cordial thanks for a copy of this work. It is a work of uncommon excellence and will be of great value to teachers of Bible-classes and a valuable help to all who would thoroughly understand and appreciate this matchless epitome of the doctrines of the Reformed Churches.

WILLIAM DRYSDALE & CO., Montreal, have sent us *Peloubet's Select Notes* on the International S. S. Lessons; *Dr. Vincent's Lesson Commentary*; and *Half Hours with the Lessons for 1884*, consisting of 48 appropriate sermons. We commend them to the notice of all superintendents and teachers. They are also agents for the *Presbyterian Board of Publication*, and are prepared to furnish their valuable books at Philadelphia prices.

THE CATHOLIC PRESBYTERIAN. It is announced that, owing to the continued inadequacy of the circulation, it has become necessary to stop the issue of this journal. It had been very ably conducted for five years by Rev. Professor Blaikie of Edinburgh, but it did not pay. BRITISH AND FOREIGN REVIEW James Bain & Son, Toronto, price \$2.00 per annum. This Quarterly, holds its place as one of the very best ecclesiastical periodicals of the day.

THE PULPIT TREASURY, Dr. J. Sanderson, managing editor, New York, E. B. Treat, \$2 per annum. The December number was good, containing a fine likeness and biographical sketch of Dr. W. M. Taylor, of New York, and a variety of other useful and interesting articles.

THE ROYAL READERS: Messrs. James Campbell & Son, Toronto. I have examined with some care, the *Royal Readers*, published by Messrs. Campbell & Son, and have been greatly pleased with them. They are beautifully printed and well bound. The pictorial illustrations, which are numerous, are, many of them, fine specimens of art. The selections

for reading are made from a great number of the best literary productions in the English language, both in poetry and prose. They are also of great variety, and contain evidence of literary taste and skill. The vast amount of information contained in the selections, in history, geography, science and art, combined with other merits, renders the *Royal Readers* a means well fitted to promote the intellectual training of the youth of Canada.—WILLIAM GREGG, D.D., *Professor in Knox College, Toronto.*

AN EXAMINATION OF THE PECULIAR PRINCIPLES OF THE BAPTISTS, by Rev. D. B. Cameron of Acton, *C. B. Robinson, Toronto.* This is a clever pamphlet and will be appreciated by all who take an interest in the subject which it discusses.

THE LIFE OF PAUL. By D. H. Taylor, Boston: D. Lothrop & Co. Price \$1.50. This is an admirable work, far better adapted for general circulation than many of the more learned and ambitious treatises on this subject that have preceded it. It is well printed and illustrated with good maps and engravings.

MISSIONARY MAGAZINES. *The Missionary Review*, Princeton, N.J., and *The Gospel In All Lands*, Baltimore, Md., the former bi-monthly, \$1.50; the latter weekly, \$2.00 per annum, are the best periodicals of the kind on this continent. They leave nothing more to be desired in this line.

MEETINGS OF PRESBYTERIES.

Ottawa, Knox Church, Feb. 5, 7.30 p.m.
Quebec, Sherbrook, March 18, 10 a.m.
Lan. & Renfrew, Arnprior, Feb. 26.
Kingston, St. Andrew's Hall, March 17, 3 p.m.
London, London, March 11, 11 a.m.
Sarnia, Strathroy, March 18, 2 p.m.
Maitland, Lucknow, March 18, 1.30 p.m.
Pictou, Westville, Feb. 5, 6.30 p.m.
Montreal, Morrice Hall, April 1, 10 a.m.
Sydney, North Sydney, Feb. 19, 7.30 p.m.
Sydney, Little Bras D'Or, Feb. 20, 11 a.m.
Sydney, Sydney Mines, Feb. 20, 7 p.m.
Bruce, Walkerton, March 11, 2 p.m.
Owen Sound, Division Street Church, March 18, 1.30 p.m.
Saugeen, Harriston, March 18, 2 p.m.
Lindsay, Uxbridge, Feb. 26, 10 a.m.

MISSIONARIES WANTED.

Two Missionaries for Demerara, the first to be supported jointly by a local Presbyterian Committee, and by funds provided by the General Assembly, the second to be paid by F. E. Crum Ewing, of Glasgow. Apply to *Rev. Dr. McGregor, Halifax, N.S.*

A Page for the Young.

HOW TO LIVE.

He liveth long who liveth well !
All other life is short and vain ;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well !
All else is being flung away ;
He liveth longest who can tell
Of true things truly done each day.

Sow truth, if thou the truth wouldst reap ;
Who sows the false shall reap the vain ;
Erect and sound thy conscience keep ;
From hollow words and deeds refrain.

Bonar.

THE LOVE OF GOD.

SAID TO HAVE BEEN WRITTEN BY A LUNATIC.

Could we with ink the ocean fill ;
Were every blade of grass a quill ;
Were the whole world of parchment made,
And every man a scribe by trade,
To write the love
Of God above,
Would drain that ocean dry ;
Nor would the scroll contain the whole,
Though stretched from sky to sky.

WHAT ARE YOU GOOD FOR ?

"Children," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered,

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut," answered the little ones.

"Suppose it has no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"Oh, that's Catechism," cried Willie Brown. "To glorify God and to enjoy him forever."

"Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God, and to enjoy him forever," is it not just as if *you* were "good for nothing."

A WORD TO THE BOYS.

Water is the strongest drink. It drives mills ; it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, poor-houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do ye do, my good fellow?" mean true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for laborers' good ; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of the house let it be my own, and not the landlord's. It is a bad well into which you must put water ; and the beer house is a bad friend, because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish—*Rev. C. H. Spurgeon.*

KNOCK, AND IT SHALL BE OPENED.

Where are we to knock? "I am the Door," says the Saviour. "No man cometh unto the Father but by Me."

When are we to knock? "Evening, and morning, and at noon," says King David, "will I pray, and cry aloud."

For what are we to knock? "Seek ye first the kingdom of God and His righteousness." Heaven in the soul—that is what we want ; heaven must first come to us before we can go to heaven.

How must we knock? We must knock in faith. We must knock in earnest. We cannot knock too loud. Good Jacob said "I will not let Thee go except Thou bless me ;" and he got a blessing. We must knock perseveringly too. The Lord does not always come immediately. "I waited patiently for the Lord," says David, "and He inclined unto me, and heard my cry."

Here is the command—"Knock." Here is the promise—"It shall be opened." Have *you* found it so?

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OF JAN., 1884. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 6th Dec., 1883..	\$546.55
Martintown.....	8.25
Belmont.....	10.00
Front Westmeath.....	2.00
Waddington, N Y.....	10.10
Peterborough, St Paul's....	30.00
Hornby.....	2.00
Rodgersville.....	6.88
Chiselhurst.....	1.92
Port Dalhousie.....	5.00
Chesley.....	10.75
Sydenham, St Paul's Ch....	3.10
St Vincent, Knox Church..	2.00
Annan & Leith.....	9.00
Columbus.....	9.05
Millbrooke.....	9.50
Palmerston, Knox Church.	7.00
Mosa, Burns Church.....	8.10
Alliston, for last year....	3.00
Stayner.....	3.95
Vasey, Mission Station....	75
West Gwillimbury, 1st....	1.70
Sunnidale Zion Church....	3.11
Angus & Bonnyton.....	2.75
English Settlement.....	7.00
Hill's Green.....	1.00
North Brant.....	4.00
Brucefield Union Church...	3.75
Smith's Falls Union Church	6.50
Exeter Caven Church.....	2.00
Claremont.....	1.50
Toronto, Old St Andrew's..	20.00
Watford.....	4.25
Cardinal.....	3.00
Mainsville.....	2.00
Archibald.....	2.00
Williamstown, Hephzibah	4.45
Church.....	
Little Harbour and Fisher's	
Grant.....	3.00
Acton, Knox Church.....	10.00
Kilcardine.....	5.20
Picton, Knox Church.....	8.00
Truro, St Paul's Church....	4.00
Windsor.....	10.90
Nfld. St Andrew's Church,	
St John's.....	15.00
Newcastle, St James Ch....	10.00
Sussex, N B.....	2.00
	\$822.01

HOME MISSION.

Received to 5th Jan, 1884..	\$11513.99
Osprings.....	10.00
C W Quebec.....	100.00
Fullarton, add'l.....	13.00
Avonbank, add'l.....	8.57
Bristol.....	75.00
Huron.....	15.00
Lower Leeds.....	14.90
St Sylvester.....	12.50
Broughton.....	1.60
Cartwright.....	8.00
A Friend to the cause.....	4.00
Belmont.....	55.00
Winterbourne.....	32.00
Lachute, 1st Church.....	12.00
Markham, St John's S S, for	
Muskoka.....	8.00
Rocky Saugeen, Burns Ch..	13.00
Grimsby.....	25.00
Bowmanville, St Paul's....	80.00
Molesworth.....	30.00
Chesley.....	81.90
James Laidlaw, Esquesing.,	1.00
New Westminster.....	65.00
Bequest of the late Rev	
James Cameron, of Chats-	
worth, per his Exrs.....	70.00

Victoria.....	4.00
Columbus, add'l.....	44.00
Centreville S School.....	2.15
Millbrook.....	36.00
A Friend, M F.....	10.25
G Leith, Toronto.....	10.70
Yes, Keady.....	5.00
Brucefield, Union Church..	51.75
Brooklin.....	35.00
Tilsonburg, 1st instalment..	10.00
Utica Miss'y Association...	10.00
Brooklin S School.....	5.58
Guelph, Knox Church S	
School.....	25.55
Montreal, Erskine Church.	450.00
St Mathews and Valley....	50.00
A Friend.....	5.00
Carlton Place, Zion Church.	50.00
Montreal, Crescent Street	
Church.....	205.00
Montreal, American Presby-	
terian Church, N W T.....	200.00
Montreal, Taylor Church S	
School.....	20.00
Bequest of the late Mr T	
Smith, of Longueuil, Que,	
per his Executors.....	37.38
Lachine, St Andrews.....	69.00
Nepean and Bell's Corners.	20.00
Glenmorris, add'l.....	18.02
Acton, Knox Church, add'l.	49.09
	\$13657.14

SUPPLEMENT FUND.

Received to 6th Dec, 1883..	\$ 39.00
Beverly.....	28.00
Pembroke, Calvin Church.	25.00

FOREIGN MISSION.

Received to 6th Dec, 1883..	\$8999.44
Glenmorris.....	19.25
Avonbank.....	14.00
Dufferin County.....	1.00
Presbytery of Glengarry, S	
Schools, Chs in Formosa..	250.00
Presbytery of Glengarry, S	
Schools, salary of native	
preachers.....	128.20
Bristol S School No 2, spec'l	
for Formosa.....	6.00
Don'd Duff, Bristol, special	
for Formosa.....	5.00
C McClanaghan, Drummond	
special for Formosa.....	5.00
Eadies Station.....	14.65
A Friend to the Cause.....	4.00
West Bentinck S School..	1.35
Norwood S School, North	
West Indians.....	9.00
Belmont.....	55.00
Lancaster, Knox Church...	80.00
Amos add'l.....	12.00
M O B Ottawa, special for	
Formosa.....	75.00
Grand Bend.....	4.00
Kilcardine, Supt Chalmers	
Ch S S for Formosa.....	8.00
Winterbourne.....	20.00
Dover.....	10.50
North Carradoc S S for	
Indore, India.....	5.80
Carradoc, Cookes Ch.....	2.50
Mrs Kilgour, Archibald	
Manitoba.....	1.00
Glenarm S School, Indore..	3.00
Normanby Middle Station	
add'l.....	5.45
E A Thompson, Clarke,	
Formosa.....	1.00
Wdw's Mite Picton Formosa	
A Friend, Welland,.....	1.00
F E G, Montreal,.....	2.50
Baltimore Juvenile Temp	
Society to purchase Bibles	
for Natives in Formosa..	6.50
Molesworth.....	20.00
Chesley.....	39.26
Chesley S School.....	2.57

Molesworth, special for	
Formosa.....	13.25
James Laidlaw, special for	
Formosa.....	1.00
Ironbridge.....	5.50
Bequest of the late Rev Jas	
Cameron of Chatsworth	
per his Exrs.....	70.00
Bequest of the late Rev Jas	
Cameron of Chatsworth	
per his Exrs, for N W I...	70.00
A Friend of the Cause,	
Grantly.....	1.00
Columbus add'l.....	20.00
Port Dover.....	6.50
A Lady Friend, Dunbar.....	5.00
S Verney, Toronto, India....	5.00
G Leith, Toronto.....	10.00
Yes Keady.....	3.00
Brucefield Union Church...	38.00
Brooklin.....	15.00
J R West, Fullarton.....	10.00
Guelph, Knox Ch S School	
one years expenses of	
Brahmin Schools at Indore	30.00
Montreal Erskine Church..	325.00
Rev N McKinnon, Mosa,	
special for Formosa.....	19.50
A Friend.....	5.00
S Galloway, Manotick, an-	
nually.....	5.00
David Hunter, Cardinal....	2.20
A Friend, Little Rideau	
India.....	5.00

Kingston Womans F M S,	
for the Margaret Machar	
Memorial Ch at Formosa	250.00
Kingston Womans F M S,	
for Rev J F Campbell's	
Mission work at Mhow...	100.00
Jvenile Mission Scheme,	
special for Formosa.....	36.65
Montreal, Taylor Church S	
School.....	20.00
Williamstown, Hephzibah	
Church.....	14.68
Acton, Knox Church add'l.	8.17
A Friend, Newfoundland,	
special for Formosa.....	250.00
Pembroke, Calvin Ch, add'l.	12.00
	\$11,181.42

COLLEGES ORDINARY FUND.

Received 6th Dec 1883.....	\$1,843.15
Fullarton add'l.....	9.00
Avonbank.....	7.43
Huron.....	12.50
Cartwright.....	4.00
Belmont.....	50.00
Beachburg St Andrews....	20.00
Front Westmeath.....	5.00
Winterbourne.....	16.00
Waddington, N Y.....	7.80
Bowmanville, St Pauls....	50.00
Harwich.....	25.00
Newcastle.....	12.20
Chesley.....	16.76
Chesley S School.....	3.87
Bequest of the late Rev Jas	
Cameron of Chatsworth	
per his Exrs.....	70.00
Leith.....	3.00
Columbus.....	50.00
Brooklin.....	8.00
Utica, Missionary Society..	3.10
Clifford, Knox Church.....	18.71
Almonte, St John's Church	40.00
Watford.....	5.62
Brampton.....	56.00
Nepean & Bel's Corners	5.00
Pembroke, Calvin Ch, add'l	10.00
	\$2,352.14

KNOX COLLEGE ORDINARY FUND DEBT.

Received to August 5th 1883	\$18.00
A Pringle, Cobourg.....	5.00

D A Milne, Scarborough... 10.00

\$33 00

KNOX COLLEGE BUILDING FUND.

Per Rev. W. Burns,

Received to 6th Dec, 1883 \$1,913 57
 William Doig, Widder. 5.00
 J A Duncan, Mooreline. 2.00
 D Aitcheson, Grafton 4.00
 Egmondville 11.00
 Kincairdine, Chalmers Ch.. 5.00
 William Buchan, Windsor. 15.00

\$1,955.57

KNOX COLLEGE ENDOWMENT FUND.

Received to 6th Dec, 1883 \$12,936.40

Nassagaweya.

James D Strong, on acc't... 3.00

Rothsay.

Rev H Edmison, full..... 10.00
 Alex Maxwell do .. 3.00
 John King do 2.00
 William Patterson, on acc't 1.00
 Richard Fotheringham, full 1.00
 Isaac Digby, do 1.00
 S A North, do 1.00

Hamilton.

John Eastwood, on acc't... 16.67
 Robt Ewan, do 8.33
 J M Williams do 50.00

Westminster

Hugh McPherson, on acc't. 5.00
 Thos Nichol, full 5.00
 Neil Munro, do 5.00
 Mrs Weatherstone, full.... 3.00

Chinguacousey 1st.

Josiah Bennett..... 2.00
 Adam Speirs 10.00

Chinguacousey 2nd.

A McCo'l, full 4.25
 William Jamieson, full.... 1.00
 Mrs Wm Jamieson, do 1.00

Toronto.

James Scott, on acc't 167.00
 W. D. McIntosh, full..... 100.00
 R. M. Gray, on acc't..... 25.04
 William Kinghorn, on acc't. 8.34
 A. Anderson, full 10.00
 Mrs. Alex. Cameron, full .. 200.00
 Henry Kent, on acc't..... 33.34
 John Ferguson do 8.33
 Rev, Principal King, full.. 300.00
 John Wanless, full..... 50.00
 R. D. Ewing, on acc't..... 50.00
 John L. Blaikie do 333.33

Burns Church.

William Cole, on acc't..... 10.00
 Alex, Cochrane do 6.00
 Arch'd Gibb do 5.00
 John D. Greive do 4.00
 Samuel Cole do 5.00
 A Friend No. 1, full 5.00
 John Miller do 5.00
 Alex. McGregor do 5.00
 A Friend No. 2, do 5.00
 Mrs. Hossie do 1.00
 Mrs. White do 2.00
 Robt. Carruthers, full..... 1.00

Mooreline.

George Menzie, full..... 20.00
 William Neil, do 20.00
 John McMillan, do 15.00
 Alex Lamont, do 5.00
 William Gardiner, do 2.00
 Henry Mills, do 2.00
 Mrs R Mills, do 5.00
 Andrew Duncan, on acc't. 10.00
 James L Miller, do .. 1.00

Mandaumin.

James Purves, full 2.00

Point Edward.

W S Fraser, full 5.00
 Robert Gibb, do 5.00
 George Patton, on acc't.... 10.00

Forest.

John Mowat, full 2.00
 Messrs Steele Brothers, full 5.00

Mackay's

W, Donaley, on acc't..... 2.00
 Finley McKinley, on acc't 4.00
 Angus McKinlay, do 5.00
 John Douglas, full 5.00
 Miss McKinlay, do 4.00
 Arch McLean, do 5.00
 Mrs Taylor, do 5.00
 Arch McNeil do 2.00

Scarborough, Knox Church.

William Nichol, full..... 40.00
 James Muirhead, do 10.00
 Samuel Kennedy, do 10.00
 Andrew Hood, do 10.00
 John Kennedy, on acc't.... 10.00
 James Duncan, do 10.00

Port Hope.

A A Corbett, M D, full..... 10.00
 Thomas Long, do 3.00
 James Craick, do 50.00
 Mrs Cassie, do 5.00

Perth.

John Armour, full... .. 400.00
 E G Malloch, on acc't..... 16.67
 Samuel Wilson, do 3.34
 Rev M Macgillivray, on acc't 10.00
 James Gray, on acc't, 10.00

Owen Sound.

A Friend, full 5.00

Ottawa.

James Young, full 30.00

Stratford.

Rev Peter Wright, on acc't 33.34

Egmondville.

William McGeoch, on acc't. 2.00
 Mrs Thos Little do .. 2.00
 James Houston, do 4.00
 Daniel Clark, do 4.00
 William Ireland, do 5.00
 James Carnochan Jr, do .. 3.00
 David Moore, do 5.00
 Rev Jos McCoy, do 17.00
 John Campbell, do 10.00
 John Sproat Senr, full..... 10.00

Fergus.

William Clark, full..... 10.00
 A Munro, do 5.00
 Robt Morris, do 5.00
 Thos J Hamilton, do 5.00
 Mathew Mills, on acc't,.... 10.00
 Rev Geo Smellie, do 20.00

London.

A Cleghorn, 5.00

Eramosa.

Bequest of the late James Loghrin, per his Exrs, on acc't..... 500.00

Guelph.

Theron Gibson..... 10.00

Watford.

Robert Craw, full..... 5.00
 John Holmes, do 15.00
 W P McLaren, do 15.00
 James Beattie, on acc't... 2.50
 David Williamson, do 3.00
 William Bryce, do 2.00
 Samuel Anderson, do 2.00
 Duncan Graham, do 3.00
 A Friend, full 10.00

Buckingham.

Jas McLaren, on acc't... 10,000.00

Sarnia.

T & J S Symington, full.... 50.00
 R Wanless, do 10.00
 Mrs Symington, do 6.00
 Thomas Houston, on acc't . 10.00
 J R Gemmill, do .. 10.00
 J B Symes, Capt, do .. 9.00
 W R Gemmell, do .. 10.00
 George Dolman, do .. 1.00

Fergus, St. Andrews.

John Black, full 10.00
 William Wilson do 5.00
 John Davidson, do 5.00
 William Taylor, do 1.00
 Peter McBean, do 2.00
 John Gordon, on acc't 1.00
 James Cooper, do 75

Kingston.

Rev Wm Bain, on acc't ... 4.00

\$16,039.67

KNOX COLLEGE BURSARY FUND.

Received to 6th Sept, 1883.. \$1,103.00
 George Gregg, Returned... 50.00

\$1,153.00

MANITOBA COLLEGE ORDINARY FUND.

Received to 6th Dec, 1883.. \$322 10
 Martintown, Burns Church 14.00
 Chesley..... 4.00
 Brucefield, Union Church... 8.08
 Wroxeter 12.10
 Almonte, St Johns Church . 20.00
 Carleton Place, Zion Church 8.00
 Brampton ... 10.09
 Pembroke, Calvin Church 15.00
 for debt; 15.00

\$413.23

WIDOWS' FUND.

Received to 6th Dec, 1883.. \$841.20
 McIntosh 6.00
 Belmore 3.00
 Fitzroy Harbour & Tarbolton 10.00
 Belmont 10.00
 Winterbourne..... 5.00
 Pinkerton 2.45
 Waddington, N Y..... 10.00
 Grimsby 3.00
 Doon 2.25
 Lingwick..... 4.00
 Molesworth..... 8.00
 Chesley..... 19.01
 Owen Sound, Knox Church. 10.00
 Bequest of the late Rev Jas Cameron, of Chatsworth per his Exrs..... 70.00
 Midland..... 1.50
 Penetanguishene..... 1.00
 Wyebridge..... 1.25
 Columbus..... 12.50
 English Settlement..... 10.00
 Toronto, Old St Andrews... 150.00
 Brucefield, Union Church.. 8.50
 Brooklyn..... 5.00
 Owen Sound, Division St.. 12.85
 Exeter 3.50
 Lancaster 24.00
 Brampton..... 10.00
 Williamstown, Hephzibah Church..... 4.45
 Montreal, Knox Church.... 15.00
 Pembroke, Calvin Church. 5.00

\$1,268.55

With Rates from Kev'ds J Laing
 J McClung, Hector Currie, D H
 Fletcher, J Dick, J Straith, J
 Scott, D McDonald, J Irvine, A A
 Drummond, J A F McBain, W J
 Walker, J Ross, Brucefield, J
 Cairns, W D Ballantyne, N
 McDiarmid, \$32 : W Beattie
 R Leask, W A Wilson & Smellie

C Cameron, W Burns, J Ross,
Brussels, A A Scott, W M
McKibbin, H J McDiarmid.

AGED & INFIRM MINISTERS' FUND.

Received to 6th Dec. . . .	\$2,745.83
Dunwich, Chalmers Church. . . .	4.00
Walton, Duffs Church. . . .	6.00
McIntosh	4.07
Belmore	2.50
Huron	13.00
Sydenham, St Pauls Church	3.75
St Vincent, Knox Church. . . .	4.25
Cartwright	4.00
Browns Corners & Union- ville	3.54
Belmont	10.00
Winterbourne	8.00
Pinkerton	3.30
Waddington, N Y.	10.00
Grimsby	3.00
Doon	2.00
Clinton, Willis Church. . . .	12.00
Chesley	15.01
Midlands	1.50
Penetanguishene	1.00
Wyebridge	1.25
Bequest of the late Rev Jas Cameron, of Chatsworth, per his Exrs	70.00
Columbus	18.50
English Settlement	10.00
Glenarm	00.00
Brucefield, Union Church. . . .	80.50
Brooklin	10.25
Owen Sound, Division Street Exeter	2.10
Pinkerton	3.10
Brampton	1.10
Williamstown, Hephzibah Church	20.00
Montreal, Knox Church. . . .	5.70
Pembroke, Calvin Church. . . .	25.00
	10.00

\$3,069.60

Rates received to 6th Dec, 1883, \$631.95. With rates from Rev'ds A Stewart, \$5.50; J Laing, \$6; R M Croll, \$7; J McClung, \$4; Archd Currie Sonya, \$3; D H Fletcher, \$12; J Straith, \$5; J Cumberland, \$3; J Patterson, \$5; J Scott, \$4; D McDonald, \$3.50; J A F McBain, \$4; W P Walker, \$3.50; M McLeod, \$2.50; D Bickell, \$8; J Ross, \$4; J Cairns, \$1.50; S Fenton, \$2; W D Ball- antyne, \$5; N McDiarmid, \$15; W Peattie, \$2; R Leask, \$3.50; W A Wilson, \$3.25; G Smellie, \$5; C Cameron, \$3.50; W Burns, \$5; P Straith, \$3.50; A A Scott, \$4; J Ross, Brussels, \$4.50; W M McKibbin, \$3; H. J. McDiarmid, \$3.17; J Fraser, \$10.00; J Irvine, \$2.50; D Strachan, \$5; P Musgrave, \$4.50; A A Drummond, \$3.50. 277.07	
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\$809.02

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 6th Dec, 1883. . . .	\$821.35
Thamesford, add'l.	100.00
Orono.	50.00
West Flamboro.	130.00
Toronto, Charles Street Ch add'l.	160.00

CHURCH AND MANSE BUILDING FUND IN MANITOBA AND NORTH-WEST TERRITORY.

Received to 6th Dec, 1883. . . .	\$1972.31
Messrs Swan Bros, Toronto	25.00
Rev Neil McKinnon, Mosa. . . .	20.00
D McKenzie, Sarnia.	33.33

\$2,050.64

CHURCH BUILDING IN TRINIDAD.

Received to 6th Nov, 1883. . . .	\$234.00
J M Stewart, Hamilton.	10.00

McCALL MISSION PARIS FRANCE.

Received to 5th Nov, 1883. . . .	50
A Friend, Toronto	2.00
James Laidlaw, Esquising. . . .	1.00

FOREIGN MISSION EROMANGA.

Received to 5th Nov, 1883	\$5.00
M O B, Ottawa, salary of Teacher for 1 year	25.00

MARATIME PROVINCES SUPPLEMENT.

Wroxeter.	9.22
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TEMPORALITIES LAW EXPENSE FUND.

Received to August 6th 1883	\$55.00
Hamilton, McNab Street.	23.00

WIDOWS FUND CHURCH OF SCOTLAND IN CANADA.

Owen Sound, Knox Church	\$15.00
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WALDENSIAN CHURCH STUDENTS.

James Laidlaw, Esquising	\$1.00
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RECEIVED BY REV. DA. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES TO
Jan. 4th, 1884.

FOREIGN MISSIONS.

Acknowledged already.	\$2,466.79
Kincardine, add'l	1.41
W F M S United Cong West River, for Dr McKay, Formosa.	25.00
Shemogue and Port Elgin. . . .	9.00
Rev Jos Annand, Aneiteum	10.00
Knox Church, Pictou	93.50
W F M S, Stellarton, for Miss Semple's salary	25.00
W F M S, Stellarton, for teachers in Eromanga.	25.00
Onslow	65.75
Friend, St John's, Nfld, for Formosa	250.00
Harmony Station	10.50
St Andrew's, Chatham.	25.00
St Andrew's, Truro	35.00
New Richmond Ladies' Missy Society.	20.00
Member of Ladies Missy Soc., United Cong., West River, for Dr McKay.	10.00
Windsor	80.00
Glance Bay	20.00
Norman Munro, Salmon River, for Trinidad	1.00
Boularderie, C B.	15.00
John A McCabe, Hantsport. . . .	5.00
St Andrew's, Sydney, sup- port of Mr Robertson's teachers during 1884	17.22
Don'd McEachern, Mill Creek, Buctouche.	3.00
River Charla Cong, N B	70.00
Bedford	3.00
Tyron & Bonshaw	4.00
Wm Werson, Keeper of W End Sable Is, Light House	2.00
Mrs Saml Laurence, Mar- garee	1.00
St Andrew's Ch, St John's Nfld 1 year	100.00
St James, Newcastle.	10.00
Maria Hill, Brookfield, Col Christmas Gift.	1.00
Mrs Keiver, Amherst, for Trin.—Thk	2.00
A Parent, deceased Son's property, per Rev E Thorpe	70.00

Sussex, N B	8.00
Five Islands	4.05
Bass River	8.49
Portaupique	4.22
Castle Reagh	2.32
G H Taylor, Charlottetown, for Eromangan Mission. . . .	25.00
St Andrew's Ch & Stations, Little River	6.00
Miss Mary Johnston, Upper Stewiache.	2.00
St Stephen s, Amherst.	38.55

\$4,074.80

PRINCESTOWN AND TUNAPUNA BUILDINGS, TRINIDAD.

Acknowledged in December Record	\$1,175.35
P Chisholm, St John.	4.00
W W Sutherland, St John. . . .	2.00
W E Hyde, Halifax	2.00
Xmas Off, Friend, Chatham N B	10.00

\$1,193.35

DAYSRING AND MISSION SCHOOLS.

Acknowledged already.	\$848.42
St Paul's S S, Woodstock. . . .	14.00
Zion S S, Little Shemogue. . . .	3.23
Springfield S S, N B.	4.68
Mill Creek S S, Buctouche. . . .	5.00
Onslow	29.00
Musquodoboit Har	22.17
Mrs A N McDonald's Missy Class, Sherbrooke, gr Col, for Miss Blackadder's Schools	6.00
Pictou, W F M S, for Monitor for Rev K J Grant per W F M S Halifax.	50.00
Lobo S S, Ont	10.40
Monora S S, Sherbrooke Cong Sherbrooke S S, Sherbrooke Cong	3.00
Goldenville S S, Sherbrooke Cong	20.57
Stillwater S S, Sherbrooke Cong	11.55
Glance Bay	5.75
Belfast Sab. Schools.	25.00
Milford & Gays River	30.00
Boularderie, for Miss Sch. . . .	40.45
Blackville S S, N B.	6.50
St Andrew's S S, Truro for Monitor in Miss Semple's School	18.00
St John's S S, Halifax 4th qr for Trin	24.00
Mabou Cong, C B	10.00
Mrs Saml Laurence Mar- garee	12.17
Princetown Cong S Schools, P E I	1.00
Sussex, N B	67.54
Union Ch S S, Hopewell.	15.00
Portaupique S S.	24.05
Castle Reagh S S	8.25
St James S S, Dartmouth	2.85
Rev Jos Annand, Aneiteum	15.00

\$1,343.58

HOME MISSIONS.

Acknowledged already.	\$1741.49
New Richmond, P Q.	15.00
Rev Jos Annand, Aneiteum	10.00
Onslow	30.00
Clifton	13.13
St Paul's Truro	50.00
Windsor	40.00
Harmony Station.	10.00
St Andrew's, Chatham	40.00
St Andrew's, Truro.	35.00
Glance Bay, C B.	10.00
John A McCabe, Hantsport	5.00
Bedford	2.92
Waverley	1.70
Mabou, C B	6.00

Port Hood	1.40
D M W, Mabou.....	4.00
Wm Wiers n, Keeper W End	
Light House, Sable Island	2.00
A Friend, Halifax	10.00
St Andrew's Ch, St. John's	
Nfld ½ year.....	50.00
Antigonish	36.95
St James Newcastle	23.00
Sussex	12.00
Bass River	5.77
Portaupique	2.53
Castle Reagh	2.25
St Andrew's Ch & Stations,	
Little River	6.00
Dundee Sec of Dalhousie,	
N B	2.30
Burnt Church, N B	32.00
Athol Station.....	10.00

\$2210.49

SUPPLEMENTING FUND.

Acknowledged already....	\$2542.55
New Richmond, P Q.....	15.00
Union Church, Hopewell...	9.00
Onslow	40.00
Clifton, Thk	24.97
Musquodoboit Har	4.66
St Paul's, Truro	50.00
St Andrew's, Chatham.....	65.00
St Andrew's Truro	75.00
Windsor	70.00
Glance Bay	10.00
Lunenburg, add'l	32.00
Tryon & Bonshaw.....	12.00
St Andrew's Ch, St John's	
Nfld ½ year.....	45.00
St James Newcastle.....	15.00
River Charlo Cong, N B....	10.00
Sussex	13.00
Five Islands	6.95
Bass River	14.05
Portaupique	9.98
Rev Jos Annand, Aneiteum	8.67

\$3072.83

COLLEGE FUND.

Acknowledged already.....	\$3857.92
New Richmond, P Q.....	6.00
Rev Jos Annand, Aneiteum	10.00
Knox Church, Pictou.....	8.50
Onslow	30.00
Clifton	9.45
St Paul's, Truro	35.00
St Andrew's, Chatham.....	15.00
Windsor	30.00
Glance Bay	10.00
Div Union Bk Nfld £112.10	
Stg	541.86
St Andrews, St John's	
Nfld, ½ year.....	40.00
Antigonish	10.00
St James, Newcastle.....	10.00
Div Can Bk of Com, 80 shares	160.00
2	4.00
Stg Coupons, £36	175.20
Moncton, Coupons.....	120.00
Water Loan	25.06
Funded Debt	21.41
River Charlo Cong, N B....	6.00
Sussex, N B	6.00
United Ch, New Glasgow...	146.25
Bass River	16.04
Portaupique	7.36
Sherbrooke, Cong.....	13.50
Interest ½ year.....	180.00

\$5494.55

COLLEGE BURSARY FUND.

Acknowledged already.....	\$65.85
Knox Church, Pictou.....	12.00
St Paul's, Truro	15.00
Windsor	15.00
St John Coupon.....	30.00

\$137.85

AGED AND INFIRM MINISTERS FUND.	
Acknowledged already.....	\$930.73
New Richmond, P Q.....	9.00
Interest on \$584	35.04
Knox Church, Pictou.....	6.00
Onslow	5.00
St Andrews, Chatham.....	10.00
Windsor	20.00
Glance Bay	5.01
Antigonish	22.75
School Coupon	14.60
River Charlo Cong	6.00
Sussex	2.00
Union Church, Hopewell...	5.60
St George, N B	8.71

Ministers Percentage.

Rev J McCarter, 1883.....	3.60
" E S Bayne,	4.00
" J Henry Chase,	4.00
" Jas Rosboro,	3.00
" D Drummond,	3.00
" A Simpson,	7.50
" S C Gunn,	3.50
" Dr MacGregor,	8.50

\$1116.93

SYNOD FUND.

Acknowledged already.....	\$109.97
Glance Bay.....	5.00
St, James Ch, Newcastle...	5.00

\$119.97

MANITOBA COLLEGE.

Acknowledged already.....	\$5.00
Friend, St John's Nfld.	250.00
Windsor	10.00
St James, Newcastle	10.00

\$275.00

NORTH WEST MISSION.

Mark W Crowdis, N E,	
Margaree, C B	\$2.00

PRESBYTERIAN THEOLOGICAL HALL	
BUILDING AND ENDOWMENT FUND,	
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31st 1883.	

Amount already acknowledged	\$71122.75
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James McCutcheon, Sonora,	
St Marys, N S	15.00
W D R Cameron, Sherbrooke,	
N S	5.00

J D Mackintosh, ½ of Sub,	
Halifax	33.33
Geo McCulloch, Shubenacadie	
N S	20.00

Springside Cong, N S.....	28.00
Alex Maclean, Elder, Earl-	
town, N S. 2nd inst.	10.00

Wm Barkhouse, Salmon	
River, N S	1.00
Mrs Barkhouse, Salmon	
River, N S	1.00

Rodk Maclean, Framboise,	
C B	2.00
Rev G Sinclair, Lochlomond	4.00

\$71242.08

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St Vincent, Knox Ch.....	3.50
Sydenham, St Paul's.....	4.00

Fullarton	5.00
Madoc, St Peter's S Sch....	8.00
Waubashene, Medonte &	
Vasey	7.10

Thamesville	12.58
Botany	4.67
Turin	2.75

St Louis de Gonzague.	17.00
Winterbourne	12.00
Clinton, Willis Ch.....	18.54
Inverness North	3.30
Palmerston, Knox Ch.....	15.00
Lancaster, Knox Ch	14.00
Montreal, Erskine Ch	15.00
" Taylor Ch S Sch..	20.00
Mrs Gardner, Bowmanville.	20.00
Lancaster, Knox S Sch....	58.00
Glenmorris.....	12.00
Warwick, Knox	9.43
N Georgetown	15.00

PER REV. DR. REID, TORONTO

Huron	10.00
A Friend to the Cause.....	5.00
Belmont	14.00
Kirkwall, add'l.....	2.00
Rokey Saugeen, Burns Ch	7.00
Grimsby	10.00
Muir Settlement	1.70
Bowmanville, St Paul's ...	70.00
Molesworth	9.65
Chesley	24.22
Chesley, Sabbath School...	5.79
James Laidlaw, Esquensing.	1.00
Bequest of the late Rev Jas	
Cameron, of Chatsworth,	
per his Exrs	70.00
Columbus.....	38.00
Millbrooke	27.25
Erin, Burns Ch.....	20.00
"Yes" Keady.....	2.00
Owen Sound, Knox Ch....	30.00
Brooklin	5.00
Brucefield, (Rev J Ross	
Cong)	60.00
Utica, Miss'y Association.	6.00
A Friend	5.00
Brooklin, Sabbath School..	8.00
Merivale	5.00

PER REV. DR. MCGREGOR

Sharon Ch, Stellarton	18.33
Knox Ch, Pictou	24.50
Onslow	25.00
New London N. P E I.....	10.00
Musquodoboit Har	4.00
St Andrew's, Chatham.....	15.00
New Richmond, P Q.....	20.00
Windsor	25.00
Glance Bay	15.00
Belfast, Sab School's.....	15.00
St Andrew's, St John's,	
Nfld, ½ year.....	40.00
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Sussex.....	2.00
Ladies Sewing Circle, S Side	
River, Mid stewiacke....	17.00

\$11412.86

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Already acknowledged.....	\$1688.42
Fullarton	5.75
Avonbank	4.25
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Fullarton, Sab School	10.00
Edinburgh Grange, Free Ch	
S School.....	16.80
Fergus, Melville Ch S Sch..	50.00
Kincardine, T'ship Chal-	
mer's S Sch	8.00
Carrick, Belmore Sch.....	3.50
Montreal, St Matthew's S	
School	50.00
Laprairie, S School.....	5.00
Glamis	5.00
S Georgetown, S School...	9.00
Two Young Friends, per	
Rev A B Cruchet	50
Chateaugay, S Sch.....	3.00

\$1862.22

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Rev. R. H. Warden, Montreal, Agent.		Already acknowledged since		Rev Dr Jenkins on acc't 1000		100.00
Already acknowledged.....		June		D B Macpherson. Bal on 100		40.00
Lunenburg, Ont		Alexandria, Rev J Cormack		Friend..... Bal on 100		50.00
Montreal, Erskine Ch, on		Rev Dr Bain, of Kingston..		Owen Sound.		
acc't		WIDOWS' AND ORPHANS' FUND.		Judge Macpherson, 1 on 100		20.00
Montreal, Taylors Ch S Sch		In connection with the Church of		Ottawa.		
Chateauguay.....		Scotland.		J W McRae.....1 on 500		100.00
Beauharnois		JAMES CROIL, Treasurer, Montreal.		Toronto.		
N Georgetown, Que.....		Hemmingford, per J. Scriver		W B McMurich. Bal on 200		80.00
Harrington & Arundel.....		M P		Orillia		
		Hullett, per Rev J S Lochead		E B Alport..... 3 on 50		10.00
		Mrs John Hogg, Scotland..		A B Perry..... 3 on 50		10.00
		Ormstown, Rev D W Morison		Peter Bertram 3 on 100		20.00
		Caleton Place, Rev D		Robert Pace 3 on 100		25.00
		McDonald		Thomas Main..... 3 on 100		25.00
		Rev Dr Bain, of Kingston..		Dr A H Beaton.... 3 on 100		25.00
		Perth, St Andrew's Church,		W J Forbes 3 on 100		25.00
		per J Gray		Balderson.		
		St Paul's Ch, Montreal.....		Rev J G Stuart. . . 3 on 50		10.00
				Jno McGregor..... 3 on 15		3.00
				M Foley..... in full		2.00
				Port Hope.		
				Rev R J Beattie.... 3 on 25		5.00
				Lansdowne.		
				Wm Cornett Bal on 25		5.00
				Joseph Turner.... Bal on 5		1.00
				Cashions Glen.		
				Hugh Cameron..... in full		4.00
				Total to 31st Dec 1883		\$88966.79
				BUILDING FUND.		
				Already acknowledged ...		\$39,098.53
				Kingston.		
				John McMahon.... 4 on 100		20.00
				Thomas C Wilson Bal on 200		30.00
						\$39148.53

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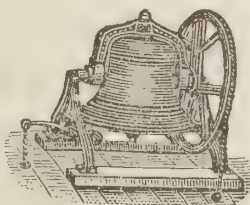
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MARCH, 1884.

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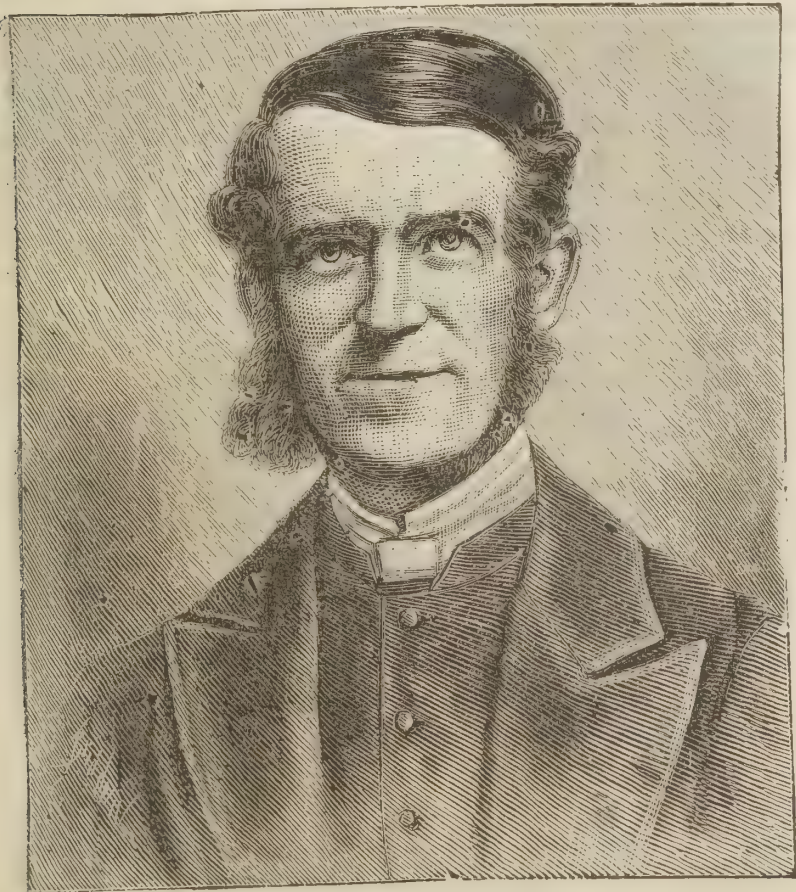
CONTENTS.

Life of Dr. Geddie, by Dr. Patterson.....	57	Trinidad, Rev. J. K. Wright.....	73
Sabbath-School International Lessons.....	60	Report of Rev. John Morton.....	73
Chart of Foreign Missions.....	62	Report of Rev. J. W. Macleod.....	74
Our Own Church.....	63	Meeting of Mission Council.....	74
Meetings of Presbyteries.....	65	New Hebrides, Rev. J. W. Mackenzie.....	75
Obituary.....	66	Missionary Cabinet, Livingstone.....	76
Ecclesiastical News.....	67	Official Notices.....	78
Prince Albert, Rev. J. Robertson.....	70	Acknowledgments.....	79

Rev. John Geddie, D.D.

THE PIONEER OF COLONIAL MISSIONS TO THE HEATHEN.

BY REV. GEORGE PATTERSON, D.D.



The subject of the following sketch was born at Banff, Scotland, on the 10th April, 1815, but his parents removed to Pictou, N.S., when he was a child,

so that he was by education and in feeling a Nova Scotian. His parents were eminently pious, and their hearts particularly interested in the mission cause. When a child he was brought very low by sickness, and as the hearts of the parents yearned over him, they besought the Lord for his life, offering him to the service of the God of missions, to be employed, if it should so please Him, in work among the heathen. This case may serve as an example and encouragement to Christian parents throughout the church. We read recently of a Christian family in Scotland, in moderate circumstances, in which the mother, with the concurrence of the father, devoted three sons as they were born to the service of God in the heathen field, and all three became useful and successful missionaries, one in Jamaica and two in India.

When a boy, a more shrinking, apparently timid little creature, was seldom seen, and none would ever have expected that he would have become the man to venture alone and unarmed among fierce

cannibal savages. But he was active, on occasions manifested a determined spirit, and early showed an inclination for reading. Happily his father was in the habit of regularly receiving religious periodicals and other publications, giving an account of the efforts being made for the evangelization of the world. These were the days of the first triumphs of the gospel in the South Sea Islands, and his boyish imagination was captivated by the scenes there presented. Here we think is a lesson for parents. Most children will read, if they are furnished with literature suited to them, but they naturally seek what is exciting. To meet this craving, the agents of Satan are active in supplying them with a class of books not only unreal, but positively demoralizing. How could parents better counteract this evil than by supplying their families with missionary literature? This would not only gratify the natural tastes of the young, by descriptions of strange lands and people, and the record of incidents sometimes as exciting as those of a novel, but would at the same time teach the noblest lessons of duty and help to train the rising generation to act upon the loftiest principles. Mr. Geddie enjoyed from his parents a strict religious training, according to the old Presbyterian fashion, based on the Bible and the catechism, and from a very early period he was interested in divine things. He was always free from profanity or outward wickedness. In disposition he was gentle and amiable, but in addition there appeared from his earliest years a spirit of goodness, which even then produced the impression of his being under the influence of divine truth.

Though his parents had not informed him of his early dedication to mission work, yet from boyhood the subject occupied his thoughts. "My desire," he said afterwards, "to go far hence unto the Gentiles is not of recent origin. As soon as I could comprehend the worth of the soul, and the duty of Christians to deliver them that are drawn unto death, and them that are ready to be slain, it took possession of my heart. It has ever since grown with my growth, and strengthened with my strength." With this view he early devoted himself to study, taking his collegiate course at the Pictou Institution, and studying Theology under Dr. Thomas McCulloch, then the only pro-

fessor of the Presbyterian Church of Nova Scotia. He was licensed by the Presbytery of Pictou, on the 2nd May, 1837. A few months later he was called by the congregation of Cavendish and New London, P.E.I. He had while a student anew devoted himself to the work of missions among the heathen, but the body to which he belonged was not engaged in that work, and to go abroad then would have involved separation from the church of his affections. He was besides young and inexperienced, and a few years labour at home might render him better fitted for service in the Foreign field, and he hoped that ere long his own church might be led to engage in the work. He, therefore, resolved to accept the call, and was accordingly ordained on the 13th May, 1838. He entered upon his pastoral work with much zeal and, during his connection with the congregation, discharged all the duties of his office with great assiduity, and was at the same time active in promoting mission work around. Indeed none would have regarded him as other than the most devoted of home labourers. He used to say, that the more his mind was engaged in missions to the heathen, the deeper his feelings on behalf of the destitute at home.

From the beginning of his ministry, Mr. Geddie, as might be supposed, showed his interest in missions to the heathen. The year in which he was ordained, he formed in his congregation a missionary society, from time to time he preached on the subject, and his religious services were full of the spirit of missions. As he visited other portions of the island, he embraced every opportunity of pressing upon his brethren and their congregations the claims of the heathen, and the duty of doing something for their salvation. At his solicitation, combined Bible and Missionary Societies were formed in all the congregations of the Presbytery; interest on the subject was awakened, and contributions were annually made, which were forwarded to some Foreign Missionary Society abroad.

In the meantime, while his relations to his people were happy, he still heard a voice calling him elsewhere. Providential dispensations disturbed his mind. In particular the burning of his house when about ready to be occupied, seemed like God's saying, "this is not your rest." But at that time there was not one church in all the

fifty colonies of Great Britain engaged in the work of missions to the heathen. Most were dependent on churches in the motherland, and even seemed to rejoice in drawing as much aid from abroad as they could. The body to which he belonged, too, was one of the smallest of our colonial churches, numbering only about thirty congregations, with a little over 5,000 members. With the exception of the Moravians, no church so small has in modern times undertaken a mission to the heathen. Besides, the congregations of which it was composed, were mostly in rural districts, none of them wealthy, and some of them feeble and struggling. At that time farmers could scarcely get any money for their produce. Ministers' salaries were small and irregularly paid. Most of the ministers considered themselves missionaries at home, and the church had not men to supply the fields around.

The idea of a church in such circumstances, undertaking a mission to the heathen, seemed to many utterly chimerical, and even Mr. G.'s personal friends were incredulous. But he had adopted the idea that, small and poor as she was, she might and ought to do so, and he commenced to agitate for that object. To bring the church up to such a view, required no small amount of faith and patience, as well as persevering labour. It would be interesting to trace his course, how he talked with his brethren in the ministry, how he argued in Presbytery, how he pleaded with their people, how he organized their congregations for the work, how he appealed to the church at large through the press, how he fought the whole matter out in Synod. It was rather a hard battle, but he succeeded. At the meeting of Synod in June, 1844, it was resolved to appoint a Board of Foreign Missions, and, so successful was it in drawing out the sympathy and liberality of the church, that in the following year, the Synod authorized the Board to select a field and to negotiate with candidates. The opposition, however, was by no means over. There was no objection to missions to the heathen, the difficulty was as to so small a church undertaking such a responsibility. For the Presbyterian Church of Nova Scotia, with her membership at that time, to support one missionary, was more in proportion to numbers, not to speak of wealth, than for the Presbyterian Church in Canada

to support twenty, and to support two, which she proposed to do, was more than for the latter to support forty. We need not wonder that the resolution passed by only one of a majority.

Looking back now, we see two things: first, how all the fears in regard to the continuance of support were disappointed; and, secondly, that never was the church at home so blessed, never did every home scheme so prosper, as when she earnestly engaged in sending the bread of life to the perishing abroad. Mr. Geddie did immensely more good to the church by going to the South Seas, than ever he could have done as the pastor of a single congregation at home.

Here, too, we must notice what we regard as perhaps the most important service rendered by him to the church of Christ,—that is in working up the idea that every Colonial church might and should engage in the work of missions to the heathen. Till this time such a thing had scarcely been thought of in any colony. There had been, in a few instances, contributions sent to other societies for missions to the heathen; and at the same time that Mr. G. was agitating the subject in the Presbyterian Church of Nova Scotia, the Baptist body in the Maritime Provinces was taking up the question, and a few months before Mr. G. sailed, sent out the Rev. Mr. Burpe to labour in connection with the American Baptist Mission in Burmah. But to Mr. G. belongs the credit of first working up a small Colonial church, to the idea of undertaking all the responsibility of a mission of her own. And it was directly from the favour of God to his mission, that the flame of missionary zeal spread to the other churches of Canada and Australia, and they were led to engage in the work. In fact we hold that he did a work for the great Colonial empire, similar to that which Carey did for the churches in England, and Mills and his fellow-students did for those of America. Considering the state of the colonies at the time, it equally manifested that faith which moves mountains, and considering the increasing wealth and power of these rising communities, the work was next in importance to that of those honoured men.

An account of his labours in the Mission field is reserved for another article.

— G. P.

Paul at Corinth.

MARCH 9.

ACTS XVIII: 1-17.

Golden Text, Acts 18: 10.

CORINTH, forty-five miles from Athens, was the commercial and political capital of Greece, finely situated on the isthmus. It was adorned with magnificent temples and theatres; towering above all was the temple of Venus on a rocky eminence 2,000 feet above the sea. The city was noted for learning, wealth and wickedness. Its population was about 100,000, many being Jews. Its glory has long since passed away; its site is now a desolate pile of ruins. Through the agency of St. Paul this dissolute city became an important centre of Christianity. Vs. 2, 3. *Aquila* and *Priscilla*, natives of *Pontus*—the most easterly province in Asia Minor—had been living for some time in Rome, but, being obliged to leave, they found a temporary asylum in Corinth, where they carried on their business of tent-making. Every Jew was obliged to learn some trade. With these good people Paul lodged, working with them at his trade to pay for his board. They soon became great friends, Rom. 16: 3; 1 Cor. 16: 19. When he left Corinth they accompanied him, v. 8, and helped him in his work, v. 26. *Priscilla* was one of the pioneers of those women-workers who have done and are still doing so much for Christianity. V. 4. How diligent Paul was! Omitting no opportunity of discoursing on the great theme of Christ and the resurrection. V. 5. *Silas* came from Berea, ch. 17: 13, 14, and *Timotheus* from Thessalonica, 1 Thess. 3: 2. *Pressed in the spirit*—"constrained by the word," R. V.—may mean that he felt himself under special obligation to preach the word, 1 Cor. 9: 16, or he may refer to some inward pressure, or discouragement, 1 Cor. 2: 1-5; 1 Thess. 3: 1-10. The arrival of these brethren would revive his drooping spirits. V. 7. *Departed*—ceased to attend the synagogue services. Still boarding with *Aquila*, he obtained a room in the house of *Justus*, where he could hold his meetings. V. 8. Another household baptism. The conversion of *Crispus* was considered so important that Paul, contrary to his custom, baptized him, 1 Cor. 1: 14-16. *Many of the Corinthians i. e., of the idolaters*, in addition to the Jews already mentioned. Vs. 9-10. Like many other teachers, Paul was afraid he was doing very little good—so few conversions and opposition so strong! But these gracious words would bring him both comfort and courage—"I have much people"—Though idolaters now, many of them were already elected to become believers. There is a valuable lesson here for all Christian workers—Toil on, and leave results with God, 1 Kings 19: 18; Rom. 11: 1-5. V. 11. During this time was written the epistles to the Thessalonians. Vs. 12-17. *Gallio*—was non-committal to a fault in witnessing with stoical indifference the assault upon *Sosthenes*—cared for none of these things—these disorderly proceedings. His line of conduct however, favoured Paul's cause, enabling him to speak boldly, vs. 9, 10.

The Coming of the Lord.

MARCH 16.

1 THESS. IV.: 13-18; v. 1-8.

Golden Text, 1 Thess. 4: 14.

THIS epistle was written at Corinth about A.D. 52, soon after the arrival of *Silas* and *Timotheus*, Acts 18: 5. It is the earliest of Paul's writings extant, and follows last lesson in Chronological sequence. The church at Thessalonica was in many respects a model one, ch. 1: 7. It had suffered persecution, ch. 2: 14; but, like most new converts its members were somewhat unsettled in their minds—giving way to doubts and difficulties about the resurrection and the future state. This letter was designed for their encouragement and counsel, and ours. It is written in the joint names of Paul, *Silas*, and *Timotheus*, the three founders of the Thessalonian Church ch. 1: 1. V. 13. *I would not, should be we*—my fellow labourers and myself. *Ignorant*—There is much about the future state respecting which we are, and must continue ignorant. Death itself is a great mystery. The life beyond is very imperfectly understood. But God has revealed some consolatory truths which we ought to consider concerning them which are asleep—Beautiful imagery! Death does not annihilate. The cemetery is literally a *sleeping place*. Many had misunderstood Paul's teaching; as though he confined the future glory to those who should be found alive at Christ's coming. The sorrow here spoken of is immoderate grieving for the dead. As others—the heathen who had no hope beyond the grave. V. 14. Faith in Christ is the test of our religion. The fact of Christ's resurrection is the pledge of ours. V. 15. *Word of the Lord*—by revelation. *We which remain*—those of us who may live to witness this event. Believers are taught to live in continued expectation of their Lord's coming. Luke 12: 40. *Prevent*—precede, or enter glory before the righteous dead. Vs. 16, 17. *Shall rise first*—before the living are changed. *Then we*—Christ's people who are alive, after having been changed, shall join those who have been raised. 1 Cor. 15: 51, 52. *Ever with the Lord*—Precious thought! No more partings; no more sorrow; no more tears; Rev. 21: 4. Ch. V. Reference is here made (1) to the certainty of Christ's second coming; (2) as to how we should prepare for it. *No need* for the apostle to dwell on the first, which he had distinctly taught them by word of mouth. V. 2. *The day of the Lord*—that great day of Christ's coming to judge the world—Matt. 24: 36-44. V. 3. *They shall say*—the children of the world—like people living under the shadow of a volcanic mountain, not dreaming of the destruction that may await them at any moment. Vs. 4, 5. *Not in darkness*—the Gospel had been preached to them. They had the light of revelation. Vs. 6, 7. *Sleep*—here means apathy to spiritual things. *Others*—the unconverted. *Watch*—it behoves christians ever to be vigilant, so to live as to be always prepared to meet their Lord. Luke 21: 34-36.

Christian Diligence.

MARCH 23.

2 THESS. III: 1-18.

Golden Text, 2 Thess. 3: 13.

IN his first epistle to the Thessalonians Paul dwelt at some length on the second advent of our Lord, endeavoring to correct mistaken notions that prevailed in regard to it. But he was not clearly understood. Some of his disciples argued that if the world was soon to come to an end it was useless for them to pursue their ordinary avocations any longer. They forsook their work and indulged in dreamy speculations about the future, ch. 1: 7-12; 2: 2-4. To check this evil he wrote this second epistle in which he further reasons on the same subjects and exhorts them not to trouble their minds about the *time* of Christ's coming, but, knowing that he will come, to be ever watchful and faithful in the discharge of duty. Vs. 1, 2. *Pray for us*—Paul had prayed for them, ch. 1: 11; now he asks their prayers for himself. Thus is the communion of saints kept up. They not only pray *with* one another but *for* one another: in this way those who are separated by distance on earth meet together at the throne of Grace. People should pray for their ministers and teachers. Paul's chief anxiety was not for himself but for the cause he had in hand—the Gospel—that it might spread, *and be glorified*—The Word of God is “glorified” when it becomes a means of salvation. John, 5: 39; Rom. 1: 16. *All have not faith*—many do not believe the Gospel, hence their opposition to its teaching; others are very weak in the faith. V. 3. *But*—contrasted with man's fickleness, *God is faithful*—to his promises. He will surely fulfil His part of his covenant with his people. 2 Pet. 3: 9. V. 4. His confidence was not based upon any thing in themselves but wholly on the faithfulness of God. V. 5. He prays for them, (1) that they may experience the love of God in their hearts; (2) that they may have patience. *Into the patient waiting*—should read—“into the patience of Christ,” R. V. Such patience as He manifested his people should also strive to imitate, Phil. 2: 5. V. 6. Although in this verse the reference is to a particular class who were neglecting their duties and talking unwisely about the day of the Lord, it teaches us all to withdraw from the companionship of idlers and busy-bodies. *The tradition*—the oral instructions he had given them, v. 10. Vs. 7-10. He reminds them of his own practice among them, how, while preaching to them, he also laboured at his handicraft. But this is no argument for withholding adequate support from the ministry, Rom. 15: 26, 27. V. 11. *Busy-bodies*—scandal-mongers, who meddle with other people's business and neglect their own. 1 Tim. 5: 13. V. 12. Religion in every day life is the thing to be aimed at, Prov. 22: 29; Rom. 12: 11. V. 13. Never tire of doing good, either from slothfulness or distrust of God. Gal. 6: 9. V. 16. Working for God is the best way to secure the Peace of God. Matt. 7: 21.

Third Missionary Journey.

APRIL 6.

ACTS XVIII: 23-28; XIX: 1-7.

Golden Text, Acts 19: 6.

PAUL left Antioch on his third missionary journey in A. D. 54, and was absent about four years. The precise route he took is uncertain, but he probably revisited his native city and also the scenes of his former labours at Derbe, Lystra and Iconium. It was a long fatiguing journey from Antioch to Ephesus—six hundred miles or more through a mountainous country. Gaius and Aristarchus are mentioned as his companions in travel, ch. 19: 29, also Erastus v. 22. Titus seems also to have been of the party, 2 Cor. 7: 6; 12: 18, and it is probable that Timothy accompanied him during the whole journey, see ch. 19: 22; 20: 4, &c. Paul remained three years at Ephesus, ch. 20: 31. Thence he crossed into Macedonia and Greece, doubtless revisiting the Churches he had founded at Philippi, Berea, Thessalonica and Corinth. His return to Jerusalem may be distinctly traced in chs. 20, 21. His arrest prevented him reaching Antioch again and put an end to his missionary journeys. V. 23. *There*—at Antioch, where was the church that had sent him forth as a missionary and to whom he reported, ch. 14: 27. V. 24. *Appollos*—perhaps a more brilliant preacher even than Paul, was a native of Alexandria on the Nile, famous for its magnificent libraries, and its schools. It is thought by some that Appollos was the first christian teacher in his native city. Others think him to be the author of the Epistle to the Hebrews. V. 25. Deeply religious and devoted though he was, he had much yet to learn respecting the Saviour. He knew him only as John had preached about him 20 years before—the Messiah who was to come. V. 26. Here is a fine example, not only of lay agency, but of efficient female teaching; and also of humility on the part of so gifted a man as Appollos, in his readiness to be taught by those tent-makers. V. 2. *The brethren wrote*—thus christians now are certified from one church to another. V. 28. *From Scripture*—The Old Testament must be studied in order to fully understand the Messiahship of Christ which is revealed in the New. Ch. 19: 1. *Ephesus*—the most important city in Asia Minor, celebrated for its theatre, holding 50,000 people, and the temple of Diana, accounted one of the wonders of the world. Nothing now remains of its magnificence but heaps of ruins. Here Paul found a little band of disciples, 12 in number, who were as yet very imperfectly acquainted with the Christian religion. V. 3. *John's baptism*—As explained in Matthew 3: 11, was provisional and preparatory. For Christian baptism, see S. cat. 94. Vs. 5, 6. *Were baptized*—though not by Paul, 1 cor. 1: 14-17. *Laid his hands*—a symbolic act followed by the gift of the Holy Ghost, when Pentecost was repeated on a small scale. *Propheesied*—not in the sense of foretelling events, but they had increased powers of expounding Scripture.

Chart of Foreign Missions. OF THE PRESBYTERIAN CHURCH IN CANADA. At March 1st, 1884.

I.—THE NEW HEBRIDES MISSION.

Missionaries.—1. REV. H. A. ROBERTSON, Martyr's Church, Eromanga appointed, 1871.

2. REV. JOSEPH ANNAND, at Aneityum, appointed 1872.

3. REV. J. W. MACKENZIE, at Efate appointed 1872.

(1) Population, 2040; Worshipers, 540; Communicants, 195; Teachers, 25; Candidates' Class, 23. (2) Population in Mr. A's district, 528; Sabbath attendance, 300; Prayer meeting, 150; 22 schools taught by Natives; Communicants, 175. (3) Five Mission Stations; 81 Communicants; 280 Worshipers; 2 Bible Classes.

The "*Day Spring*" *Mission Ship* last year paid many visits to Mission Stations, Harbours, and heathen islands, carrying Missionaries, their wives, families, and native Teachers and natives, besides making her two regular voyages to Sydney in N.S. Wales.

II.—TRINIDAD MISSION.

Missionaries.—4. REV. JOHN MORTON, Tunapuna, in Caroni District; first appointed 1867.

BHUKARD, *Catechist*.

MISS AGNES M. SEMPLE, *Teacher*.

5. REV. KENNETH J. GRANT, San Fernando District, appointed 1870.

6. REV. LAL BEHARI, *Assistant Missionary*.

JACOB CORSBIE, *Teacher*.

JAI-PAR-GAS-LAL, *Catechist*.

GEORGE SADAPHAL, "

7. REV. J. KNOX WRIGHT, Couva District, appointed 1883.

RAMJAS AND MADHEE, *Catechists*.

8. REV. J. W. MCLEOD, Princetown, Savannah Grande District, appointed 1881.

MISS ANNIE L. BLACKADDER, *Teacher*.

JOSEPH ANNAJEE, *Native Evangelist*.

Joolie population above 30,000. Total number of Schools, 36; Scholars, 1592. Salaries of Native Evangelists from \$200 to \$335 each. The Woman's F. M. S., Halifax, provides Miss Blackadder's salary, \$406; Communicants, 211.

III.—MISSION TO THE INDIANS IN THE NORTH-WEST.

Missionaries.—9. REV. JOHN MACKAY, Prince Albert, Saskatchewan, appointed 1878.

10. REV. GEORGE FLETT, Okanase, appointed 1873.

11. REV. SOLOMON TUNKANSAICYE, Fort Ellice, appointed 1887.

MR. C. MACKAY, *Teacher at Fort Pelly*.

MISS BAKER, *Teacher at Prince Albert*, 1879.

Communicants about 136.

IV.—MISSION TO FORMOSA.

Missionaries.—12. REV. G. L. MACKAY, D.D. Tamsui, appointed 1871.

13. REV. JOHN JAMIESON " " 1883.

In a little more than ten years 22 Chapels have been opened and 2 Mission Houses built, and 22 native helpers trained; 5 Schools are sustained; 300 Communicants are enrolled, and nearly 5,000 persons have renounced idolatry and attend Christian worship. There are two well equipped Hospitals, one at Tamsui and the other at Kelung. THE OXFORD COLLEGE for the training of native Teachers and Preachers is now in successful operation. It has accommodation for fifty students and two teachers with their families.

V.—MISSION TO CENTRAL INDIA.

Missionaries.—14. REV. JOHN WILKIE, at Indore, appointed 1879.

15. REV. JAMES FRASER CAMPBELL, Mhow, appointed 1876.

MISS RODGER, *on furlough in Canada*, appointed 1873..

MISS MCGREGOR, at Indore, appointed 1877.

MISS ROSS, appointed 1882.

16. REV. JOSEPH BUILDER, appointed 1883.

Communicants, about 44.

The *Juvenile Mission Scheme*, besides contributing to the support of four high caste schools and three or four orphans at Calcutta, maintains two day-schools, two Bible-women and one orphan at Indore, and during last year sustained two day-schools at Trinidad, besides contributing towards the "*Day Spring*," and towards Dr. Mackay's work in Formosa.

Our Own Church.

WE ask special attention to the CHART OF FOREIGN MISSIONS of our Church on another page. It conveys at a glance, the number of ordained missionaries employed at the present time, and a condensed statement of the fruit of their labours in the number of communicants that have been received from heathenism into Christian fellowship and the number of young people who are receiving christian instruction in the schools connected with our missions. With this, and the help of the missionary map, any one may very soon acquire a sufficient knowledge of the work that our Church is doing in heathen countries to enable him to judge intelligently the measure of support to which it is entitled. The total number of ordained missionaries is sixteen. They are nearly all married, and their wives are as good, if not better, missionaries than their husbands; but besides the wives, there are six unmarried ladies in the mission field. That will make about thirty-six Canadian missionaries. Then there are one hundred and thirty native teachers and helpers, making the total effective force about 163. The number of native communicants is about 1142, and of children under christian instruction, about 3000.

In this number we have the first of a series of missionary papers by Rev. Dr. George Patterson, the author of "*Missionary Life among the Cannibals*, being the life of Rev. John Geddie, D.D.", and the winner of the hundred guinea prize for the best essay on missions to the heathen. Dr. Patterson writes in an easy flowing style and has chosen an excellent subject to commence with. We would recommend all our readers to procure a copy of the volume we have just named. It is a book of thrilling interest, and worth more than a whole cart-load of the trash that young people read now-a-days.

THE PRESBYTERIAN COUNCIL.—The third General Council of the Presbyterian Alliance is to meet in Belfast on the 24th of June. The following are the names of the Delegates appointed by the General Assembly to the Council:—Drs. J. M. King, W. Caven, W. Maclaren, D. H. Macvicar, W. Cochrane, R. F. Burns, W. Reid and Rev. A.

Burrows—*ministers*. David Morrice, W.B. McMurrich, James Croil, Hon. A. Vidal, Hon. A. Morris, J. L. Blaikie, Dr. Thornburn (Ottawa) and Judge James—*elders*. It is requested that such of the delegates as may not be able to attend the meeting will intimate their inability to Dr. Reid, Toronto, in order that others may be appointed in their stead. Information regarding travelling facilities may be obtained from Rev. Dr. Mathews, Quebec, the corresponding secretary of the Alliance. It is understood that less time will be devoted to the reading of papers and more to the discussion of the subjects than at either of the preceeding Councils. Rev. Professor Watts, D.D., Belfast, is chairman of the local committee of arrangements. Whatever else comes of it, the delegates may rely upon receiving a hearty welcome.

THE SUNDAY-SCHOOL.—Arrangements are in progress for the Fourth International Convention to be held in the city of Louisville, Kentucky, on the 11th, 12th and 13th of June next. The total number of delegates allowed will exceed 1700; and it is believed that not less than 1000, and possibly 1200 delegates will be in attendance at the convention, which will thus be one of the largest and most important religious meetings ever held in that part of the country, representing more than 8,000,000 of Sunday-school teachers and scholars. The executive committee desire the prayers of Christians that their work may be accepted by their brethren and pleasing to God. The executive committee consists of fifty representative Sunday-school men from all parts of North America, including seven from Canada and one from Newfoundland, as follows:—D. McLean, Toronto; D. Morrice Montreal; James Forest, Halifax; Rev. Dr. Burwash, Charlottown, P.E.I.; Professor G. E. Foster, M.P., Sussex, N.B., Professor Bryce, Manitoba, and Rev. L. G. Macneill, St. Johns, Newfoundland. Revs. Dr. Potts and Principal Macvicar, of Montreal, are members of the Lesson Committee 1880-86. Unfortunately for us, the General Assembly of our church will be in session at the time appointed for this great convention.

COLLEGE LECTURES.—The following is the order of Lectures on questions of the day

in the Presbyterian College, Montreal, during the second term:—Is the Bible a Revelation? by *Professor Scrimger*; Is Christianity a failure? by *Rev. James Barclay, M.A.*; Christian and Unchristian Agnosticism, by *Professor J. C. Murray*; Christ the great miracle of Christianity, by *Professor Donald Ross* of Queen's College; Creeds, a help or a hindrance, by *Rev. Robert Campbell, M.A.*; The ground of certitude in Christian Belief, by *Rev. Dr. B. M. Palmer*, of New Orleans.

A GIRLS' SCHOOL FOR FORMOSA. This is the latest news from Dr. Mackay, who says:—"We have nothing to complain of Canada since our return." On the contrary, he seems to be almost overpowered by the liberal responses made to his appeals. About this girls' school, writing to Mrs. Harvie, he says:—"I am building it already, of cut stone, same size as Oxford College. It will be a grand building; strong and beautiful. Mrs. Mackay never, never will forget you."

DITCHFIELD, LAKE MÉGANTIC.—A church and school building are being erected for the French mission in Ditchfield, by Rev. Mr. Charbonnel. A good teacher will be a great help in the work. The French converts are very much in earnest. The missionary has issued a circular asking for pecuniary assistance which will we hope bring to him enough to complete the building.

THE OLDEST ELDER.—One of the Elders of the Presbyterian Church in Canada, Mr. Neil McIntosh, of Framboise, Cape Breton, completed his hundredth year last Christmas Day. He walks three miles to public worship on every alternate Lord's day, and is in full possession of all his faculties.

ORDINATIONS AND INDUCTIONS.

ST. ANNS and WELLANDPORT: *Hamilton*: Mr. Crombie was inducted on the 17th of December.

BEACHBURGH AND WESTMEATH: *Lanark and Renfrew*:—Mr. R. McNabb was ordained and inducted on the 4th of January.

CORNWALL: *Glengarry*:—Rev. James Hastie, formerly of Lindsay, was inducted as pastor of Knox Church, on the 26th of December.

SUMMERSTOWN: *Glengarry*:—Rev. Hugh Cameron, formerly of Kippen, was inducted on the 1st of February.

WOODVILLE: *P. E. Island*:—Rev. Malcolm Campbell, formerly of Strath Lorne, C. B., was inducted into the pastoral charge of Woodville, Little Sands and Caledonia on the 23rd of January.

LAKE SHORE AND LEITH: *Owen Sound*:—Rev. J. B. Fraser, M.D., was inducted on the 14th of February.

CHATSWORTH: *Owen Sound*:—Rev. John McAlpine was inducted on the 20th of February.

CALLS:—Mr. G. T. Bayne has accepted a call to East Gloucester, subject to the permission of the Home Mission Board. Rev. Joseph Gandier declines the call to Madoc. Rev. Dr. Lamont, of Dalhousie Mills, is called to Florence and Dawn, Chatham. Rev. W. R. Cruickshank, of Montreal, declines the call to Charles Street Church, Toronto. Rev. John J. Cameron, of Pickering is called to St. John's Church, Chatham, N.B. Rev. J. Leishman, of Newburgh and Camden to Angus, New Lowell and Bonnyton—*Barrie*.

DEMISSIONS:—Rev. D. Macintosh of Melville Church, Markham. Rev. Walter Amos, of Aurora and East King; Rev. Hugh Crozier, of Port Perry, *Whitby*.

NEW CHURCHES.

WALLACETOWN:—The new church of Dutton, in connection with this congregation was opened for divine worship on the 13th of January. Rev. Dr. Maclaren, of Toronto, preached in the morning and evening, and Rev. J. A. Murray in the afternoon. The church is a neat brick structure seated for 300, and cost about \$3,500. The services on the day of opening and the subsequent meetings were very largely attended.

UPPER MUSQUODOBOIT: *Nova Scotia*:—A handsome new church was opened at Dean Settlement, on Sunday, 27th January, Rev. Dr. Sedgwick offered the dedicatory prayer. Revs. E. Grant and S. C. Gunn preached, and the pastor, Rev. John A. Cairns, took part in the services. Though the thermometer hovered about zero, the attendance at both diets of worship was large. The new church seats over 300. It is free of debt.

PEACOCK SETTLEMENT: *Manitoba*:—A friend away up in that new settlement has sent us an account of how they build churches in the North-West,—“On the 3rd of March, ten teams went to Brandon for the lumber. The last week found fifteen or twenty of us busy at the building. We finished all but seats and pulpit which we let by contract. On the 9th of September Mr. Pringle, of Kildonan, opened the church by two very able sermons (1) “I press toward the mark”: (2) “Worthy of all acceptance.” The sacrament was dispensed by Mr. Davidson on the 16th of September, and 24 members put on the roll. In January eleven were added, and now papers are in our own hands for electing elders.” H.P.

FIRE.—One of the finest ecclesiastical buildings in the country, Erskine Church, Toronto, has been completely destroyed by fire. Nothing remaining but the bare walls. It might have been worse, for the children were assembled in the Sunday-school when the fire broke out, but they were quietly dismissed and suffered no harm. Much sympathy was expressed by other churches of the city and substantial assistance offered. The building cost nearly \$30,000 and was insured for \$20,000. On the same day a fire, though happily less disastrous, broke out in St. David's Church, St. John, N.B.

Meetings of Presbyteries.

HALIFAX: *Feb. 5*:—A call from Middle Musquodoboit to Rev. E. S. Bayne was sustained, Rev. D. Mackinnon intimated his intention of resigning the charge of Little River, on the ground of inadequate support. The usual steps were ordered to be taken. Dr. MacGregor, by appointment of the supplementing committee, laid fully before the Presbytery the Assembly's scheme for the augmentation of stipends. After consideration a large committee was appointed to carry out the scheme. Congregations were reminded of the claims of Manitoba College. The subject of the payment of expenses of commissioners to the General Assembly was taken up and after discussion recommitted. Congregations are recommended to hold evangelistic services where possible.—A. SIMPSON, *Clk.*

MIRAMICHI: *Jan. 15th*:—The Presbytery met at Chatham. The district of Lower Nappan was allowed meantime to be supplied by Rev. John Robertson, Black River. The people of the district have completed a church and are showing signs of progress.—The new supplementing or “augmenting” scheme was introduced to the Presbytery by Rev. Thomas Nicholson, as delegate from the Supplementing Board. It received a most cordial response, and a committee was appointed to superintend the working of it. Arrangements were made to visit congregations in the interest of the schemes of the church. The clerk presented a statistical report.—JOHN McCARTER, *Clk.*

PETERBORO: *15th January*:—Mr. Bennett, convener, presented the report on statistics which was adopted and ordered to be printed for circulation among the congregations. The report strongly recommends the formation of missionary associations in the congregations where they do not now exist. The delegates attending the Presbyterian Society of the Women's Foreign Missionary Association met with the Presbytery in the evening and were addressed by Rev. James Carmichael, of Norwood, on the subject of Foreign Missions. Rev. P. McF. McLeod, addressed the Presbytery and received their cordial thanks and also an assurance of their hearty co-operation.—W. BENNETT, *Clk.*

WHITBY: *15th, January*:—Rev. P. McF. McLeod, of Toronto, addressed the Presbytery on the augmentation scheme and received assurance of the hearty co-operation of the congregations within the bounds. Rev. Hugh Crozier tendered demission of his charge at Port Perry. Rev. S. Eastman presented an overture anent the reduction of theological colleges, praying the General Assembly to take into its serious consideration the practicability of reducing the number of such colleges by whatever method may seem most feasible, and most for the good of the church, and for the glory of God.—A. A. DRUMMOND, *Clk.*

TORONTO: *Jan. 15th*:—Rev. D. Mackintosh tendered the resignation of his pastoral charge of Melville Church, Markham. Parties concerned in a call from Lake Shore and Leith to Rev. Dr. Fraser having been heard and Dr. F. having indicated his need of relief from the great strain connected with his present field, it was agreed to grant his

translation. Rev. Walter Amos tendered the resignation of his charge of Aurora and East King, Rev. P. Nicol read resolutions passed by the congregations of Caledon East and Sandhill, anent a proposal to unite them with the three of which Rev. A. Tait has charge already. Arrangements were made whereby, with the assistance of a student, the union shall be effected. Various other matters, chiefly of local interest, were disposed of. Commissioners to the General Assembly will be appointed at next ordinary meeting, at 3 p.m.—R. MONTEATH, *Clk.*

BARRIE : 29th January :—A call was sustained from Angus, New Lowell and Bonnyton to Rev. J. Leishman, of Newburgh and Camden, and provisional arrangements made for induction. The Presbytery of Lindsay at a *pro re nata* meeting rescinded a previous resolution to give effect to a call from Barrie to Rev. E. Cockburn and declined to translate. Their action will be brought under review of the Synod of Toronto and Kingston at its next meeting by reference from this Presbytery.—R. MOODY, *Clk.*

HAMILTON :—Conferences on the state of Religion and Sabbath-Schools were held on the 15th and 16th January. Provision was made for the supply of Wellandport, Kilbride and Nelson, meanwhile, arrangements were made for visiting the congregations in the interest of the augmentation of stipends. A petition from Crowland for the sanction of Presbytery to the closing of the church was received, but no action was taken until enquiry should be made.—The Beverly congregation had made arrangements by which they hoped to double their contributions to the Home Mission Fund. Rev. Dr. McLaren was unanimously nominated as moderator for next General Assembly.—J. LAING, *Clk.*

GUELPH : 15th January :—The committee on remits from the General Assembly reported on the proposed scheme for the distribution of probationers; recommending that it be not adopted, but that the one formerly in use be resumed. Reports were received from missionary deputations. A series of conferences were held (1) on the State of Religion; (2) on Temperance; (3) on Sabbath-schools. Religious instruction in the family, family worship and the prayer-meeting, were the topics dwelt upon at the first conference. At the second, Mr. War-

ren, one of the councillors for Esquesing, gave an account of the working of the Scott Act in the county of Halton, observing that intemperance had markedly decreased. At the Sabbath-school conference, the work of superintendents and teachers was discussed. Upon the whole these meetings proved very interesting and were well attended.—R. TORRANCE, *Clk.*

STRATFORD : 15th January :—It was agreed to hold conferences on Temperance, Sabbath-schools and the State of Religion at next meeting. Dr. Cochrane, of Brantford, addressed the Presbytery in the interests of the augmentation of stipends, which was commended to the congregations and a committee appointed to take the oversight of the scheme.—W. A. Wilson, *Clk.*

PICTOU ; February 5th :—The Presbytery met at the funeral of Rev. George Walker, who was the "Father" of the Presbytery. In the evening a meeting for visitation was held at Westville. An address on missions was delivered by Rev. H. A. Robertson. After full enquiry into all departments of its work, a resolution was adopted expressing gratitude to God for the prosperity of Westville and Middle River congregation,—Moderation in a call was granted to Stellarton.—E. A. McCurdy, *Clk.*

TRURO : February 5th :—J. F. Blanchard, reported that \$135.50 had been raised for the Mac-can church debt. Congregations which had not yet contributed were asked to do so without delay. Three catechists are asked to labour within the Presbytery's bounds next summer. Mr. Sinclair brought before the Presbytery the Assembly's augmentation scheme, and it was decided to send deputations to all the congregations to work up the scheme.—J. H. CHASE, *Clk.*

Obituary.

REV. GEORGE WALKER, New Glasgow, died on the 1st ult., after a brief illness. He was in the 79th year of his age, and the 47th of his ministry. Mr. Walker was born in Greenock, Scotland. He studied in arts and theology in Glasgow, and was licensed in 1837. He was settled first as pastor, at Muirkirk, and then at old Johnshaven. In the spring of 1848, he came to Nova Scotia, and in August of that year was inducted into the charge of Primitive Church, New Glasgow. He continued pastor of this congregation till the union of Primitive and Knox churches, formerly "United Church." Mr. Walker was pastor of United Church

until in 1878, he was relieved from the more active work of the charge by the settlement there of Rev. E. Scott, the congregation giving Mr. Walker a suitable retiring allowance. Mr. Walker was a preacher of great ability, eloquence and power. He was a most faithful pastor. He in every way adorned his calling as a Christian and as a minister.

JAMES BECKETT, for thirty years an elder in the Presbyterian Church, Westwood, Ont., died on the 18th December, at the age of ninety years. He came to Canada in 1820, and settled on the farm where he breathed his last in Otonabee, Co. of Peterboro. For five years he had no neighbour to the north of him. He has left five daughters and a son, the minister of Thamesville, Ont., to mourn the loss of one who always had sunshine in his face, and whose mission seemed to be peace on earth and goodwill towards men.

ALEXANDER SIMPSON, Elder, Cavendish, P. E. Island, died on the 25th January. He had attained the goodly age of seventy-five years. For eighteen years he was an elder, and he discharged the duties of that office with faithfulness and acceptance, winning the respect and confidence of all.

MATTHEW REID, recently deceased, was an honoured and useful elder in Millbank congregation from the time of its formation. He belonged to the Covenanters of the north of Ireland, and was one of the first settlers in Mornington township. He was a man of humble and fervent piety, warmly attached to the Presbyterian church.

Ecclesiastical News.

REV. SIMON MCGREGOR, a Nova Scotian by birth and formerly minister of St. Andrew's Church, Victoria, B. C., has been elected minister of Appin, in the Presbytery of Lorn, Scotland. The Presbyterian Churches across the sea are all in a state of unusual quietude at present. If this portends a coming storm, no one seems to be wise enough to divine the "probabilities." If it is too late in the day to get excited over the *deceased wife's sister*, Professor Milligan is of opinion that legislation in that direction should be narrowly watched, and

has accordingly given notice of the following motion in the Aberdeen Presbytery:—"As there seems reason to believe that the bill for legalizing marriage with a deceased wife's sister may in all probability be re-introduced into Parliament next session, and as said bill is directly contrary to the Confession of Faith of this Church, and endangers the purity and happiness of family life, the Presbytery resolve to appoint a committee to watch the introduction and progress of the bill, and to take all necessary steps to resist its being passed into law." Dr. Story's overture, by which it was proposed to offer the Confession of Faith to elders for subscription in a diluted form, is not likely to be brought up again in the Kirk Assembly. The concession, though well meant, does not seem to have been appreciated. On New Year's day, the first of the daily services, which are to be held in the Moray Aisle of St. Giles' Church, Edinburgh, took place. Dr. Lees preached a short sermon from Exodus 40:2. "On the first day of the first month shalt thou set up the tabernacle." He said that in the spirit which these words indicated they commenced that day the daily service in that church. Such a thing was not altogether new in the Church of Scotland. Immediately after the Reformation there was daily service in that church, and in all the large churches throughout the country where there was a considerable population, and prayers were read from the Book of Common Order, and portions of the Scriptures were read and the Psalter sung. The daily service disappeared amid the troubles of the Covenanting times, and, strangely enough, the bishops got the credit of having put an end to it. Dr. Lees said that in resuming the daily service he was going back to the old practice of the Presbyterian church, and not borrowing a custom from any other church. He hoped it might be a benefit to many lonely and sorrowful persons, such as were always to be found in a large city like Edinburgh. The "*Strong heresy case*" has been summarily disposed of by the General Assembly of the Presbyterian Church of Victoria. After a debate which lasted a day and a half, it was agreed to invite Mr. Strong to appear before the Assembly and give him an opportunity of disavowing the erroneous doctrines which he was charged with countenancing. This

he failed to do, and after another long discussion a motion was carried by 136 to 6 to the effect that "the General Assembly declares Mr. Strong to be no longer a minister of this church, dissolves the pastoral tie between him and the Scott's Church Congregation, and directs the Presbytery of Melbourne to declare the church vacant." In the meantime Mr. Strong had decided to return to Scotland. At a public meeting held in the Town Hall on the eve of his departure, some enthusiastic things were said in contempt of "creed" and "dogma" and of the Presbyterian Church in particular, but the almost unanimous voice of the Assembly in the final vote has convinced many that the decision was a right one, based upon principle, and not, as was alleged by some, upon malice against Mr. Strong. The death of *Keshub Chunder Sen*, of Calcutta, is announced. He was one of the most prominent men of native birth in India—the leader of the "New Dispensation," one of the branches of the Brahmo-Somaj. It is difficult to understand the position taken by this great reformer. He did not seem himself to know how he stood in relation to Christianity. This much is certain, that he and his followers had broken away from heathenism and idolatry and were honestly and sincerely seeking for the true light. His following was not large, but his influence was great and increasing. Many of his public utterances would lead to the belief that Chunder Sen was an avowed Christian. In a lecture delivered at Calcutta five years ago, he said:—"It is Christ who rules British India, and not the British Government. None but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it." At another time he said: "The success of Christian Missions is no longer a problem. I fully believe that Christ has come into India, and has taken possession of India's heart. I declare that the sanctifying and civilizing influences of Christ's life and teaching are working wonders in this land." These are wonderful words to come from a Brahmin and lead to the hope and belief that he who uttered them was not far from the Kingdom of God. He was taken away, suddenly, in the prime of life, and while great expectations were had concerning him by all who are interested in the evangelization of India. At Honolulu, in the Hawaiian

Islands, the four hundredth birthday of Martin Luther was celebrated, as it was in all lands where civilization and Christianity is known. When Luther lived, he never dreamed that there were such islands in the seas; but the Gospel which he rescued from neglect and republished in fresh, glowing words, has reached them, and the name of Luther is to this generation of the dwellers therein a name of renown.

The following from our Edinburgh correspondent came too late for insertion in last month's issue. Referring to the custom of New Year "treating," he says:—"No doubt the drinking customs of Scotland are gradually—rapidly for an old country—undergoing a most decided change, all for the better; but there remains enough of debauchery to enlist the sympathy of earnest workers for some years to come. It is now being very much confined to the lower orders; there, however, it is simply awful. "First Footing"—equivalent to our New Years' visiting—only not quite so interesting, is dying out; except among the more intimate friends of the family. Among the Canadians to whom I paid my respects, I may mention there was no wine seen or used. But it is holiday time. The Scottish workman is proverbially fond of his holiday. He will have it: a part of it in summer, and the remaining section now. For three days almost all work has been suspended, and in the case of very many, it will remain suspended during the rest of the week. Railway traffic in consequence has increased at a tremendous rate, specials and extras being run in all directions and at all hours. Many a happy gathering takes place, and many a headache as well; Oh Scotia! Before the holidays, however, the SEASON had fairly begun in Edingburgh, and Sermons, lectures, recitals, children's churches, entertainments for the poor and bazaars more than fill up every decent Christian's time. Edinburgh is a remarkable place in these respects in winter. Ecclesiastical energy and emulation concentrate here. Looked at from another side, it seems a vast educational mechanism as though culture in one form or another engaged the entire vital forces. Hence we have lectures on every variety of subjects; from John Bunyan to the best methods of cleaning the hearth; all useful and neces-

sary for spiritual and material well-being. Yet with all our New Year's enjoyments we have blanks. Sir Henry Moncrieff, Bart., so long clerk to the Free Church Assembly. A man much esteemed and revered, is gone. Dr. Begg also is no more; and with these two, are broken some of the last links that bound us so firmly to the great struggles in the church of forty years ago. Sir Henry, so valued for his legal knowledge and his acquaintance with the varied forms of church procedure must be missed at the clerk's table; but perhaps still more so will the picturesque form of Dr. Begg, so manly and yet so calm and self-restrained, even when most resolute in debate, so much so that when one did not agree with Dr. Begg, he was still to be admired for the courage of his convictions. He never faltered. Contumely and reproach were as little to him, as a light summer breeze to the oak or the rock. He appeared to live and thrive best when in the very heart of debate, and even of popular opposition. The minority of one carried no dread for him. Then the venerable form of Dr. Moffat has also passed away, and with him the father and founder, one may say, of our African missions. The last time I saw him was in the large U. P. Synod Hall. When nine medical missionaries were being designated to their special fields of labour. The venerable missionary, after the students were each presented with a Bible—the sword of the Spirit—addressed them; his address was most pleasing and full of interesting advice. In conclusion we have many Canadians this winter in Edinburgh, but I leave them to give a good account of themselves in due time. I know some of them will. D.”

CANADA. Rev. J. G. Norton, of Durham, England, has been invited to become Rector of Christ Church Cathedral, Montreal, in room of Dr. Baldwin, recently elected Bishop of London. Dr. Wilson, of St. George's Kingston, has been superseded by the appointment of another minister in his stead, and that on account of his attending the meetings of the Salvation Army, and taking part in the proceedings. This arbitrary treatment of one of her best ministers finds little sympathy in the minds of the large majority of the members of the Church of England. *The Methodists* are busy with their preparations for seeking legislation

from the Dominion and Provincial Legislatures for the transfer of their properties to the united church. It is said that there will be counter-petitions on behalf of a few malcontents. These may live to see their mistake; in the meantime a united Methodism is bound to go on and prosper. Already the shutting up of supernumerary Churches and welding weak congregations together has commenced. Their itinerant system which creates frequent vacancies, makes it much easier for them to do this than for Presbyterians with their life-long pastorates. The committee of the Bible Christian conference in England, has taken a favourable view of the union, and will do all it can to secure the approval of the conference to the plan of Methodist unification that has been adopted here. The matter of locating the university and other necessary preliminaries will be held in abeyance in the meantime. Arrangements are being made for the co-operation of Baptists and Free Christian Baptists in academic education in New Brunswick. The last census gives the former body 50,000 adherents, and the latter 33,000.

UNITED STATES. Honour has been done to the memory of an ex-Canadian minister the late Robert Irvine, D.D., for some years pastor of Knox Church, Montreal, and afterwards of the First Presbyterian Church, Augusta, in the state of Georgia. A statue in marble, of exquisite workmanship, and said to be the only monument of that kind which has been erected to the memory of a clergyman in this country, has been lately unveiled. The ceremony took place at the church of which Dr. Irvine had been the pastor for ten years and which was on the occasion completely filled by the congregation and friends. Dr. Bennett, of St. John, N. B., who had been a school companion and life-long friend of Dr. Irvine, was the chief speaker, and delivered an eloquent oration *in memoriam*. The inscription on one side of the pedestal runs thus: “A minister of the Gospel of Christ for more than forty years. Mighty in the Scriptures. Great as an expounder of the Holy Word. Of intellectual attainments the rarest. A pulpit orator without superior. Above all, a man who, like his master, went about doing good.” This year completes a half century of mission work by the Board of Foreign Missions

of the Presbyterian Church, north. Their first missionaries—Rev. John C. Lowrie and Rev. William Reed with their wives sailed for India in 1833. In the same year two missionaries were sent to Liberia and one to work among the Indians in Kansas. The three missions of 1833 have now become thirty-one in number, and are scattered through all the Territories of the United States, Mexico, Guatemala, Colombia, Chili, Brazil, West Africa, Syria, Persia, India, Siam, Laos, China and Japan. The work is carried on in not less than twenty-five languages and dialects. The first converts were reported in 1836—five in number. The advance of the work has been gradual and steady. At present, they have 31 missions, 91 stations, 160 ordained American missionaries, 92 ordained native ministers, 133 native licentiates, 867 lay missionaries, 18,656 communicants, and 21,223 scholars in their mission schools. Old Princeton College is flourishing; its faculty now numbers thirty professors, besides a corps of tutors and lecturers. There are five hundred and twenty three students in all the departments this session.

IRELAND. The Rev. James Rogers of Glas-car, in the county of Down has been called home in the seventy-fourth year of his age, and the fiftieth year of his ministry. Mr. Rogers was not only one of the fathers of the Church, he was one of a very distinguished family. In his funeral address the following words occur: "In his veins flowed as good blood as any in our church. He truly belonged to the aristocracy of intelligence, piety and virtue. He was the son of a Presbyterian minister, and he has given two sons to the ministry in our Presbyterian Church." These facts prove that there is some truth in the adage—blood will tell. The Rev. John Rogers, so far as we know, in the Aaronic line was settled in Cahans, near the town of Monaghan, in 1767, and he laboured there till his death in 1814. For the last fourteen years of his life he was professor of Divinity for the Irish Burgher Synod. He died on his knees while at family worship. The Rev. John Rogers, his son, was ordained and inducted into the charge of Glas-car, near the town of Banbridge during the stormy and perilous times of the rebellion of 1798. Here

he had a successful ministry of fifty-six years, passing away in 1854. He was the last moderator of the Secession Synod, he and the Rev. James Elder, of Finvoy the Moderator of the Synod of Ulster, standing side by side when the union was accomplished in 1840. In the funeral address already referred to the speaker said that when he saw the two men stand in the same pulpit he felt that no denomination could furnish two representatives more venerable and dignified, or more worthy of the confidence reposed in them by their brethren. Twenty years before his death, his son, James, who has just passed away was settled as his assistant and successor in Glas-car. Thus the three represent an aggregate ministry of some 153 years, a circumstance not often met with in a family, and all men remarkable for piety, wisdom and moral weight. Nor is the succession ended as we have seen, two brothers of the fourth generation are now adorning the ministry. That they are adorning it there is no doubt. No finer scholar and more active worker appears to be in Belfast and the neighbourhood than Dr. William Rogers, (his doctor of Laws degree was taken by examination in the Queen's University of Ireland). He is the foremost in everything that helps to cultivate a missionary spirit in the Presbytery and community generally. The writer of these sentences remembers the brothers very well, the older of the two was a class-fellow. It is most likely that the first, John, came direct from Scotland, where he was settled in Cahans, and may have had personal intercourse with the Erskines. H.

Prince Albert.

BY REV. JAMES ROBERTSON.

PRINCE Albert is on the south bank of the north Saskatchewan, about 250 miles north of the international boundary line, and 500 north-west of Winnipeg. It is in the centre of a large and flourishing settlement of about 6000 souls. There is a large area of fertile land to the south, east, and west not yet taken up. Timber can be had in abundance from the islands in the Saskatchewan and from the dense forest north of the river; and good water can be had everywhere. The railway only is needed

to assure the growth and prosperity of town and settlement; and in less than two years the whistle of the Manitoba and North-Western engines will awaken echoes along the Saskatchewan.

The settlement dates from 1866, when the late Rev. James Nesbit, under the auspices of the foreign Mission Committee of our Church, began mission work among the Cree Indians. Your readers are familiar with the work of that good man. His memory is yet green in the west and his work will live. I may be permitted to pass over the valuable service rendered our church by the Rev. H. McKellar, now of High Bluff, the Rev. D. C. Johnson, the Rev. A. Stewart, now of Clinton, the Rev. James Duncan, and the Rev. J. Sieveright. All these gentlemen faithfully served their Master and did what they could to place our cause on a firm foundation, and with success.

The town of Prince Albert has a population of about 1500. It has two grist mills, two saw mills, a sash and door factory, planing mills, several good stores, a bank, a Presbyterian, Methodist, and Episcopal Church, a Roman Catholic Ladies' School, an Episcopal College, a Presbyterian public school, and a large number of private residences. There are no hotels, but owing to the friendly and hospitable spirit of the people, this want is not felt by travellers. At Prince Albert, the Carrot River and south branch settlements do their business, and much of the Indian trade centres here.

Our congregation is in a flourishing state. A neat brick church, with a seating capacity of 180, was erected about 18 months since, and a commodious brick manse was finished last autumn. The Church is already too small, and steps have been taken to build a more commodious edifice next year. The value of the Rev. Mr. Sieveright's services all acknowledged, and the people parted with him with regret. His successor, the Rev. Mr. McWilliam, was cordially welcomed, and from officers of the church I have heard very favorable accounts of his work since my return. Our School at Prince Albert has been one of the institutions of the place. Miss Baker has proved herself a worthy successor of Rev. D. C. Johnson. It is pleasing to hear all, irrespective of denomination, speak of the service rendered to

the whole settlement by the school. Miss Baker's unselfish devotion to the work of God at Prince Albert, stamps her as a woman of true missionary spirit. Teaching seems to have been but a small part of her work; and in all her labours, personal ends seem to have had no place. Her teaching has been thorough and is permeated by a moral and religious spirit.

The other stations, constituting the group of which Prince Albert is the centre, are the Ridge, 13 miles south-west of Prince Albert, Willoughby, 10 miles south-west of the Ridge, and the Flats, ten miles east of Prince Albert, on "bottom lands," along the Saskatchewan. There are about thirty families and a large number of young unmarried men connected with these stations. Churches were built at these three stations last summer; and with the aid given from the Church and Manse Building Fund, they will be free from debt. A settlement is forming along the south Saskatchewan about 18 miles from Prince Albert that claims some attention at our hands. During the last 18 months the Rev. R. G. Sinclair has been supplying Carrot River, 55 miles south-east of Prince Albert. A good part of the road is through a low marshy country without settlers; and at certain seasons travelling is both difficult and dangerous. When streams were swollen in spring, the only way to keep an appointment was by swimming his horse. When the water was ice-cold this was neither pleasant nor safe. Few have any idea of the hardships endured by our missionaries, and yet there is little complaint. The Carrot River issues from Water Hen Lake, flows north-east for 200 miles and falls into the Saskatchewan. The settlement comprises about 30 families and a number of young unmarried men who have taken up land in three broken townships, east and north of the Lake and on both sides of the river. I called on several families from the neighbourhood of Paris, Finlaysons, Tennants and others, when visiting the settlement. The district is a hunter's paradise. The lake and river swarm with fish, ducks, and geese, and swans cover lakes, creeks and ponds; deer, moose and bear are hunted in the Birch Hills, and prairie chickens, sandhill cranes and partridges, are very plentiful. Last winter ptarmigans in great numbers came down from the north. When leaving

Prince Albert I counted seventy-one sandhill cranes in a small field. The sandhill crane is the wild turkey of the north-west.

The settlers at Carrot River are mostly Presbyterians and Episcopalians. Mr. Sinclair is the only minister visiting the settlement; and owing to distance and want of trail, he can only conduct monthly service there for the winter. These people require a resident minister, and the Presbytery of Manitoba is taking steps to send one in spring. Mr. Sinclair has rendered the Church faithful service in that field. His labours have been arduous, and his difficulties and disappointments many. Pioneer missionaries like him need more encouragement and generous support than is generally accorded them. Inadequate salaries often compel them to witness their families deprived of the necessities of life, and in consequence, they are discouraged and handicapped in their work. The people of Prince Albert are anxious to get an institution for higher education among them and have overtured the Presbytery in this direction. They are prepared to give aid in the inception and support of such an institution, and asked the F. M. C. to devote a part of the proceeds of their property at Prince Albert to this end.

THE CHURCH AND MANSE BUILDING BOARD in the North-West have been kept busy, and they deserve to be congratulated on the extent and result of their operations during the past year. If supplied with funds, the board will give visibility to Presbyterianism in the Lone Land, provide our missionaries with homes, and furnish them with the conditions of successful work. The board refuse to receive any application that is not recommended by Presbytery. They also advise congregations as to the nature of the building to be erected, and put a check often on extravagant notions of building committees. Wherever practicable the board aim at erecting a combined church and manse. Both minister and congregation are thus provided for by a single outlay.

The following table will show the operations of the year.

Congregation.	Minister,	Character of Structure,
1. Dominion City	P. F. Langill	Frame Church finished
2. Union Point	J. Douglas	" " bought
3. Rat Portage	J. C. Tibb	" " built
4.		" Manse
5. Stonewall	J. Lawrence	" Church "
6. Greenwood	A. McFarlane	" " "
7. Humesville	R. C. Murray	" " "
8. Gladstone	D. Stalker	Church enlarged
9.		Frame Manse built
10. Virden	J. Dow	Comb'd Ch. & M. built
11. Moosemin	W. Nicholl	Frame Church built
12. Broadview	PS Livingston	Comb'd Ch. & M. built
13. Peacock	R. S. Dyde	Frame Church built
14. Grenfel	G. Ballantine	" " "
15. Turtle Mt	J. Mowat	" " "
16. Indian Head	D. M. Ramsay	Brick " "
17. Qu'appelle		Frame " "
18. Moosejaw	S. J. Taylor	" " "
19. Calgary	A. Robertson	" " "
20. Regina	A. Urquhart	Manse finished
21. Willoughby	J. Sieveright	Log Church built
22. Ridge		" " "
23. Colleston	R. G. Sinclair	" " "
24. Prince Albert	J. Sieveright	Brick Manse built
25. Cadureis	J. F. Smith	Log Church built
26. Miami	A. McLaren	" " finished
27. Binscarth	J. Hogg	Frame Church built

For one season this is a creditable record. Several applications were approved by Presbytery and entertained by the board, but want of funds compelled them to postpone granting a loan till next season. This is to be regretted, but the board merely refuse to discount the future. It is a pity, however, that places like Manitoba City should be prevented from building through lack of funds. Quite a large number of applications are sure to be presented next year. One hundred and ten miles of the Manitoba South Western Ry. are to be built. The Man. & N. W. Ry. people are going to build their road to the Assiniboine. The route of their roads being decided, congregations thro' whose districts they pass will be able to build with some degree of certainty. At least 25 congregations will be applying for aid next season. It is to be hoped that the board may be able to give the required help. Individual members of the Church can not adopt any surer method of helping the work of the Church in that promising country than by giving the requisite means to the board to enable them to assist deserving congregations. A congregation with a church grows much more rapidly and requires less assistance from the H. M. Fund. The treasurers of the Church will be only too glad to forward, we are sure, any contributions sent them.

J. R.

Four things are necessary to constitute a Christian. Faith makes a Christian; life proves a Christian; trials confirm a Christian; and death crowns a Christian.—Hopfner.

Trinidad.

LETTER FROM REV. J. K. WRIGHT.

To Rev. Dr. McGregor.

Couva, Trinidad, 23rd Dec. 1883.

AT last, in the kind providence of God, we are settled in our new home. Our passage out was very pleasant after the first three days. We were two sabbaths on the way. The first we had divine service in the cabin. The Rev. Mr. Morton preached. The second we were in the harbour of St. Lucia and went ashore in the morning to attend service in the Episcopal Church, and in the afternoon Mr. M. and I went to the hospital. Mr. M. addressed the coolies in their own language and prayed with them. On Wed. the 12th inst. we arrived at Port of Spain. Rev. Mr. Falconer met us at the pier and gave us a hearty welcome. We all went to his manse. The Mortons went home to Tunapuna on the afternoon train. We remained with the Falconers until Friday. On Wed. evening I preached for Mr. F. Enjoyed the service very much even though thoroughly tired out. On Friday, Mr. Falconer kindly accompanied us to Couva. Here we were met by Rev. Mr. Grant. I cannot express, in words, our indebtedness to these two gentlemen for their kindness and courtesy. They worked very hard in settling our household stuff for us up to the time of the evening train. The Couva house is old and rather out of repair, but I must say we were agreeably surprised. It is rather better than we expected. My first sabbath here was full of interest. Lal Behari came up in the morning from San Fernando. We went to the hospital at Milton and held service. Lal Behari is a splendid interpreter. He is altogether a very excellent young man. I wish very much that I had such an one in my field until I get the language. I am trying to so arrange the teachers next year that one of Mr. Grant's young men—I forget the name—may be available.

Returning home from Milton we called at a barracks and gathered 10 or 12 of the men together and had a conversation with them. After breakfast we went to California. Here we found about 60 assembled, and had a very interesting service, in the course of which I baptized two boys aged

nine and thirteen. We called them Andrew and Peter. These are gleanings after Mr. Christie. These boys—and I understand there are some others,—were under his instructions in preparation for baptism. After this service, we visited another hospital, the largest in the Couva field. We have thought it advisable after consulting the parties interested to hold henceforth a service in English at 8 a. m., Sabbath. This will begin to-morrow (D.V.) We had a meeting of the Mission Council at San Fernando on Wed. of this week. I am very much interested in the coolies. Many of them seem highly intelligent. They are ready to look at things and discuss the truth among themselves. This is hopeful. Last Sabbath on the way home from church my man "Ramjas"—who by the way was a Brahman of the highest cast,—tried to convince one of his countrymen that Christ is God. The discussion got warm, it would appear, for poor Ramjas was tumbled over into the mud. I did not witness the affair, but heard of it afterwards. Some of the scholars in the schools read very well, and have made some progress in arithmetic. I visited three schools this week.

We were obliged to stay a week in New York owing to postponement of date of sailing. This cost us \$20 extra. I would like to write at greater length; but the American steamer is expected to leave Port of Spain this evening. Pray for us that our work and the work of other missionaries may be blessed abundantly.

J. K. W.

SIXTEENTH ANNUAL REPORT

OF REV. JOHN MORTON.

DURING the first part of the year the work in my field was prosecuted as in 1882, but under weakness and failing health. In April we were obliged very reluctantly to leave for New York. By medical advice we spent two months in the White Mountains, and did not reach Nova Scotia until the 20th of July. After a few weeks rest, we began addressing meetings on the claims of this Mission, and with this object in view, travelled as far west as London, Ontario. Turning south, after the meeting of Synod, in Oct., we sailed from New-York in Nov.,

and arrived here on the 12th of December. The arrangements made for carrying on the work in my absence distributed the burden on my Indian teachers. Miss Semple, Joseph Annajee, catechist at Princetown, and Revs. Messrs. Dickson, Hendrie and McLeod, Messrs. Falconer, Ramsay and Vierra supplied Mr. Hendrie's place, when he came to Tunapuna. These arrangements were faithfully carried out, and while thanks are accorded to all, Mr. MacLeod and Miss Semple are entitled to special mention, as having borne a special share in the burden. Everything that in the circumstances could be accomplished was well and cheerfully done. Rev. J. Hendrie, having been appointed to mission work among the Indian immigrants by the U.P. Church of Scotland, has taken up St. Joseph as his centre, and arrangements are proposed by which the schools and work at Caroni and Curepe will be transferred to him. This, if carried out, will be a relief to me, and will enable me more adequately to overtake the work of the remaining district. Tunapuna School has prospered under Miss Semple's management.

The Hindi Class at Orange Grove was discontinued part of the year on account of my absence, but the S. School and meetings at the hospital and on Sabbath were duly kept up.

At Dinsley, an afternoon class was kept up by the Arouca Teacher.

A teacher's house was built at Arouca, and Mrs. Gercher kindly collected \$96.50 for buildings there. The Mission Council last year left it to my judgment, whether or not to proceed with a school-house. That work can be postponed no longer, as the room we occupy will not be habitable another year. The buildings at Caroni have been painted outside. The general report will show the attendance at Schools, &c.

J. M.

THIRD ANNUAL REPORT

OF REV. J. W. MACLEOD.

THE close of another year brings the duty of another report. I shall begin with SCHOOLS. The work on these has gone on with much the usual regularity. In spite of

active opposition of Moslem and Brahman, and indifference of many others, the attendance has been good, and in some increased. Palmyra is taught by Rupandayal, aided by a monitor who brings children from Reform Estate. "Brothers" School is now taught by John Lagar. Here it was a breaking in process for some time, but now steady progress, and interest are seen. The same may be said of Cedar Hill, taught by Ragnath, where by the manager's aid, a rough room has been fitted up. Besides daily schools, an English Class at Bon Intente, and an Hindi Class at Ben Lomond, were taught. The Princetown school, taught by Miss Blackadder exhibited its usual efficiency. A small *Press* operated by school-boys contributed much to uniform efficient work.

SERVICES.—Theses were held weekly at Princetown in Hindi and English, and Piparo; fortnightly at Jordan Hill, Cedar Hill, St. Julien, Mt. Stewart, Palmyra and Brothers; monthly at Lengua. There was weekly Sabbath-school and Prayer meeting at Princetown.

Irregular Sabbath services were conducted in various places by catechist and teachers; whilst Annajee and I from Princetown, Jarawan, from Piparo, Gobin from Jordan Hill, as centres, made daily visitation of Estate village and jungle. Our presbyterial quota of service in Tunapuna was fulfilled by Annajee, and myself during the absence of Mr. Morton. We are grateful to the Misses Machar and Gordon, for liberal donations in connection with the Juvenile Mission Scheme, and to many other friends in Canada and Trinidad, who have aided in the general work, and in the erection of a church in Princetown; to Dr. Hammond for many medical kindnesses, and to God for health and His blessing in those seeking the truth and in those added to the Church.

J. W. M.

MEETING OF MISSION COUNCIL.

At a meeting of Council held on the 19th Dec., in San Fernando.—*inter alia*.

1st. Rev. Mr. Hendrie joined the Council, subject to the approval of the Board of Foreign Missions of his own church (the U. P. Church of Scotland). 2nd. Rev. John Morton and Rev. J. K. Wright were cor-

dially welcomed. 3rd. Mr. Morton having reported on moneys collected by him in Canada, and having suggested that this Council should approve of the appropriation of one thousand dollars, of these moneys for the building of a church in Princetown, said approval was agreed to. 4th. Mr. McLeod was authorized to proceed with the building of a church in Princetown—plans to be laid before the Council at a subsequent meeting.

J. W. McLEOD,
Secretary.

The New Hebrides.

LETTER FROM REV. J. W. MACKENZIE.

Erakor, Efatè, 24th July, 1883.

THE "Dayspring" left us day before yesterday on her way north to settle Mr. Murray on Ambrym. On her way back she will call for our mails for Sydney, so we must have them ready in good time. She has now been about three months in the group. She brought us your letter written on Christmas for which you have our thanks. We also received by her a small box of mission goods from Upper Musquodoboit congregation, a parcel of papers from the Religious Tract Society, and some expressions of interest from members of your own family, for all of which would you kindly convey our warmest thanks. Up to the time the vessel arrived, we were kept very busy. During four days of the week we taught $5\frac{1}{2}$ hours a day. On Wednesday I had my candidates class and the weekly prayer meeting. This, along with the general work necessarily connected with a station, taxed my strength considerably, but the fact that I was able to stand it shows how much I have been benefitted by our visit to Nova Scotia. It was very gratifying to see the natives so willing to be instructed. The attendance at the adult's mid-day school was over a hundred, and at the children's, sixty. The class of young men whom I am training for teachers takes up a good part of my time. In order that they may be near us and entirely under our control, we have built two commodious lime houses, with three rooms in each, near the mission house. Some of them render invaluable assistance at the week day as well as the Sabbath-school. They perform manual

labour for me when required, such as repairing fences round the premises, putting up and re-thatching outhouses, etc., for which they receive clothing. This is of course after school hours. Since we returned we have sent a teacher and his wife to Tongoa, and a couple as servants to the missionary on Api. On our own island we have settled three teachers and their wives at heathen villages. One of these is in a district which has been the worst place for cannibalism on the island. Already fruit is appearing. Two old men, one of them a chief, have given up heathenism, and several others are friendly. I intend as soon as the vessel leaves for Sydney to take a longer tour than usual in that direction, in order to get as correct an idea as possible of the population. At Fila we have a permanent footing at last. You may remember that a teacher settled there in our absence, at the request of one of the natives. I was afraid that those who were opposed would drive him away, but they did not. They held out a long time. Mr. Annand laboured among them about three years, and we visited them regularly between five and six years. But, "greater was He who was with us than they who were against us." Since we returned, two of them have been coming to Erakor regularly, to the candidates' class. Nine or ten assemble in the chief's house on Sabbath, and several others listen respectfully to the teacher when he goes to their own houses. Hitherto I have made no lengthened stay among them, only an occasional night, but now they are building me a small house, a grass one, and I intend spending a good part of the season there. I have been very anxious to visit Meli (for you to pronounce it correctly I should write it Mâle, and Fila, Fèla), but have been prevented by war. It is a small island about 5 or 6 miles from Fela in the same Bay. Hope to visit it when at Fela.

According to appointment I accompanied the vessel when she arrived from Sydney, in April, and visited the northern part of the group. Mr. Murray, one of the newly arrived missionaries was on board. We found a promising opening on Ambrym, and purchased a piece of land for a station. The natives seemed very friendly. When I returned to Erakor, Mrs. Mackenzie and our children came on board, and we all went south to Anelgauhat, where the Mission

Synod was held. This year our natives have prepared five casks of arrowroot. I am sending it to Melbourne to Mr. Paton, who has kindly consented to dispose of it. The proceeds are to go towards defraying the expense of printing portions of God's Word in the Efatese language.

Did I mention in my last that the French had purchased the island of Iririki from the Fela natives, forcing the payment on them? The Commodore was here last week and settled the matter very satisfactorily, at least so to me, of course not so to the French. The Commodore called to see us, one evening, and asked me to go on board next day in order that I might give him the facts of the case, and take the natives with me who had received payment for the island. I suggested that I should accompany him to Fela that same evening as we would be sure to find the natives at home about dark, whereas if they heard that a man of war had come to see them, they would make the bush their home for a time. We started off at once and were much pleased to find the natives at home. They seemed very much frightened, but the Commodore reassured them, telling that all he wanted was just an explanation as to how they came to sell Iririki, since it was sold to the missionaries years ago. I might mention that I sent word to them, as soon as I heard of it (of the sale of it), after I returned from Nova Scotia, not to part with the payment, as they would have to return it to the French. They told the Commodore that the Frenchman forced the payment on them, saying if they did not take it he would throw it into the sea, and take possession of the island. The payment they received was three pounds in gold, a quantity of tobacco, and a quantity of *dynamite*. The tobacco was too great a temptation for them, so they smoked it, but the rest of the payment they offered to the Commodore. He told them to take it on board, which they did next day, and it was returned to the French. I might mention that a New Caledonian Co. have bought large tracts of land on this and other islands. It was this Co. who wished Iririki. To-day their small steamer arrived in Fela Harbour, and the manager sent word, I heard, to these same natives to go on board, but they refused. What the French may do it is difficult to say. I was glad to have an opportunity of laying

before the Commodore the facts regarding the land at this village purchased by Captain Fraser. I wrote you a letter a few days ago about this land, which you will receive along with this. I took some of our principal natives on board, and one of them who could speak very good English told the Commodore all about it. He seemed to sympathize with us, and will, I believe, as far as he can, help us out of the difficulty.

I may say in reference to the work in general, I am very hopeful. Of late several young men and women, the most influential at the christian villages, who in the past seemed quite indifferent to spiritual matters, have of late, three of them only to-day, been admitted to the candidate's class. The following are the statistics of our station: number of professing Christians, 291; heathen to whom the Gospel is preached regularly, over 200; Church members in good standing, 74; under suspension, 3; attending candidates' class, 27; attending morning school, all over 12 years in the christian village; attending the mid-day schools, 160; children baptized since November, 1882, 11; adults baptized, 3.

J. W. M.

Missionary Cabinet.

DAVID LIVINGSTONE.

THIS eminent traveller and missionary was born at Blantyre, Scotland, on the ninth of March, 1813, and died at Ilala, on the shore of Lake Bangweolo, in the heart of Africa, on the first of May, 1873. Whether we look at his wonderful life in the light of science, or think of him as a missionary and philanthropist, or merely as an adventurous traveller, we search history in vain to discover any biography that presents so many points for admiration. His honesty of purpose, his firmness, his indomitable perseverance, his complete self-abnegation, his modesty, his tender humanity towards the most abject and degraded of human kind, his personal piety, not to speak of his physical endurance and bravery, were the distinguishing traits of his character. And then, as to the results of his life—the fruits of his labours—they are simply unspeakable.

His forefathers had for generations cultivated a bit of land in one of the Hebrides.

Islands. But he was proud of his poor ancestry. Of one of them he used to tell the story, with conscious pride, that when the old man was on his death-bed he called his children around him and said to them,—“I have searched carefully through all the traditions I could find of our family, and I could never discover that there had ever been a dishonest man among them. If, therefore, any of you, or of your children, take to dishonest ways, it will not be because it runs in our blood. It does not belong to you. I leave this precept with you: *Be honest.*” His grandfather, finding farming in the Hebrides not very lucrative, moved southward and found employment in the cotton mills at Blantyre. Most of his sons went out into the world to push their fortunes—some in the army, others in the navy. Neil, the father of the missionary, remained at home and went into business as a tea dealer on a small scale. David, his second son, was sent to work in the cotton factory at the age of ten. With part of his first week’s wages he purchased a Latin grammar, and then began attendance at a night school when his day’s work was done—from eight till ten o’clock, after which he would continue his studies at home till past midnight, and was ready for his work again at six in the morning. He soon mastered enough Latin to read many of the classical authors, and at sixteen was a fair self-taught scholar. Scientific works and books of travel became his delight. The good principles instilled into his mind by his pious parents were firmly rooted, and as he grew older his religious convictions became stronger and deeper, and before he had reached manhood he experienced that change of heart from which he dated his firm purpose to devote his life to the alleviation of human misery. He resolved to become a missionary.

He must study both medicine and theology. In the meantime he got promotion and better wages at the mill, which enabled him to lay by enough money to attend the classes in Glasgow college. It was hard work; but it was the making of the man. He never received a farthing from any one but what he had earned. He had intended going to China as a medical missionary, when he made the acquaintance of Robert Moffat, and partly owing to the magical

spell of his eloquent pleadings for Africa, his sympathies soon turned in that direction. Livingstone left England in 1840, landed at Cape Town after a three months’ voyage, and proceeded in a bullock-cart to Kuruman, seven hundred miles inland, in the country of the Bechuanas, where Moffat and Hamilton had many years before founded a flourishing mission. He was astonished to find here the shapely mission-house and church, the well-stocked garden, a printing press and other evidences of civilization and comfort. In 1843 he made choice of Mabotsa, a beautiful valley as the site of his mission station—200 miles north of Kuruman. About this time he mustered courage to ask Mary Moffat to become his wife. He was married in 1844. About this time, too, his courage was tried in another way. He was living in the territory of the king of beasts. In no part of the world are lions so plentiful, fierce and daring as in that part of Africa. They were the terror of the villages. Livingstone volunteered to go with the natives in pursuit of their enemy, all of which fled at their approach save one savage brute who planted himself on a rock and stood at bay. He was thirty yards from Livingstone, who fired twice, wounding the beast. Next moment the enraged animal sprang upon him and brought him to the ground. Two glaring eyes looked into his, a hot breath was in his face, and there was a crunching of bones. Eleven teeth marks were left in his arm, and the bone was crushed to splinters.

We cannot here follow this great man in his travels. “The story of the weaver boy who became a missionary” is beautifully told by H. G. Adams, published by Hodder & Stoughton, London. It is a story for old and young to read with profit. How he crossed and re-crossed the dark continent, and then returning to his native country, was loaded with honours: how he came back to Africa to gain more knowledge of the country and to enlist the sympathy of the world in the elevation of its benighted people: how he buried his wife under a great boabab tree on the banks of the Zambesi: how he himself was lost, and how he was found by Stanley at Ujiji: how he refused to leave what he conceived to be the post of duty until he should have wrung from Africa the secret which had hitherto been hid from the world, the mystery of the

Nile: how, worn out with disease, he was carried through swamps and jungles to the village of Ilala, and was laid down to die in a deserted grass hut: how his faithful Makalolo attendants carried his body many hundreds of miles to the sea-coast, to be borne away to Westminster Abbey and entombed with royal honours:—these and other features of his life's work make a story of adventure, of faith, of bravery and devotion than which there is none more interesting and instructive in the annals of missions.

The Presbyterian Record.

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JAMES CROIL.
ROBERT MURRAY. } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

A CHANGE of Printers has thrown us off the track for the time being and occasioned delay in the issue of the first two numbers for the year which no one regrets more than we do, but which was utterly beyond our control. The contract for printing and mailing the *Record* has now passed into the hands of a firm whose facilities for executing work of this kind are ample, and whose imprimatur will be a guarantee for promptitude. If the *Record* does not come out of its tribulations vastly improved in outward appearance we shall be disappointed. And we hope that the contents will bear examination. Under the heading of "Missionary Cabinet," we have commenced a series of biographical sketches which will henceforth be a permanent feature of the *Record* and will be found interesting in the meantime and very valuable for reference by and by.

We hope that clerks of Presbyteries will keep us duly informed of ecclesiastical changes taking place within their bounds. The tenth of the month is the latest date for receiving communications intended for insertion; a week earlier is very much better.

Official Notices.

STATISTICS.—Blank forms for Statistics and financial reports for congregations have been forwarded to each Presbytery Clerk, also sheets for the returns from Presbyteries. If any has failed to reach its destination application for duplicates should be made at once to Rev. R. Torrance, Guelph, Ont.

MISSIONARIES WANTED.

Two Missionaries for Demerara, the first to be supported jointly by a local Presbyterian Committee, and by funds provided by the General Assembly, the second to be paid by F. E. CRUM EWING of Glasgow. Apply to *Rev. Dr. McGregor, Halifax, N.S.*

MEETINGS OF SYNODS.

TORONTO AND KINGSTON:—In St. Andrew's church, Belleville, the 8th of April, at 7.30 p.m.

MONTREAL AND OTTAWA.—In Bank St. Church, Ottawa, 13th May, at 7.30 p.m.

HAMILTON AND LONDON.—In First Presbyterian Church, Seaforth, 14th April, at 7.30 p.m.

MEETINGS OF PRESBYTERIES.

Pictou, New Glasgow, 4th March.

Quebec, Sherbrooke, 18th March, 10 a.m.

Kingston, St. And. Hall, 17th March, 3 p.m.

Saugeen, Harriston, 18th March, 2 p.m.

Bruce, Walkerton, 11th March, 2 p.m.

Maitland, Lucknow, 18th March, 1.30 p.m.

London, London, 11th March, 11 a.m.

Owen Sound, 18th March, 1.30 p.m.

Guelph, Knox Church, 18th March, 10 a.m.

Stratford, Knox Ch., 11th March, 10 a.m.

Whitby, St. And. Ch., 25th March, 11 a.m.

Sarnia, Strathroy, 18th March, 2 p.m.

Toronto, 4th March, 11 a.m.

Montreal, Morrice Hall, 1st April, 10 a.m.

Glengarry, Alexandria, 11th March, 11 a.m.

Chatham, Chatham, 11th March, 11 a.m.

Peterboro, Cobourg, 18th March, 10 a.m.

Huron, Clinton, 11th March, 10 a.m.

Ottawa, St. And. Ch., 6th May, 7.30 p.m.

Queen's College and other acknowledgments will appear next month.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH FEBRUARY, 1884. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 6th Jan, 1884..	\$ 822.01
Cornwall, St John's Church.	10.00
Ayr, Knox Church.....	12.38
Ripley, Knox Church.....	6.34
Eden Mills.....	2.50
Balderson and Drummond.	4.00
Ditto Sabbath School.....	1.50
Teeswater, Zion Church....	7.00
Montreal, St. Paul's Church	32.50
Port Dover.....	5.00
North Pelham.....	4.30
Toronto West Church.....	10.54
Avonton and Carlingford, additional.....	10.35
North Easthope.....	5.00
Paris, River Street.....	6.00
Avonmore.....	5.00
Guelph, Knox Church.....	10.00
Berne.....	4.00
Elora, Knox Church.....	13.00
Aurora.....	1.50
Horning's Mills.....	2.00
Perth, St Andrew's, add'l..	3.20
St Catharines, Knox Ch....	8.00
Caledonia, Sutherland St Church.....	2.10
St Catharines, 1st Church..	7.50
St Anns and Smithville....	2.10
Dundas, Knox Church.....	10.85
Niagara Falls.....	3.60
Waterdown.....	5.20
Port Dover, add'l.....	4.00
Ancaster and Alberton.....	6.55
Vittoria.....	2.00
Hamilton, St Paul's, add'l.	18.95
Hamilton, McNab street....	18.00
Brussels, Melville Church..	5.00
Kirkhill.....	5.00
Riverside.....	3.00
Toronto, St Andrew's.....	32.00
Chatham, (Mir).....	16.50
Douglastown.....	3.00
Cape North.....	2.00
Tignish, Montrose and Elms- dale.....	2.00
Stewiacke.....	5.00
Tryon and Bonshaw.....	2.00
Great Village.....	3.00
Union Centre & Lochaber..	4.00
Springside.....	2.00
Kingston, Brock street.....	3.00

\$1,144.17

HOME MISSIONS.

Received to 5th Jan, 1884..	\$13,657.14
Warwick, Knox Church.....	11.45
Toronto, College street Ch Bible Class.....	5.00
A Friend, Fergus.....	50.00
Balderson and Drummond.	55.00
Ditto Sabbath School.....	16.15
Nassagaweya.....	30.00
Norval.....	10.65
Mimosa.....	10.00
Montreal, St Paul's.....	450.00
Rochesterville.....	8.00
Eramosa, first.....	55.00
Montreal, Nazareth St S S.	30.00
Hamilton, Knox Ch.....	100.00
do do do S S.....	40.00
Toronto, West Ch.....	85.00
Hillsburg, St Andrew's....	15.00
Madoc, St Peter's.....	60.00
Owen Sound, Division St...	87.00
Hamilton, Erskine Ch.....	30.00
Brucefield, Union Ch S S..	8.00
Paris, River Street, add'l..	29.00
Kenyon.....	20.00
Theford, Knox Ch, thakoffg	6.35
Esquesing, Boston Ch S S..	43.20

Caledon, Knox Ch S S.....	10.00
Wm Morris, London South.	1.50
Guelph, Knox Ch.....	60.00
Owen Sound, Knox Ch.....	130.00
Quebec, Chalmers' Ch.....	175.00
South Plymton.....	40.75
Hamilton, Erskine Ch S S.	60.00
Mathew Piercy, Comox, B C	2.50
Latour.....	27.00
Rockwood.....	24.00
Esquesing, Union Ch.....	41.05
Toronto, St James' Sq Ch S S	150.00
Port Hope, 1st Ch.....	142.00
Campbellsville, add'l.....	22.60
Smith Hill.....	12.00
Manchester.....	12.00
North Gower.....	10.00
Pine River.....	10.00
Elora, Knox Ch.....	40.00
Winnipeg, Knox Ch.....	400.00
A Friend, Youngsville.....	2.00
Oshawa S S, add'l.....	10.00
Proofline, add'l.....	4.00
Weston S S.....	2.50
Chinguacousey, 2nd S S....	12.00
St Mary's, Widder Street..	50.00
Drummondville.....	7.00
Camachie, Knox Ch, add'l	2.92
Sundry donations from Nova Scotia for Manitoba and North West Territory	32.10
Perth, St Andrew's, add'l..	44.20
Keene.....	40.00
West Puslinch.....	30.00
Guelph, St Andrew's.....	70.00
John and Mrs Andrews, Sherbrooke, Que.....	17.00
Lake Shore.....	32.56
Strathroy, St Andrew's....	46.00
Esquesing, Boston Ch.....	22.00
Crowland Missionary Assoc	10.00
Peterborough, St Paul's S S	105.00
Brussels, Melville Ch.....	45.00
Eddie's Station.....	11.55
Leith.....	12.57
Port Hope, Mill Street....	42.00
Galt, Central Ch.....	100.00
Minedosa.....	10.00
Chesley S S.....	2.74
Erin, Burns' Ch.....	32.00
do do do S S.....	3.00
Thames Road.....	60.00
Kirkton.....	28.00
Peterborough, St Paul's Ch	450.00
Prospect.....	6.50
Kirkhill.....	40.00
Toronto, St Andrew's Ch..	725.00
Hamilton, St Paul's, add'l.	75.00
A Friend, Carlisle.....	5.00
Chatham, 1st Pbyn Ch.....	85.00
Kingston, Brock St.....	12.00
Kingston, Brock St, Sas- katchewan.....	10.00
Bequest of the late John Robson, of Sarnia, per his executors.....	75.00
Toronto West Ch, S S.....	25.00
Smith's Falls, Union Ch....	120.00
Fergus, Melville Ch.....	94.00

\$18,890.38

SUPPLEMENTING FUND.

Received to 5th Jan, 1884..	\$ 87.00
A Friend, Fergus.....	50.00
A Member of Lanark Ch..	10.00
Rochesterville.....	12.00
Avonbank.....	14.50
Fullarton.....	9.50
Toronto, St Andrew's Ch..	2,847.00
Hamilton, Erskine Ch.....	46.00
A Friend, Clinton.....	156.25
Drummondville.....	7.00
Guelph, St. Andrew's Ch..	30.00
Chesley.....	15.05
Paris, River street.....	25.00
Rev John M King, D D....	100.00
Chatham, 1st Pbyn Ch.....	50.00
Kingston, Brock street....	20.00
Kingsbury and Brompton G	7.00

Hampden.....	6.00
Winslow.....	3.00
Lake Megantic.....	1.00
Lingwick.....	3.00
Scotstown.....	2.40
Chaudiere.....	4.15
Smith's Falls, Union Ch....	30.00
East Lanark Mission St'n..	7.30

\$3,543.15

FOREIGN MISSION.

Received to 5th Jan, 1884..	\$11,181.42
Bequest of the late Mr A Jackson, of Peterboro', per his executors.....	200.00
Acton, Knox Ch, add'l.....	3.48
Warwick, Knox Ch.....	9.55
Fergus, St Andrew's Ch S S for churches in Formosa.	10.00
Toronto, College st Bible class, India.....	2.00
Toronto, College st Bible class, Formosa.....	2.00
Balderson and Drummond..	36.40
Ditto S School.....	9.65
Nassagaweya, add'l.....	20.00
Mimosa.....	8.00
Montreal, St Paul's.....	500.00
A Lady Friend, St George, Formosa.....	5.00
Eramosa, First Ch, add'l...	45.00
Montreal, Nazareth st S S..	30.00
Hamilton, Knox Ch.....	100.00
do do S S.....	30.00
Toronto West Church.....	35.00
Madoc, St Peter's.....	30.00
Hamilton, Erskine Church.	30.00
Oakville S S, N W Indians.	15.00
Brucefield, Union Ch S S...	4.00
Paris, River st. add'l.....	15.00
Paris, River st S S, India..	19.00
do do Formosa	19.00
Spence.....	5.50
Lachute, Henry's Ch.....	30.00
Theford, Knox Ch, add'l..	50
Kintyre, S S, Formosa.....	8.65
Caledon, Knox Ch, S S....	10.00
William Morris, London S.	1.50
Guelph, Knox Church.....	25.00
Quebec, Chalmers' Ch.....	125.00
Grimsby.....	20.00
Hamilton, Erskine Church.	30.00
M Piercy, Comox, B C.....	2.50
Brucefield S S (Rev J Ross) Formosa.....	28.00
Newcastle S S, Formosa....	15.00
Rockwood.....	14.00
Toronto, St James' S S.....	100.00
Port Hope, First Ch.....	55.47
Acton, Knox Ch, add'l.....	16.45
Campbellville.....	15.00
Drumbo, Willis Church....	13.00
Ospringle.....	6.00
Pine River.....	5.00
Elora, Knox Church.....	20.00
Winnipeg, Knox Church..	200.00
Oshawa S S.....	6.26
East Williams Anti-Union Congn, Formosa.....	59.07
Kirkwall.....	5.00
Pinkerton.....	9.65
Proofline.....	30.50
Chinguacousey, 2nd S S....	12.00
Oxford S S, Formosa.....	7.00
Rev Dr James and family, Hamilton, for building churches in Formosa....	250.00
N McPhee, part of tithe....	40.00
St Mary's, Widder st.....	40.00
Metis thanksgiving collec- tion, Zenana.....	5.00
Drummondville.....	16.00
Toronto, Old St Andrew's, add'l.....	50.00
Perth, St Andrew's.....	29.49
West Puslinch.....	5.00
N W Mission outfit of 1882	100.00
John and Mrs Andrews, Sherbrooke, Que.....	17.00

Lake Shore.....	35.44	KNOX COLLEGE BUILDING FUND.		Samuel Sloan.....on a c	3.34
Scarborough, Knox Ch....	91.00	Received to 5th Jan, 1884..\$1,995.57		Edward Smith.....do	17.00
Strathroy, St Andrew's....	35.00	Jno McIntosh, Zorra Burns'		Kenneth Urquhart...do	100.00
Esquesing, Boston Ch.....	17.00	Ch, in full.....		Arch McKellar.....full	5.00
Crowland Missionary Assoc	5.00			R G Hoig.....on a c	3.34
Peterborough, St Paul's S S	105.00	KNOX COLLEGE ENDOWMENT FUND.		William Robertson..do	5.00
St Sylvester	8.00	Received to 5th Jan, 1884..\$26,039.67		Rev Wm Walker.....do	4.00
Lower Leeds.....	12.00	St Catharines.		Charles Clark.....full	25.00
Brussels, Melville Ch.....	35.00	Robert Lowrie.....on a c		John McKeough.....on a c	50.00
Cheltenham	14.25	A Mitchell.....full		David Rorieson.....do	5.00
Mount Pleasant.....	14.68	J R Munro.....on a c		James Smith, senr...do	2.00
Holstein	13.00	W B Allan.....do		Robt M Smith.....do	1.67
Leith	13.23	Acton.		Robt Smith.....do	16.67
Galt, Central Ch.....	100.00	Rev D B Cameron....on a c		Donald Johnston....do	3.34
Erin, Burns' Ch S S.....	3.00	Robt Little.....do		Malcolm Weir.....do	4.00
Thames Road.....	50.00	Alex Kennedy.....do		Edward McKerrall..do	3.34
Kirkton	24.00	Mrs Robt Swan.....do		William Grant.....do	5.00
Thames Road S S.....	20.00	James McLennan....do		Rev Angus McColl...do	10.00
Peterborough, St Paul's...	300.00	Robt Hay.....do		Brockville.	
Kirkhill	20.00	Alex McDonald.....do		W H Comstock.....full	25.00
Toronto, St Andrew's.....	360.00	Donald Thompson....full		W A Gilmour.....do	25.00
Hamilton, St Paul's, add'l.	65.00	B Anderson.....do		George Hutchinson...do	25.00
W F Mission Socy West Riv	25.00	John McIsaac.....on a c		Mrs C Buell	5.00
Members of West Riv Cong,		Alex Grant.....do		Thomas Wilkinson....do	5.00
Pietou, Formosa.....	10.00	William McDonald..do		Ottawa.	
Elmsdale, N S, Formosa...	1.00	William Townsend..do		Robt Cumming.....on a c	33.33
M W Crowds, N E Mar-		Charles Davidson...do		John Hardie.....do	20.00
garee, North West.....	2.00	Peter Mann.....do		John Kaene.....do	10.00
Chatham, 1st Pbyn Ch....	100.00	Alex Mann.....do		A A Henderson, M D on a c	33.34
Kingston, Brock St.....	5.00	D W Campbell.....do		M M Burges,.....do	33.34
do do do Formosa	10.00	Messrs Christie & Hender-		G R Blyth.....do	66.67
Mitchell, Knox Ch, 1 year's		son		H T & E H Bronson..do	333.34
tuition of pupils at Indore	30.00	John Cameron.....do		Sarnia.	
Toronto, West Ch S S.....	20.00	uncan McArthur. .do		A Friend.....full	50.00
Fairbairn	6.50	William Waldie.....full		Nassagaweya.	
Toronto, Central Ch B Class	10.00	John Lawson.....on a c		Rev John Neil.....on a c	15.00
Fergus, Melville Ch.....	50.00	John Arthurs.....do		M McMillan.....do	5.00
Smith's Falls, Union Ch...	60.00	George McBean.....do		Donald Ferguson....do	1.00
	\$15,458.05	John Gordon.....do		Wm A Bell.....do	2.00
COLLEGES ORDINARY FUND.		Alex Sproule.....do		H Milne.....do	3.00
Received to 5th Jan, 1884..	\$2,352.14	John McDougall....do		Marshall Holmes....do	2.00
Forest, Ladies' Miss'y Asso	3.00	Alex Waldie.....do		Miss Chisholm.....do	2.00
Mount Pleasant.....	9.95	John Kennedy, senr. do		J Donaldson.....do	1.00
Cheltenham	8.95	John Kennedy, jr...do		J Weir.....full	3.00
Toronto, College St B Class	4.00	Peter McNab.....full		McGillivray.	
Laideron and Drummond..	13.00	A F Smith.....on a c		John Amos.....on a c	1.00
do do SS	6.05	W H Lowry.....do		Stratford.	
Nassagaweya	12.00	John Mann, jr.....do		C E Nasmyth.....do	10.00
Norval.....	10.00	Duncan Kennedy....do		Wm Mowat.....do	16.66
Mimosa.....	6.00	Andrew Scott.....do		Galt Central Church.	
Bayfield Road.....	5.00	Robt McPherson....do		John Caldwell.....on a c	5.00
Eramosa, 1st.....	28.00	Robert Kennedy....do		James Scott.....do	5.00
Hamilton, Knox Ch & S S..	80.00	Toronto.		Robert Gelholm....do	20.00
Toronto, West Ch.....	30.00	Joseph Robinson....on a c		James Turnbull....do	5.00
Hamilton, Erskine Ch....	10.00	George Duthie.....full		Thomas Cowan.....do	10.00
Fergus, St Andrew's Ch....	36.00	Samuel Marshall....on a c		James Robson.....full	15.00
Kenyon.....	20.00	Rev W McLaren, D D do		Thomas Telfer.....do	5.00
Guelph, Knox Ch.....	25.00	Andrew Telfer.....do		Thomas Deans.....on a c	5.00
Grimsby	15.00	John J Davidson....do		Robt Deans.....do	2.00
Hamilton, Erskine Ch S S..	20.00	James Thorburn, M D..full		James Deans.....do	5.00
Rockwood	11.50	John McPherson....do		John Wells.....do	5.00
Esquesing, Union Ch.....	25.00	Coldsprings.		John Scott.....do	5.00
Campbellsville	15.00	James Russel.....on a c		John Goldie.....full	500.00
Pine River.....	5.00	Arch Ainslie.....do		James Elliott.....do	15.00
Elora, Knox Ch.....	13.00	William Richards....do		Alex McBarrie.....on a c	10.00
Prooline, add'l.....	1.00	Gabriel Orr.....do		Geo R Barrie.....do	4.00
St Mary's, Widder St Ch..	29.54	John Orr.....do		Walter Deans.....do	14.00
Drummondville.....	14.00	G B Ritchie.....do		James McFiggan....full	100.00
Perth, St Andrew's, add'l..	14.00	John Bowman.....do		Hamilton.	
West Puslinch.....	5.00	Hugh Donaldson....do		G H Milne.....on a c	10.00
Guelph, St Andrew's Ch...	20.00	Martin Lang.....do		James Watson.....full	50.00
Scarborough, Knox Ch....	75.09	James Thompson....do		Mrs Haining.....on a c	10.00
Strathroy, St Andrew's Ch.	12.00	John Horseburgh...do		Grafton.	
Esquesing, Boston Ch.....	10.10	David McIntosh....do		Geo Carruthers.....on a c	5.00
Brussels, Melville Ch.....	30.00	David Eagleson....do		Thos Coffie.....do	5.00
Tilsonburg	8.43	Robt Robertson....do		John Johnston.....full	30.00
Galt, Central Ch.....	125.00	Mrs A Thompson....do		Alfred Walden.....do	3.00
Thames Road.....	25.00	Duncan Robertson..do		Mrs Jas Potts.....do	5.00
Kirkton	10.50	Alex Eagleson.....do		J J Johnston.....do	50.00
Kirkhill	12.00	W J Westington....do		Chas Fraser.....do	10.00
Toronto, St Andrew's.....	200.00	Robt Graham.....do		Hibbert.	
Hamilton, St Paul's, add'l.	48.93	Silas Brisben.....full		Rev Peter Scott.....on a c	5.00
Chatham, 1st Pbyn Ch....	25.00	George Kerr.....on a c		Donald Park.....do	5.00
Kingston, Brock St Ch....	10.00	George Nixon.....do		John Morgan.....full	10.00
Smith's Falls, Union Ch...	40.00	Alex McLeod.....full		Avonton.	
Fergus, Melville Ch.....	60.00	Chatham.		Frances Bell.....on a c	4.00
	\$3,544.09	Charles Stewart.....full			

<i>Clinton.</i>		
Malcolm McTaggart... full	300.00	
<i>Vaughan & Bolton.</i>		
Adam Dalziel.....on a c	10.00	
James Dalziel..... do	12.00	
Robt Goodall..... do	8.00	
John Dalziel..... do	5.00	
Mrs Jno Dalziel..... full	10.00	
Wm Burton..... do	10.00	
Wm Fleming..... do	20.00	
Jas Somerville..... do	20.00	
Wm McGillivray.....on a c	5.00	
Mrs Somerville..... full	10.00	
Jno Forrester..... do	10.00	

<i>Markland, St John's.</i>		
Wm Hood, Jr.....on a c	7.00	
Vincent Johnston..... do	7.00	
T Glendinneng..... do	3.34	
Thomas Hood..... do	7.00	
R Cunningham..... do	7.00	
Adam Hood..... do	7.00	
A McPherson..... do	7.00	

<i>Georgetown.</i>		
Hugh McKay..... do	10.00	
D Cross..... do	6.00	
A Henderson..... do	5.00	
Jas Russell..... do	5.00	
David Little..... do	3.50	
George Leslie..... do	3.00	
Hiram Graham..... do	3.00	
Wm Brimmer..... do	2.50	
Adam Kay..... do	1.00	
W G Wallace..... do	20.00	
Jas Laidlaw, Jr..... full	10.00	
Jas Laidlaw..... do	5.00	

<i>Limehouse.</i>		
John Lindsay..... do	25.00	
N R Lindsay..... do	10.00	
Mrs Jas Lindsay..... do	8.34	
John Lindsay, Jr..... do	8.34	
Paul Kennedy..... do	10.00	
George Fraser..... do	5.00	
John Henderson..... do	5.00	
James Nickell..... do	2.00	
David Coventry..... do	1.00	
Graham Lawson..... do	1.00	
Andrew Lawson..... do	1.00	
Thomas Cook..... do	1.00	
Thos Somerville..... full	5.00	

<i>Burns' Church, Moore.</i>		
R Gibbs.....on a c	5.00	
Mrs R Murray..... do	5.00	
James Steed..... full	7.00	
David Maitland.....on a c	4.00	

<i>Moore Line.</i>		
Humphry Elliott..... do	6.00	
Patrick Maitland..... do	4.00	
Jas Cunningham..... do	4.00	
Mrs John Ramsberry..... do	4.00	
William Leckie..... do	2.00	
Mrs John Duncan..... do	2.00	
J Buchanan..... do	2.00	
Mrs Morrison..... do	2.00	
John Brownlee..... do	2.00	

<i>Chinguacousey First.</i>		
H Craig.....on a c	1.00	
R Wilson..... full	5.00	
John Giffen.....on a c	5.00	
James Buckham..... full	5.00	
A Henderson.....on a c	10.00	
John Armstrong..... do	5.00	

<i>Chinguacousey Second.</i>		
John Bentley..... full	1.00	
William Akitt..... do	5.00	
Alex Armstrong.....on a c	10.00	
George Balmer..... do	25.00	
R Nelson..... do	5.00	
W P Crow..... do	4.00	

<i>North Easthope and Tavistock.</i>		
James Stewart.....on a c	5.00	
Duncan Forbes..... do	10.00	
James Kippan..... do	5.00	
Alex McKenzie..... do	5.00	
Alex Horne..... do	5.00	
A M Fisher..... do	5.00	
Fredk King..... do	5.00	

<i>Kintyre.</i>		
John McLean..... do	5.00	
George Lindsay..... do	1.00	
James Fisher..... do	2.00	
Angus Colquhoun..... do	5.00	
Neil McCallum..... do	1.00	
Neil McDonald..... do	1.00	
Arthur Poole..... do	1.00	
John McWilliam..... do	3.00	
Duncan Graham..... do	2.00	
William Scott..... do	2.00	
Daniel McPherson..... do	1.00	
James Fleming..... do	2.00	
Peter Spence..... do	1.00	
Richard Smale..... do	2.00	
Alex Campbell..... do	3.00	
Dugald McMillan..... do	1.00	
Peter Scott..... do	1.00	
J S Adair..... do	1.00	

<i>Prince Albert.</i>		
William McGill.....on a c	10.00	

<i>Ravenswood.</i>		
Ebenezer Roy.....on a c	10.50	
Robt Lithgow..... do	7.50	
Peter McLarty..... full	4.00	
Duncan McIntyre..... do	3.00	
Harry Ford..... do	5.00	
John Taylor.....on a c	4.00	
William Smith..... do	5.00	

<i>Vernonville.</i>		
Robt Broomfield.....on a c	6.00	
James Blacklock..... do	5.00	
D McRae..... do	5.00	

<i>South Plympton.</i>		
Mrs C Ramsay.....on a c	5.00	
Mrs McCormack..... do	2.00	
John S Ferguson..... full	15.00	
John Stirrett..... do	5.00	
Donald Anderson.....on a c	5.00	

<i>Newtonville and Kendall.</i>		
A McKay.....on a c	5.00	
Andrew Moffatt..... full	1.00	
Gerge Riddell..... do	2.00	
Robt A Leslie.....on a c	10.00	
J Lockhart..... do	10.00	
J Sharpe..... do	5.00	
A Sharpe..... full	25.00	

<i>Zorra, Burns' Ch., and Brooksdale.</i>		
Alex McTavish.....on a c	5.00	
Rev Robt Scott..... do	5.00	
John Murray..... do	2.00	
Peter Murray..... do	1.00	
William Ross..... do	1.00	
William Innes..... do	1.00	
Alex Murray..... full	5.00	
David McDonald..... do	5.00	
Andrew Sutherland..... do	1.00	
Mrs Donald Weir..... do	1.00	
Andrew Ross..... do	2.00	
David McIntosh..... do	1.00	
Hugh McIntosh..... do	1.00	
Daniel Swanson..... do	1.00	
William Innes..... do	1.00	
Mrs James Innes..... do	5.00	
Gorge Adams..... do	5.00	
Donald McLeven..... do	2.00	
George Murray..... do	5.00	
George Morrison..... do	2.00	
Alex McKay..... do	1.00	
James Sutherland..... do	4.00	
Alex McDonald..... do	2.00	
Donald Ross..... do	1.00	
Mrs Angus Matheson..... do	3.00	
William Rutherford..... do	6.00	

<i>Campbellville.</i>		
James Campbell..... full	20.00	
Elizabeth Donaldson..... do	20.00	
William Menzies..... do	6.00	
George Elliott..... do	5.00	
William McCrae..... do	3.00	
James Menzies.....on a c	5.00	
Colin McPhail..... do	5.00	
Arch Campbell..... do	5.00	
James Mahon..... do	3.00	
Peter Reid..... do	5.00	
Robert Shortreed..... do	4.00	
Ephraim Chapman..... do	3.50	

James Ingles..... do	2.00	
William Reid..... do	2.00	
David Fraser..... do	1.35	
William Agnew..... do	2.00	

<i>Guelph.</i>		
William Watson..... full	100.00	

<i>London.</i>		
James R Moore.....on a c	5.00	
James Cowan..... do	10.00	
H Bapty..... do	5.00	
J & W Morrison..... do	6.67	
John Elliott..... do	33.34	
Wrs Warren Rock..... do	33.34	
T H Purdon..... do	10.00	
W D Waugh, M D..... do	16.67	
A G Chisholm..... do	16.67	

<i>Hollin.</i>		
Mrs Wm Reid.....on a c	20.00	
William Paterson..... do	5.00	
John Paterson..... do	5.00	
Edward Hammond..... do	2.00	

<i>Bowmanville.</i>		
Mrs Lyall.....on a c	33.00	
Thomas Paterson..... do	33.34	
Francis Bleakley..... do	16.67	
James Beith..... do	8.34	
Thomas Bingham..... do	6.67	
William Mutch..... do	3.35	
Lewis Quick..... do	3.34	
John McMurtry..... do	3.34	

<i>Drummondville.</i>		
William Lowell.....on a c	500.00	

<i>Thedford.</i>		
John Blake.....on a c	10.00	
David Leslie..... do	5.00	
M Telfer..... do	5.00	
R Campbell..... do	3.00	
Rev H Currie..... do	5.00	
Mrs Irving..... do	1.00	

<i>Beckwith.</i>		
James McEwen..... full	20.00	
Peter McDougall..... do	10.00	

<i>Fergus, Melville Church.</i>		
Henry Michie.....on a c	100.00	
James Argo..... do	25.00	
William Castell..... do	12.50	
William Murray..... do	7.00	
Robert Phillips..... do	7.00	
William Ross..... do	5.00	
Mrs G Stewart..... full	5.00	
Robt Richardson.....on a c	5.00	
William Cunningham..... do	5.00	
David Smith..... full	5.00	
William Stewart.....on a c	2.50	
T B Anderson..... do	3.00	

<i>Fergus, St. Andrew's Church.</i>		
Rev J B Mullan.....on a c	20.00	
A Dingwall Fordyce..... do	10.00	
Mr Dyce..... full	20.00	
James Rettie.....on a c	10.00	
Forbes Moir..... do	5.00	
Joseph Wood..... do	2.00	
T H Broadfoot..... do	1.67	

— \$31,390.99

<i>KNOX COLLEGE BURSARY FUND.</i>		
Received to 5th Jan, 1884	\$1,153.00	
Toronto, St James' Sq Ch..	50.00	

<i>MANITOBA COLLEGE'S ORDINARY FUND.</i>		
Received to 5th Jan, 1884	\$ 413.28	
Cornwall, St John's Ch....	10.00	
North Carrodac.....	5.50	
Tilbury East.....	13.00	
Lobo, Melville Ch.....	3.60	
Toronto, Old St Andrew's Ch	61.25	
Lobo, Melville Ch, add'l..	2.75	
Toronto, West Ch.....	10.00	
Uxbridge.....	12.00	
Hamilton, Erskine Ch.....	10.00	
Guelph, Knox Ch.....	20.00	
Grimsby.....	1.00	
Rockwood.....	5.00	
Strathroy, St Andrew's....	5.00	
Brussels, Melville Ch.....	12.00	

Galt, Central Ch.....	50.00
Toronto, St Andrew's Ch...	150.00
West Gwillimbury, 1st.....	5.80
Hamilton, St Paul's.....	15.00
Windsor, Pby of Halifax..	10.00
Newcastle, St James' Ch,	
Pby of Mir.....	10.00
Carlisle.....	7.53
West Nissouri.....	4.00
South Nissouri.....	4.00
Chatham, 1st Pbyn Ch.....	25.00
Kingston, Brock Street...	5.00
Kingsbury and Brompton	
Gore.....	4.00
Smith's Falls, Union Ch....	20.00
Fergus, Melville Ch.....	36.00

\$ 930.71

WIDOWS' FUND.

Received to 5th Jan, 1884..	\$1,268.55
Carradoc, Cooke's Ch.....	1.00
North Carradoc.....	4.25
Priceville, St Columba and	
Bunnesan Chs.....	3.25
Mimosa.....	2.00
Bayfield Road.....	4.00
Eramosa, 1st.....	10.00
Hamilton, Knox Ch.....	30.00
Hamilton, Erskine Ch.....	10.00
Paris, River St Ch.....	6.00
Chinguacousey, 2nd.....	5.00
Kenyon.....	8.00
Thedford, Knox Ch, add'l.	25
Guelph, Knox Ch.....	20.00
Brucefield, Rev J Ross' Cong	8.00
Newcastle.....	6.00
Campbellsville.....	7.00
Elora, Knox Ch.....	6.00
St Mary's, Widder St.....	10.00
Strathroy, St Andrews.....	8.00
Esquesing, Boston, Church.	7.40
Brussels, Melville do...	12.00
Galt, Central do...	20.00
Thames Road.....	8.00
Kirkhill.....	10.00
Hamilton, St Paul's, add'l.	3.36
Beachburg, St Andrew's...	8.25
Chatham, First Pbyn Ch....	20.00
Kingston, Brock street....	5.00
Toronto West Church S S....	9.00

\$1,520.41

With rates from Revds H Currie, R W Leitch, A Dawson, R C Moffatt, J McMillan, T F Fotheringham, \$16.00; A McFarlane, \$16; G Flett, A Matheson, A W Dow, Toronto, K McDonald, W Mel drum, W Coulthard, D B McDonald, C Fletcher, J Rennie, \$16.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Jan, 1884..	\$3,061.60
Carradoc, Cooke's Church..	1.00
Priceville, St Columba and	
Bunnesan Churches.....	3.35
Toronto, College st Bible C.	4.00
Balderson and Drummond.	8.00
Ditto S S.....	2.75
Nassagaweya, add'l.....	10.00
Mimosa.....	2.00
Montreal, St Paul's.....	176.00
Bayfield Road.....	5.00
Eramosa, First.....	10.00
Hamilton, Knox Church....	40.00
Toronto West.....	30.00
Ballinafad.....	6.85
Brant, Manitoba.....	1.50
Victoria, ".....	2.70
Dundas, ".....	60
Cedar Grove, Zion Church..	4.00
Hamilton, Erskine ".....	10.00
Paris, River Street ".....	6.00
Chinguacousey, 2nd, add'l..	8.00
Kenyon.....	8.00
Guelph, Knox Church.....	30.00
Newcastle.....	9.50
Elora, Knox Church.....	6.00
Winnipeg, Knox Church....	50.00

St Mary's, Widder street ..	11.86
Perth, St Andrew's, add'l..	6.40
West Puslinch.....	3.00
Guelph, St Andrew's.....	20.00
Strathroy, St Andrew's....	8.00
Esquesing, Boston Church.	5.15
Carlingford.....	2.00
Brussels, Melville Church.	12.00
Mimosa, add'l.....	5.00
Leith.....	1.05
Galt, Central Church.....	20.00
Thames Road.....	10.00
Kirkhill.....	12.00
Toronto, St Andrew's.....	121.25
Hamilton, St Paul's.....	3.36
Carlisle.....	5.71
Chatham, 1st Pbyn Church.	25.00
Kingston, Brock street....	5.00
Beachburg, St Andrew's....	8.00
Toronto West Ch S S.....	10.00
Fergus, Melville Church...	50.00

\$3,831.63

Rates received to 5th Jan, 1884, \$809.02. With rates from Revs H Currie, \$3.50; R W Leitch, \$3.50; D Stewart, 3 years, \$10.00; A Dawson, \$3.50; Jas Cleland, \$3.00; R C Moffatt, \$4.00; Robt Neil, \$3.00; J McMillan, \$3.50; J F Fotheringham, 3 years, \$15.00; C M McKerracher, \$2.50; A McFarlane, 2 years, \$7.00; Stuart Acheson, \$4.50; G Flett, \$4.00; A Matheson, \$4.25; K McDonald, \$5.00; J F McLaren, \$3.00; W K McCulloch, \$3.50; C Fletcher, \$4.50; Jno Rennie, \$6.50; A F McKenzie, \$3.00. Total, \$905.77.

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 5th Jan, 1884,	
less amounts from Brus-	
sels, Melville Ch, and	
Fergus, Melville Ch, ap-	
propriated, \$389.00.....	\$ 872.35
Dundas, Knox Ch.....	38.70
Toronto, Charles St, add'l..	420.00
Oshawa.....	222.00

CHURCH MANSE BUILDING FUND IN MANITOBA AND NORTH WEST TERRITORY.

Received to 5th Jan, 1884..	\$2,050.64
J McDonald, M D, Hamilton	40.00
John White, Woodstock...	33.33
Messrs Jas Stewart & Co,	
Hamilton.....	30.00
John J Davidson, Toronto.	50.00
Fergus, Melville Ch Ladies'	
Aid Association.....	15.00
J S Park, Hamilton.....	8.59

\$2,497.56

KNOX COLLEGE LIBRARY FUND.

Received to 5th July.....	\$ 5.00
Rev Thos Fenwick, Metis..	2.00

KNOX COLLEGE MISS'Y SOCIETY.

Received to 5th Sept, 1884. \$	5.00
Toronto, College St Bible Cs	2.00
Hamilton, Erskine Ch S S..	10.00

McCALL MISSION, PARIS, FRANCE.

Received to 5th Jan, 1884..	\$ 3.50
A C, Toronto.....	1.00

MISSION TO THE JEWS.

Received to 5th Jan, 1884..	\$ 5.00
Thankoffering from D.....	2.00

OTTAWA LUMBERMEN'S MISSION.

Cornwall, St John's Ch....	\$ 9.00
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FOREIGN MISSION, EROMANGA.

Received to Jan 5th, 1884..	\$ 30.00
Kingston, Brock St.....	15.00

RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
FEB. 4TH, 1884.

FOREIGN MISSIONS.

Acknowledged already....	\$4,074.80
Middleton Ch, C Mis'y Soc	
Middle Musquodoboit....	11.67
Thos Logan, Elmsdale....	5.00
Nine Mile River.....	12.20
Douglstown, N B.....	6.00
Friend, per Rev R Cumming	2.00
Arch'd Wingood, Bermuda	121.67
Middle Stewiacke, N S....	22.00
1/2 Way Brook S C, for Miss	
Semple's sal.....	8.00
Miss'y Social, N Side River,	
for Miss Semple's sal....	5.00
St Matthew's, Halifax....	51.50
St Andrew's S S, Fergus,	
for New Heb.....	5.00
Dr M Chisholm, Bay Rob-	
erts, Nfld.....	8.00
"Tithe of prize money"....	51.00
St Paul's Ch, Montreal....	100.00
Beq of late Jer Simpson,	
Port Hope, P E I.....	50.00
D A Bruce, Charlottetown,	
for Eromangan Miss....	25.00
Halifax W F M Soc for Miss	
Blackadder's sal, 1 qr....	101.50
Gays River and Milford...	35.00
Yarmouth.....	22.00
Upper Stewiacke L M S, qr	
paym't for Miss Semple's	
sal.....	6.25
Mrs Wm McCulloch, Hants-	
port.....	5.00
Salem Ch, Green Hill....	22.72
Cape North, C B.....	5.00
Pictou Junr Miss'y Soc,	
"Happy Workers," for	
Mr McKenzie's use.....	25.00
Wm McDougall, S Mait-	
land, New Year's gift to	
New Heb.....	100.00
Alberton and Mill River..	60.00
Tignish, Montrose and	
Elmsdale.....	20.00
Stewiacke, 1/2 yr.....	8.00
Mrs Wm Dunlop, 2d Stewi-	
ack.....	2.00
Merigomish.....	38.25
St Matthew's, Oxford.....	2.00
James' Ch, New Glasgow..	86.31
Up'r Musquodoboit M S, 1 qr	8.70
Great Village.....	25.00
Hy McKenzie, Gerrard's Is	6.00
Mrs McKenzie S S C, Knox	
Ch, Dundas, for Eromanga	2.00
River John.....	35.00
Gabarus.....	5.00
Union Centre and Lochaber	35.00
Springside, Up'r Stewiacke	21.00
Springside, Newton Mills S	
Circle.....	9.00
Lady Member of United Ch,	
New Glasgow.....	100.00
Lady Member of United Ch,	
New Glasgow.....	5.00
Friend, Sutherland River..	4.00
Alder Meadows, Pr Mtg,	
Blue Mt Cong.....	6.00
Glenelg Soc of Glenelg Cong	20.00
Fort Massey Miss'y Assoc,	
Halifax, 1/2 yr.....	100.00
Coldstream Cong.....	14.75
Coldstream Cong, at Mr	
Robertson's meetings....	12.94
Mahone Bay.....	5.00
Kempt, Hants Co, add'l....	1.50
Walton, Hants Co, add'l....	9.30
Linden, Cumberland Co....	10.00
Cow Bay, C B.....	10.00
St Stephen's Ch, Black	
River, N B.....	6.00
Summerside Mis'y Soc, P E I	60.00
Zion Ch, Charlottetown, ad'l	20.00
Economy.....	8.00

Mrs Wm Caldwell, Nine Mile River.....	1.00
—	\$5,638.06
PRINCETON AND TUNAPUNA BUILDINGS, TRINIDAD.	
Acknowledged already....	\$1,193.35
Rev Dr Burns.....	15.00
DAYSRING AND MISSION SCHOOLS.	
Acknowledged already	\$1,343.58
Port Daniel, N B.....	5.00
Noel.....	13.00
Nine Mile River.....	4.80
Elmsdale.....	16.80
Windsor S S.....	40.00
Douglastown S S.....	10.00
Douglastown S S, for Mis Sc	9.57
Proceeds of lecture at Mc-	
Lellan's Brook by A	
Campbell for Mr Grant's	
work.....	8.00
Grove Ch S S, Richmond, for	
Dayspring.....	16.21
Grove Ch S S, Richmond....	18.38
McKenzie Corner S S, N B.	15.00
Houlton S S, N B.....	5.00
Alma McCulloch, H'tsport	50
St Stephen's S S, St John..	27.11
Dalhousie S S, N B.....	20.00
Salem Ch, Green Hill.....	32.83
Cape North.....	2.00
St David's S S, Maitland..	23.36
Maitland-Janie Lawrence's	
last gift.....	35
Alberton and Mile River S	
S, P E I.....	19.49
Tignish, Montrose and	
Elmsdale.....	14.00
Stewiacke S S.....	22.87
Wolfville S S.....	20.00
L Horton and Avonport....	6.50
Lily and Blanche Munro's	
M Box, Manotick, Ont....	2.00
Pugwash and Oxford.....	41.25
Mrs Burnfield's B C, Brock-	
ville, for Ramnarayan....	26.00
Young Men's B C, Brock-	
ville, for Ramnarayan....	8.00
James' Ch, New Glasgow,	
Juv Miss'y Soc.....	16.35
James' Ch, New Glasgow,	
United Con West River, ad'l	24.56
Fort Massey S S, Halifax..	98.66
St Andrew's S S, Truro....	20.00
River John.....	15.00
Pictou W F M S, for Rev K	
J Grant.....	50.00
Union Centre and Lochaber	
St David's S S, St John, for	25.00
Trin Miss Sc.....	25.00
Campbellton S S, N B.....	15.52
Tide Head S S, N B.....	2.66
St Andrew's S S, Quebec..	2.21
St Andrew's S S, Miss M	
Harrington's class.....	2.00
St Andrew's S S, infant cl's	
Prince St S S, Pictou.....	48.00
Little Harbour Sab School.	
Fisher's Grant S S.....	4.00
Clifton Cong, Colchester..	35.93
Coldstream Cong.....	44.46
Coldstream—Charlie, Mary	
and Willie Bruce's M Box	
Mahone Bay S S.....	1.33
East Hants.....	6.00
West and Clyde Rivers and	
Brookfield.....	4.45
St Paul's S S, Truro.....	43.52
"2 Boys" Providence R J,	
per Rev E A McCurdy....	50.00
W M S, Shubenacadie, for	
Trin M Sc.....	4.00
L Stewiacke, for Dayspring	
Shubenacadie S S, 6 mos....	26.00
Shubenacadie—Cora Lynch's	
M Box.....	10.00
Cow Bay, C B.....	10.00
St Matthew's S S, Halifax,	
	1.00

Nine Mile River, add'l.....	7.45
Knox Ch, Pictou.....	35.00
—	\$2,492.46
HOME MISSIONS.	
Acknowledged already....	\$2,210.49
Middleton Ch, C M S, Middle	
Musquodoboit.....	14.66
C C, Middle Musquodoboit.	4.50
Douglastown, N B.....	7.43
Middle Stewiacke M S.....	12.46
Middle Stewiacke, 1/2 Way	
Brook Sewing Circle.....	2.00
St Matthew's, Halifax.....	20.50
Carleton, N B.....	8.00
Beq of late Jer Simpson,	
Port Hope, P E I.....	50.00
Yarmouth.....	20.00
Cape North.....	5.00
Stewiacke, 1/2 yr.....	10.00
Tryon and Bonshaw.....	2.00
St Matthew's, Oxford.....	2.00
Pugwash River.....	3.75
James' Ch, New Glasgow..	41.16
Up'r Musquodoboit M S, 1 qr	7.55
Great Village.....	5.00
United Cong, West River..	25.44
River John.....	25.00
Union Centre and Lochaber	14.00
Baddeck—both sections....	16.80
Newton Mills S C, Spring-	
side Cong.....	8.00
Alder Meadows, Pr Mtg,	
Blue Mtn Cong.....	3.25
Prince St Ch, Pictou.....	80.00
Glenelg Sec of Glenelg Cong	19.60
Shubenacadie.....	20.00
Alberton and Mile River..	30.00
Tignish, Montrose and	
Elmsdale.....	15.00
Fort Massey Miss'y Assoc,	
Halifax, 1/2 yr.....	100.00
Mahone Bay.....	5.00
Grove Ch, Richmond.....	3.65
Cow Bay, C B.....	12.00
Poplar Grove M S, Halifax	40.00
St Stephen's Ch, Black	
River, N B.....	10.00
Maitland Miss'y So, 1 qr...	28.66
Summerside Miss'y So, P E I	30.00
Zion Ch, Charlottetown, ad'l	20.00
Div Merchants' Bank.....	17.50
Knox Ch, Pictou.....	36.75
—	\$2,987.15
SUPPLEMENTING FUND.	
Acknowledged already....	\$3,072.83
Middleton Ch, C M S, Middle	
Musquodoboit.....	3.57
Lake Ainslie.....	5.00
Douglastown, N B.....	5.00
St Matthew's, Halifax.....	30.00
Carleton, N B.....	8.00
Yarmouth.....	15.00
Richmond, N B.....	10.00
Dalhousie, N B.....	10.00
Knox Ch, Wallace.....	4.00
Cape North.....	8.00
Alberton and Mile River.	33.53
Tignish, Montrose and	
Elmsdale.....	20.00
Stewiacke, 1/2 yr.....	11.00
Stewiacke, Mrs Wm Dun-	
lop, 2nd.....	2.00
Meregonish.....	10.15
James' Ch, New Glasgow....	42.41
Up'r Musquodoboit M S, 1 qr	2.00
Great Village.....	12.00
River John.....	30.00
Gabarus.....	10.00
Union Centre and Lochaber	35.00
Baddeck, both sections....	11.00
Springside, Up Stewiacke..	8.00
Fort Massey Miss'y Assoc,	125.00
Coldstream Cong.....	6.20
Mahone Bay.....	14.00
Clifton, New London, P E I	12.00
Grove Ch, Richmond.....	10.55
Cow Bay, C B.....	8.00

St Stephen's Ch, Black	
River, N B.....	5.00
Summerside Miss'y So, P E I	16.05
Zion Ch, Charlottetown, P	
E I, add'l.....	10.00
Economy.....	7.00
Knox Ch, Pictou.....	36.75
—	\$3,649.04
COLLEGE FUND.	
Acknowledged already....	\$5,494.55
Middleton Ch, C M S, Middle	
Musquodoboit.....	3.42
Douglastown, N B.....	2.00
St Matthews', Halifax.....	39.00
Yarmouth.....	15.30
Div Bk of B N A, £46 10s..	226.30
Richmond, N B.....	10.00
Cape North.....	5.00
Alberton and Mile River..	15.00
Tignish, Montrose and	
Elmsdale.....	5.00
Stewiacke, 1/2 yr.....	13.00
Mabou, C B.....	4.20
Mabou, D M W.....	4.00
Truro Coupons.....	90.00
Leitch's Creek.....	3.00
James' Ch, New Glasgow..	39.00
Great Village.....	10.00
Union Centre and Lochaber	14.00
Baddeck, both sections....	6.50
Springside, Up Stewiacke..	10.00
Fisher's Grant.....	5.00
Fort Massey Miss'y Assoc,	50.00
Coldstream Cong.....	5.00
Div B N S, 4 p c on 60 sha's	240.00
Mahone Bay.....	6.00
Grove Ch, Richmond.....	4.15
Cow Bay, C B.....	8.00
St Stephen's, Black Riv, N B	2.00
Zion Ch, Charlottetown, ad'l	10.00
—	\$6,339.42
COLLEGE BURSARY FUND.	
Acknowledged already....	\$ 137.85
St Matthew's Ch, Halifax..	78.25
Cape North.....	2.00
Stewiacke.....	5.00
Member of James' Ch, New	
Glasgow.....	60.00
Div Merchants' Bk.....	17.50
—	\$ 300.60
AGED AND INFIRM MINISTERS' FUND.	
Acknowledged already....	\$1,116.93
St Andrew's, Bermuda....	19.26
Shediac.....	9.71
Middle Musquodoboit.....	3.65
Douglastown, N B.....	3.00
St Matthew's Ch, Halifax..	80.25
Interest.....	5.50
Yarmouth.....	5.50
Richmond, N B.....	8.00
Cape North.....	2.00
Alberton and Mile River..	7.50
Tignish, Montrose and	
Elmsdale.....	3.00
Stewiacke.....	10.00
Tryon and Bonshaw.....	2.00
James' Ch Miss'y Assoc,	
New Glasgow.....	5.00
Up Musquodoboit M S, 1 qr	50
Great Village.....	9.00
River John.....	9.00
Union Centre and Lochaber,	4.75
Baddeck, both sections....	7.30
Springside.....	4.00
Shubenacadie and L Stew-	
iacke.....	12.00
Coldstream Cong.....	3.00
Mahone Bay.....	3.00
Cow Bay, C B.....	6.00
St Stephen's, Black Riv, N B	2.00
Zion Ch, Charlottetown....	10.00
Ministers' Percentage.	
Rev J A McKeen, for 1883..	4.00
" Jas Murray, " 1884..	3.00
" P Lindsay, " 1883..	5.50

Rev. A Grant, for 1883.	2.00
" J Boyd, " " .	3.00
" P Clark, " " .	2.50
" Ed Grant, " " .	3.50
" John Lees, " " .	3.00
" J M Sutherland, 1882	
and 1883.....	7.00
" J A Cairns, for 1883.	3.00
" Jas McLean, " " .	4.00
" J McDonald, up to 1884	1b.00
" J F Forbes, for 1883.	4.00
" R La'rd, " " .	3.00
" D S Fraser, " " .	2.50
" H B McKay, " " .	3.50

\$1,420.35

SYNOD FUND.

Acknowledged already....\$	119.97
St Matthew's, Halifax.....	8.00
Alberton and Mile Riv, PEI	3.00
Tignish, Montrose and	
Elmsdale	1.00

MANITOBA COLLEGE.

Acknowledged already....\$	275.00
Cape North, C B.....	1.50
Fort Massey Miss'y Assoc,	
Halifax.....	60.00
Mahone Bay.....	2.00
Grove Ch, Richmond.....	5.55
Poplar Grove, Halifax.....	10.00
St Stephen's, Black Riv, N B	2.00

\$ 356.05

NORTH WEST MISSION.

Acknowledged already....\$	17.00
St Matthew's, Oxford.....	2.00

MANITOBA COLLEGE.

Received by Rev Dr King.

For Debt.

Rev Robert Warden, \$100; Richd B Angus, \$250; Geo Stephen, \$1,000; Warden King, \$500; Donald A Smith, \$500; S Greenshields, Son & Co, \$100; Wm Cassils, \$100; W Nathan Hodgson, \$100; A Murray, \$100; J A Cantlie, \$50; S H & A S Ewing, \$50; James Robertson, \$50; Samuel Bell, \$50; W D McLaren, \$25; Mrs Redpath, \$50; J A Dawes, \$50; Alex McDougall, \$10; Mr and Mrs Haldane, \$20; William Darling, \$20; Mr McFarlane, \$20; Mr Davidson, \$5; Wm Watson & Co, \$10; Rev Robt Hamilton, \$50; Mr William Moore, \$5; Js Stirling, Scarboro, \$100; St Andrew's Sab School, Winnipeg, \$100; Anonymous, \$42; Mr Skinner, Toronto, \$50—\$3,477.

For Ordinary Revenue.

By D McArthur and Rev Dr King, Treasurers, exclusive of amounts transmitted by Dr Reid.
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3. *MATHEMATICS*.—*Arithmetic*: the ordinary rules of arithmetic, Vulgar and Decimal Fractions, Proportion and Interest. *Algebra*: as far as Simple Equations and Surds, with theory of Indices. *Geometry*: First, Second and Third Books of Euclid, or the subjects thereof.

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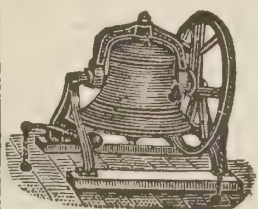
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FOR THE
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FOR THE DOMINION OF CANADA.

Vol. IX.

APRIL, 1884.

No. 4.

CONTENTS.

Life of Dr. Geddie, by Dr. Patterson.....	85	New Brunswick, by Rev. G. Bruce.....	98
Missionary Items.....	88	Our Foreign Missions, by Dr. Wardrope.....	99
International Sabbath-School Lessons.....	89	Trinidad Report, by Rev. K. J. Grant.....	101
Our Own Church.....	91	Aged and Infirm Ministers' Fund.....	102
Manitoba Jottings.....	93	Missionary Cabinet, Judson.....	102
Meetings of Presbyteries.....	93	Literature.....	104
Obituary Notices.....	95	Official Notices.....	105
Ecclesiastical News.....	95	A Page for the Young.....	106

Rev. John Geddie, D.D.

By REV. GEORGE PATTERSON., D.D

Continued.

AS mentioned in our last, the Synod of the Presbyterian Church of Nova Scotia, at its meeting in July 1845, authorized the Board of Foreign Missions to select a field and negotiate with candidates for occupying it as soon as possible. The Board accordingly, at a meeting held on the 24th September, resolved to commence operations in Western Polynesia, attention being particularly directed to New Caledonia or the Loyalty Islands. Mr. G. had sought to engage the church in the Foreign Mission enterprise without reference to himself, but at this meeting, he tendered his services and was accepted. Then for the first time he was informed of his early dedication to the service of the God of Missions. One of the chief trials before him was that of parting from an aged, widowed and enfeebled mother. But to his surprise she received the tidings of his appointment with calm resignation, and on further enquiry, he found that she regarded the event as the answer to her and her husband's prayers.

He immediately engaged vigorously in completing preparations for his work. He resigned his charge, sold his property, visited all the congregations in Prince Edward Island, and came over to the mainland about

the 1st of December. There was still, however, much indifference and even hostility to the movement. The next year was therefore spent partly in visiting the congregations of the body, and partly in studying medicine and some mechanic arts. He had always a strong mechanical genius. In the workshop of his father, who was a watch-maker, he had from boyhood learned to employ the tools of his craft, so that he had constructed clocks in all their parts. Book-binding he had learned when a lad. He now turned his attention to printing, and soon published a sermon of his own, all the mechanical work on which he performed himself. He visited the workshops of mechanics, particularly studying house framing and building, masonry, and even naval architecture. Though there was some opposition, yet such was the interest in the cause excited through the church by his visits and appeals, that the Board felt warranted in engaging a second missionary; but as they could not obtain the services of an ordained minister, they engaged a teacher, who, it was hoped, among an ignorant, savage people, might be nearly as useful.

On the 30th November, 1846, the mission band set sail from Halifax, in a little sailing packet for Boston, where they arrived after a passage of eight days, of almost constant storms, in one of which they had a narrow escape from shipwreck. At the time there was little trade with the Australian colonies,

and they found on their arrival, that the usual season for vessels sailing from the United States to the South Seas was past. They had some difficulty in obtaining a passage at all. At length they secured one in a small brig of 197 tons, bound for the Sandwich Islands. Though this seemed a roundabout rout, it proved the best and the cheapest open at that time. They sailed from Newburyport on the 28th January 1847. Their vessel was the last of the season and the worst. With his self-sacrificing spirit he gave the best account he could of her accommodations, but in truth they were very inferior, such as missionaries now are seldom called on to endure. The passage was long and tedious extending to nearly six months, during which they encountered storm after storm, as if Satan had roused all the elements to resist the threatened assault on one of his strongholds. Particularly in doubling Cape Horn, they encountered for three weeks a succession of tempests, of which he said those who had only seen an Atlantic storm, could have no idea, in which they were driven so far toward the Antarctic regions, that his wife and children nearly perished from cold, and from which they emerged with their vessel so battered and leaky, that it was for a time doubtful if she would be able to finish her voyage. The difficulties which missionaries at that time had in reaching their fields of labour, in contrast with the ease and comfort with which they can now voyage to any part of the world, marks how British commerce is made to serve the God of missions, and the ships of Tarshish aid in the diffusion of the Gospel. (Isa lx. 9) In this there is a loud call the Church to go up to possess the earth.

On the 17th of July they arrived safely in Honolulu. We may mention as showing his anxiety to save expense, and in this case particularly his fear of discouraging the infant zeal of the church by heavy drafts on her treasury, that on arrival here, he had only a hundred dollars on hand, to meet the further expenses of the mission band. They received a cordial welcome from the American missionaries on the group, and an interest in the mission was excited among the native churches, which contributed \$66 toward its support, and two natives offered their services to accompany them. After a residence here of seven weeks, they obtained

a passage to the Samoan, or Navigator's group, a central point of the missions of the London Missionary Society, from which also their missionary ship usually started in her voyages to the west. They arrived there on the 16th of October. The missionary brethren there had been praying for agents for Western Polynesia, and the arrival of our band was like an answer coming right down from heaven. They were, however, detained here eight months. The delay was trying, but the time spent here Mr. Geddie always regarded as the most important of his preparations for missionary labour. He here became acquainted, practically, with mission work among the heathen. He acquired the Samoan language, which afterwards was of great advantage, enabling him to communicate with the Samoan teachers, who were employed as his assistants. He was also able to render efficient aid to the mission there. He constructed an apparatus for book-binding and taught some of the natives the art. He taught the missionaries how to frame houses after the American fashion. And the missionary, at whose station he was living, having suddenly died, he was able to take charge of the work, preaching in the Samoan language after six months' residence.

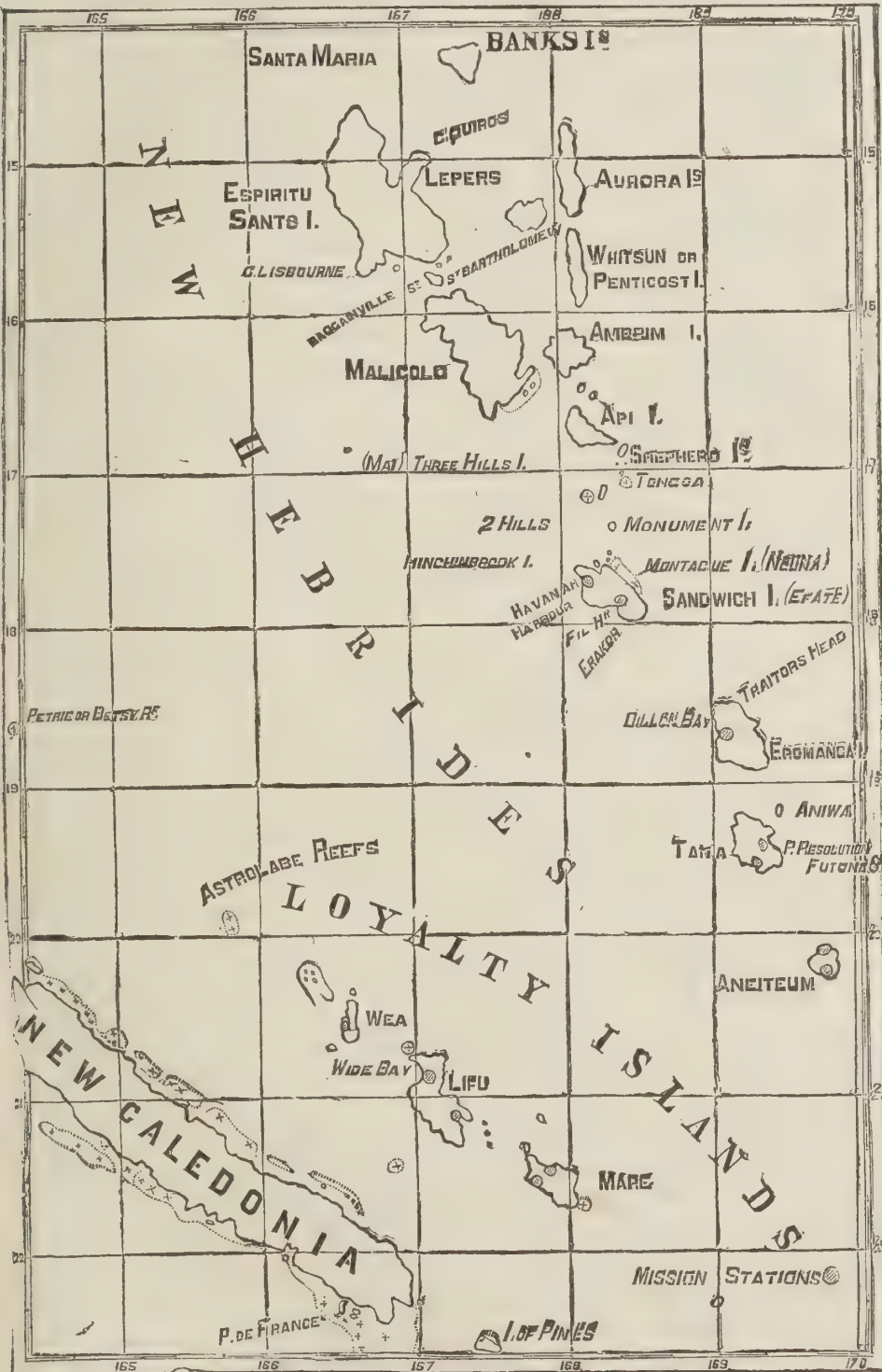
We must here observe that the islands of the South Seas are arranged in two great divisions, known as Eastern and Western Polynesia. These are not only distinguished by their geographical position, but are occupied by races differing widely in physical conformation, colour and language. The only exception to this is New Zealand, which by location is connected with the Western Islands, but is inhabited by the same race that occupies the Eastern. It is a branch of the Malay race, speaking dialects of one language from the Sandwich Islands to New Zealand, and even to Madagascar.

Western Polynesia includes all the groups from the Fijis on the East, to New Caledonia on the West and South, and to New Guinea on the North. It includes New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Britain, New Ireland, and, besides many smaller islands, New Guinea, after Australia the largest island in the world, being 1600 miles long and in some places 400 wide. These islands, in number, size and population, far exceed those of the Eastern division. With

slight exceptions, the inhabitants of these islands present marked differences from those on the Eastern, in colour, physical conformation, language and habits, being allied to the negro race, having a very dark rough skin, curly or frizzly hair and somewhat of a negro cast of countenance. They

desire to carry the gospel to the large and beautiful islands to the West. It was in exploring the field with the view of opening the way for the settlement of missionaries, that John Williams obtained the martyr's crown on Eromanga. After his death one attempt was made to settle European mis-

sionaries among them. In 1842 Rev. Messrs. Nisbet and Turner landed on Tana, one of the New Hebrides group, but in seven months they were obliged to abandon the field. Still a hold was kept upon it by means of native teachers from the Samoas or Rarotonga, who had been located at various points, New Caledonia, the Loyalty Islands, and the New Hebrides. We should here observe that in commencing missionary operations among these islands, the plan found most advisable is first to locate among them teachers from tribes or islands already christianized, on obtaining a promise of protection and kind treatment from the chief or chiefs of the district. Experience has shown that under such a promise they are safe within its bounds, which, however, may be very restricted. The instances in which a chief has proved faithless to his pledged word are not many. These teachers are but of limited attainments, and are only expected to do a sort of pioneer work, in opening the way for missionaries.



have been known as the Papuan or Australia negro race, but recently the term Melanesian has been most commonly applied to them. Up to this date the efforts of missionaries in the South Seas has been confined almost entirely to the Eastern race. But for some time there had been a strong

These had now been laboring for some time, sometimes with encouragement, but more frequently amid privation and danger, in some instances being obliged to flee for their lives, in others, falling before the diseases of a climate unsuitable to their constitution, and some cases being murdered.

The Wesleyans had commenced a mission on the Fijis, since gloriously successful. But all the islands to the West were in unbroken heathenism, and their inhabitants, as the majority are yet, were in a state of brutal debasement, scarcely exceeded by that of any people on the face of the earth. To these people Mr. Geddie's mission was to be directed, and through it the gospel was to win its first triumphs among them. He was now awaiting the arrival from England of the "John Williams," the missionary vessel of the London Missionary Society. She arrived on the 27th May, 1848, and on the 3rd July, she set sail for the West with our mission band and several missionaries of the Society on board. After visiting several islands, Aneiteum, the most southerly of the New Hebrides group, was chosen as the spot on which to commence a mission. This group consists of about thirty islands, two of them about 200 miles in circumference. They lie about 200 miles from New Caledonia, and 1500 from Australia. With the exception of the Fijis and New Zealand, no group in the South Seas can compare with them in extent and resources. The name was given by Capt. Cook, from his observing a striking resemblance of some of them to the Old Hebrides. They are nearly all of volcanic origin, and most of them still exhibit evidence of volcanic action. Coralline islands are generally low and flat, but these are generally either mountainous or hilly, and exhibit much greater variety and beauty of scenery. In fact, to no part of the world do Bishop Heber's words more aptly apply :

"Where every prospect pleases
And only man is vile."

The Island of Aneiteum is the most southerly of the group. It is small, being only about 40 miles in circumference, but it was chosen as the spot on which to commence missionary operations, partly that it seemed to present the most favourable opening, and partly that from its position, affording ready communication with the other islands, it seemed the key to the group. It had also the advantage, not always to be found, of a good harbour formed by a coral reef a little distance from the shore on the south side.

A particular account of his labours here we must reserve for another article.

MISSIONARY ITEMS.

A NEW PRESBYTERY.—It is not in Canada, not even in the United States. Presbyteries in these countries are too numerous to be matters of special interest. The new Presbytery has just been organized in Mexico. For centuries that beautiful land had been solely under Roman Catholic control. Its people were kept in ignorance and superstition. Civil wars and successive revolutions kept the country sadly behind. Twelve years ago Presbyterian missionaries entered the field; and now there are nine ordained missionaries from the United States, ten ordained natives, thirty-five native helpers, seven thousand five hundred communicants, and five hundred scholars. There are other Protestant missions in the field, but none so prosperous as the Presbyterian mission. The number of new congregations is rapidly increasing. Persecution was tried; some of the missionaries were murdered; but the result was to strengthen truth. The Bible and good religious tracts and books have been widely disseminated and are sought after by the people. It is expected that the organization of a Presbytery will be conducive to the success of the mission. Another step not less important is the establishment of a Theological Seminary to train native preachers. Appearances indicate that a genuine reformation movement has commenced in Mexico.

THE FREE CHURCH, and indeed the cause of Missions, has met with a great loss in the death of *Mr. James Stewart* who has been employed as missionary engineer in South Africa for five years past. In this capacity he built a road around the Shirè rapids, surveyed the shores of Lake Nyassa, erected the mission stations and at the time of his death was engaged in the construction of a road of two hundred and ten miles connecting Lakes Nyassa and Tanganyika at the sole expense of Mr. James Stevenson of Glasgow. He was stricken down with fever in the midst of his active labours. He was a son of the well-known Dr. Stewart, of Lovedale, South Africa, a man of great ability and energy and thoroughly devoted to the cause of missions.

"I AM COMING. BE READY!" Such is said to be the message sent by the False Prophet of the Soudan to rouse Mohammedan fanaticism. As such it concerns us but little. But **ONE** has said, "Be ye also ready, for in an hour that ye think not the Son of Man cometh." Opportunity of doing good is passing swiftly away. The night cometh when no one can work. It becomes us to give with increasing liberality and promptitude; to labour with warmer zeal; to endure with greater patience, for the time is short, and the work before us is vast. Canada has to be evangelized, yea, the world has to be converted to Christ, and He expects us to be fellow-workers with Him in this noblest of all enterprises. The Prince of Peace calls us to enlist under His banner. Let us not refuse Him any service we can render.

Paul at Ephesus.

APRIL 13.

ACTS XIX., 8-22.

Golden Text, Acts 19: 18.

THIS was Paul's second visit to Ephesus. On his way from Corinth he had stopped here for a short time and left his friends Aquila and Priscilla who made this their home, ch. 18: 18-21. Now, that he had come back to remain for some time, he probably lived in their house working as formerly at his trade during part of the time, ch. 20: 34. V. 8. In the Synagogue Paul would meet the Jewish inhabitants to whom he felt it his first duty to preach. *Boldly*—it required boldness to declare to these bigoted Jews that Jesus was Messiah. *Disputing*—reasoning out of the Scriptures. Vs. 9, 10. *Hardened*—consider well what is implied in that word. Ps. 95: 8; Heb. 3: 8-13. They not only resisted the truth themselves, they did all they could to prevent others from believing. *Departed*—he had delivered his message faithfully; on the Jews now rested the responsibility of rejecting it. *Separated*—Himself a Jew, it would be with deep regret he parted from them. Seeing further progress impracticable, he secured the lecture-room of Tyrannus in which to conduct his meetings. Vs. 11, 12. *The special miracles* met the special circumstances of time and place. The Ephesians were notorious for their belief in and practice of necromancy. V. 13. *Vagabond*—"strolling" Jews—a class of imposters who went from place to place professing to cure diseases by their magic arts. *Exorcists*—who claimed power to cast out evil spirits, and who now impiously used the name of Jesus as a charm. Vs. 14-16. The maniac upon whom these fellows experimented turned upon them, their deceit was exposed, and the power of the Almighty vindicated. V. 17. Reports of this extraordinary occurrence soon spread over the whole city. *Fear fell on them*—reverence, in many instances, took the place of scepticism and ridicule, and the name of Jesus was magnified above that of Diana, Ephes. 1: 19-21. Vs. 18, 19. Many that had believed in the incantations of the exorcists publicly confessed that they were wrong in countenancing them. *Showed their deeds*—exposed their witchcraft; while not a few of the sorcerers themselves gave proof of their honest conviction, by publicly burning their books or parchments containing the secrets of their trade; these being in manuscript could not be replaced. True repentance implies more than contrition and confession, Isa. 1: 16, 17. *Fifty thousand peices*—computed to be about \$10,000—a noble testimony to the power of the Gospel. V. 20. The scene was one which would never be forgotten in Ephesus, more remarkable in that it was a voluntary act on the part of the exorcists. *The Word of God grew and prevailed*—the new converts were strengthened in their faith, and many others were moved by this example to join the Church. The result was a great religious awakening in the voluptuous city of Ephesus where it was least to be expected.

Paul's Preaching.

APRIL 20.

1 CORIN. I: 17-31.

Golden Text, 1 Corin. 1:23.

THIS epistle was written at Ephesus, ch. 16: 8, towards the close of Paul's three years' residence there, in the spring of A. D. 57. Its immediate object was to counteract the divisions that had crept into the Church at Corinth founded by him on his second missionary journey some five years before this time, Acts ch. 18. Not long after he left Corinth, Apollos came thither and won many followers by his eloquence, Acts 19: 1. There were others, false teachers, some pretending to follow Cephas, some Apollos, some Christ Himself, v. 12. These gave out that Paul was not one of the twelve and was unworthy of credence. Another section professed to be followers of Paul, but they were so in a sectarian spirit. Before rebuking their divisions Paul commended such as were steadfast in the faith and helpers in the good work, vs. 4-8. V. 17. *Not to baptize*—Paul does not despise baptism: elsewhere he speaks highly of it, but he means that *his* particular function was *to preach the Gospel*, ch. 9: 16—to proclaim the good news. *Wisdom of words*,—wordy wisdom, or philosophical reasoning set off with rhetoric, such as the Greeks prided themselves so much upon. *None effect*—such teaching is worthless compared to a simple and earnest presentation of saving truth. V. 18. *The Cross*—the "atonement" is *foolishness* to those who have no experimental acquaintance with it. *Which are saved*. Eternal life is a present gift, ch. 15: 1, 2. Vs. 19, 20—see Isa. 29: 14. The general idea is that God's dealings with men are often misunderstood because his ways are entirely different from ours. V. 21. History proves that mere human wisdom never yet taught men the knowledge of the true God. *Foolishness of preaching*—not foolish preaching, but such plain practical preaching as unbelievers count foolishness. V. 22. *A sign*—Matt. 12: 38; Mark 8: 11. The Greeks, on the other hand, demanded logical demonstration which would be as clear to their minds as the solution of a mathematical problem. V. 23. A crucified Messiah was not in accordance with Jewish expectation: they looked for a temporal prince. Vs. 26-28. The early preachers were not chosen from great philosophers nor orators, and early converts were drawn largely from the poorer classes. The weakness of the instrumentality was proof of the inherent power of the Gospel. *Things which are not*—means so insignificant as to escape observation God uses to accomplish his ends. V. 29. The design of the Gospel is to humble human pride. V. 30. To believers is it given to understand and accept the Gospel. To them Christ becomes *wisdom*, by enlightening them; *righteousness*, by justifying them; *sanctification* by purifying them; *Redemption* by purchasing eternal life for them. V. 31. See Isa. 9: 23, 24; 2 Cor. 10: 17, 18. We can be pardoned and saved only by Him, who died on the Cross for ours sins. Acts 4: 12.

Abstinence for sake of others.

APRIL 27.

1 COR. VIII.: 1-13.

Golden Text, 1 Cor. VIII.: 13.

IT was customary for heathens to make feasts at the time of their sacrifices and to invite their friends to partake with them. Part of the sacrifice was given to the officiating priest, part was consumed on the altar, and a part belonged to him who offered it. This last part was either eaten by him in the temple or at home, or was sold in the market, ch. 10: 25. In either case it was usual to invite friends to partake of such a feast. Christians, therefore, living among idolaters and having friends that were such, with whom they lived on terms of social intercourse, would be frequently in this position. What should they do? Should they eat meat that had been offered in sacrifice to idols or not? The question was a perplexing one, not to be settled by any cast iron rule, but each case on its merits in the exercise of judgment and conscience. The council at Jerusalem had given its opinion in Paul's hearing, and very decidedly, against eating idol-meats, Acts 15: 29, but Paul, without any reference to that decree, claims for himself and all others the right of independent opinion in a matter which he evidently regards as a non-essential. Upon the general question, technically, he sides with the liberals, at the same time that he guards his expression of opinion with limitations applicable to all such cases of conscience, thus laying down a rule of wide application and great importance. Vs. 1-3. *We know*—as much as to say, "I know as well as you do," ch. 10: 20; but this question is not one of knowledge. Another element must be taken into account. *Charity* is the key to this problem. Those who pride themselves on their knowledge often lack judgment. Vs. 4, 5. *An idol is nothing*, 2 Kings 18: 4. Imaginary beings have no power to pollute things offered to them. V. 6. The unity of God contrasted with the plurality of heathen dieties. *One Lord Jesus*—not apart from the Godhead, but the one only Mediator between God and man. V. 7. *Howbeit*—Even the Christian converts were not perfectly cured of their old leaven. Some of them retained a lingering respect for the idols they had worshipped before and did not abstain from eating things offered to idols; they ate from respect to the idol, and so contracted guilt. Vs. 8-10. God regards the *motive* from which we do this or that. Liberty in regard to such things is conceded, but if our doing that which is in itself innocent leads others into sin, it becomes sinful for us. Vs. 11, 12. The tendency of such a course is to lead a weak brother into sin, and to final ruin. *For whom Christ died*—The fact that Christ died for all is the strongest argument why we should deny ourselves for the sake of others and not use our liberty so as to occasion their stumbling. All things considered, Paul says what *he* would do—teaching as in all such things to be governed by the law of love to our fellow-men springing from love to Christ.

Christian Love.

MAY 4.

1 COR. XIII.: 1-13.

Golden Text, Romans 13: 10.

THE Revised Version has "Love" throughout this chapter instead of "Charity." In other parts of the N. T. the Greek word *agapè* is translated *love*, as in the golden text and in 1 John 4: 16. The Apostle here shews what he meant in the close of last chapter by "a more excellent way"—Love, in its fullest meaning—love to God and to man—the best of all gifts, without which other gifts are of no value. V. 1. The gift of tongues—whether ability to speak in other languages or fluency in our own—is a fine accomplishment, but unless it is employed for the good of our fellowmen it is worse than useless; it becomes a nuisance. This gift is first specified as that on which the Corinthians specially prided themselves. V. 2. *Prophecy*—the gift of explaining the mysteries of revealed religion. *Knowledge*—an intellectual knowledge of the doctrines of Christianity. *All faith*—such as is spoken of in Matt. 17: 20; 21: 21. **CHARITY**—not in the sense of toleration or of almsgiving only or chiefly, but in the largest acceptation of the word. *Nothing*—a dead failure in respect of the end of my existence, Matt. 7: 22, 23; Jas. 1: 27. V. 3. Here we see that true charity is not restricted to almsgiving. Not even the sacrifice of our own life as a martyr fulfils its requirements unless our actions spring from true devotion to God and love to man. *Profiteth nothing*—yields no return for the expenditure of effort. Matt. 16: 26; Luke 9: 24-25. V. 4. *Suffereth long*—endures opposition and reproach without resentment or revenge. *Is kind*—considerate of others, Rom. 12: 10. *Envieth not*—rejoices in the prosperity and success of others. *Vaunteth not*—boasteth not of its own gifts, Rom. 3: 27. V. 5. *Unseemly*—rudely. *Seeketh not her own*—is not selfish or greedy, but self-denying. Phil. 2: 4. *Not easily provoked*—does not give way to bad temper, Prov. 16: 32. *Thinketh no evil*—Evil thoughts beget evil actions, Matt. 15: 19, V. 7. *Beareth*—patient under trial. *Believeth*—is not suspicious but inclined to think well of others. It hopes for the best. *Endureth*—Matt. 10: 22. Vs. 8, 9. *Never faileth*—True love is constant. *Prophecies* shall be discontinued because no longer necessary. *Knowledge shall vanish away*—that kind of knowledge that men pride themselves on now shall be of no account hereafter, v. 12. V. 11. The present state is as childhood compared with what shall be, when all the faculties of mind are perfected. Children have vague and indistinct views of things compared to grown up people. Men naturally relinquish infant thoughts when they come to years of discretion. V. 12. *Through a glass*—"in a mirror." By aid of artificial means. *Face to face*—For one thing, we shall see Jesus, not through types and figures, but as he is. 1 John 3: 2.

Our Own Church.

THE GENERAL ASSEMBLY is appointed to meet in St. James' Square Church, Toronto, on Wednesday the 4th of June. This is a week earlier than usual so that members may have it in their power to attend the meetings of the Presbyterian Alliance in Belfast, which commence on the 24th of that month. It is well to remember that the accounts of the treasurers of the respective schemes of the church close as usual on the 30th of April. All contributions intended to be reported to the Assembly should be forwarded before that time. At the first of March, the Eastern section of the Foreign mission committee found itself in arrears to the amount of \$7,000. It will require a long pull, and a strong pull, and a pull altogether to make up the required amount. But it must be done. We must sustain our Foreign missionaries. We trust that the statement of Mr. Middlemiss in reference to the Aged and Infirm Ministers Fund will receive due attention. We draw no comparison between this and other schemes of the Church, but this we do say, that it will be a shame for us if we do not provide a decent competency for those who have devoted their lives to the work of the ministry, and who from old age and infirmity have in many cases resigned their "living."

BEQUESTS AND DONATIONS.—The Temporalities Board, the Ministers' Widows' and Orphans' Fund of the Presbyterian Church of Canada in connection with the Church of Scotland, and the Corporation of Queen's College at Kingston have each received a legacy of \$4,000 through the executors of the late Mr. James Michie of Toronto. Dr. Cochrane has received £175 sterling from the Free Church of Scotland in aid of our Home Missions and £100 from the Presbyterian Church in Ireland for the same purpose. Rev. R. H. Warden has received £100 from the Presbyterian Church in Ireland on behalf of the Manitoba College, and another £100 towards French Evangelization.

SABBATH OBSERVANCE.—The committee, through its convener, Rev. W. T. McMullen, has prepared petitions to both branches of the Dominion Legislature praying that

the existing laws on the observance of the Sabbath may be so amended as to remove any doubts as to their interpretation, that they may become more effectual for the protection of the Lord's Day from desecration, and that Sunday excursions and the like may not be carried on under protection of the law. The nation that becomes a Sabbath-breaker has as much reason to dread the consequences as the individual transgressor. Pass round the petitions and let it be known who is on the Lord's side.

TEMPERANCE.—It is hoped that Kirk-sessions will forward replies to questions contained in the convener's circular to the clerks of their respective Presbyteries with the least possible delay. The subject is of vital importance and it is desirable that a full expression of the mind of the Presbyterian Church should be had upon it. The convener of the Assembly's Committee is Rev. James McCaul, Montreal.

THE COLLEGES.—The closing of the sessions of our six Theological colleges, which occurs about this time, will be the signal for one hundred and fifty or two hundred young men full of energy and enthusiasm to engage for a term of six months in dead earnest in Home Mission work. The news of their coming will be received with joy and rejoicing in many a backwoods' settlement as well as on the distant prairies of the great Northwest. The following is the list of the University preachers for the second term of the session at Queen's University, Kingston: Jan. 27th, Rev. David Mitchell, of Belleville; Feb. 3rd, President Nelles, D.D., Victoria University; Feb. 10th, The Principal; Feb. 17th, Rev. H. Wilson, D.D., New York; Feb. 24th, Dr. Castle, Macmaster Hall, Toronto; March 2nd, Professor Ross, B.D.; March 9th, Rev. Dr. Stevenson, Emanuel Church, Montreal; March 16th, Rev. P. Mc. F. McLeod, Central church, Toronto; March 23rd, Rev. J. Barclay, M.A., St. Paul's, Montreal; March 30th, Rev. A. McGillivray, Williamstown; April 6th, Rev. D. J. Macdonnell, B.D., Toronto; April 13th, The Principal; April 23rd, the Vice-Principal; April 30th, Rev. Dr. Sheraton, Wycliffe Hall, Toronto. There are in this list clergymen belonging to such widely different "denominations" as the Congregational, Baptist, Methodist, Anglican and Presbyterian. These services

have been continued for the past four years and are highly appreciated by the students. The collections have proved sufficient to pay the travelling expenses of the preachers, to provide the hall with Psalm and Hymn-books and with a small organ, and to pay all other incidental expenses.

PERSONAL. *Rev. Hugh Rose*, M. A., of Grosvenor Square church, Manchester, England, is at present on a visit to Canada and has been preaching in several of our pulpits with much acceptance. If we keep him here it will only be a fair reprisal for some of the good ministers they have taken from us to the other side of the sea. The *Rev. Thomas Fraser*, the father of the Presbyterian Church in Canada, is now in his 92nd year and in the enjoyment of a fair measure of health and strength. Although retired from the active duties of the ministry, his intellect is unclouded and he takes a lively interest in ecclesiastical affairs. He was ordained in 1819. *Father Chiniquy*, who is now over 75 years of age, is still working with good encouragement at St. Anne's, Kankakee. At latest accounts another priest had found an asylum in his pleasant "Home" and was preparing himself to preach the Gospel to the Roman Catholics, and the old Father was himself on the eve of setting out on a missionary excursion to visit more than 100 French Canadian families scattered over the prairies of Kansas and Iowa. *Rev. Thomas Duncan*, formerly of Halifax, has been appointed assistant minister at Auchterderran in the Presbytery of Kircaldy, Scotland. *Rev. Andrew Paton*, of Penpont, Scotland, is gradually recovering from the severe illness which has detained him in Canada all winter. He hopes to return to his parish before long.

MISSIONARY NOTES. *Rev. Hugh A. Robertson's* furlough is extended to October. In the meantime he is visiting the congregations in the Maritime Provinces and creating much interest in his Eromangan mission. *Rev. Kenneth F. Junor*, formerly of Formosa, has gone to Bermuda for the benefit of his health. *Rev. T. M. Christie*, late of Couva, Trinidad, has been spending the winter at Cote des Nieges, near Montreal, very much to the satisfaction of the congregation to whom he stands in the relation of "stated supply" at present. No

missionary has yet been appointed to Demarara. Will not some of the young men who are completing their theological course about this time listen to the call and offer themselves for this service? The theological students of Manitoba college have lately formed a missionary society in connection with the college, and the interest of the students in mission work has thereby been very much increased. They will furnish a missionary for the home field during the coming summer. The Colonial Committee of the Church of Scotland have appointed *Rev. A. H. Anderson* assistant in the Townhead Church, Glasgow, to Nanaimo, B. C., and expect to send another minister to Comox shortly.

ORDINATIONS AND INDUCTIONS.

EAST GLOUCESTER, *Ottawa*: *Rev. G. F. Bayne*, formerly ordained missionary at Eganville, was inducted on the 21st of February.

PLANTAGENET, *Ottawa*: *Mr. W. H. Geddes* was ordained as missionary on the 10th of January.

GLENMORRIS, *Paris*: *Rev. R. Pettigrew*, late of Weston and Woodbridge, was inducted on the 29th of January.

FLORENCE AND DAWN, *Chatham*: *Rev. Dr. Lamont*, formerly of Dalhousie Mills, Glengarry, was inducted on the 27th of February.

AMHERSTBURGH AND COLCHESTER, *Chatham*: *The Rev. J. M. Paradis*, formerly of Port Stanley, *London*, was inducted on the 28th of February.

CAMDEN AND TAMWORTH: *Rev. William S. Smith* was inducted on the 11th of March.

HUNTSVILLE, *Muskoka*: *Rev. I. Y. Thirde* has been appointed ordained missionary at this place by the Presbytery of Barrie.

CALLS. *Rev. William S. Smith* has accepted a call to Camden and Tamworth, Kingston, Pres. *Rev. John MacMillan*, B. D., of Truro to Chalmers church, Halifax. *Rev. C. E. Ameron*, of Three Rivers to Lowell, Massachusetts. *Rev. A. Fraser*, of Orono to Claremont, Whitby. *Rev. A. T. Love* of St. Stephen, N. B., to Stelarton, Pictou. *Rev. John McKenzie*, of Hampden, Quebec, to Roxborough, Glengarry. *Rev. W. A. Hunter*, of Parkdale, to Orangeville; *Rev. A. Burrows*, of Truro, N. S., to the

Fourth Presbyterian congregation Boston, Mass. Rev. Alex. Sutherland, of Ripley, has declined the call to Scotsburn, as also the Rev. Peter Fleming, of Warsaw, that to Cartwright and Ballyduff.

DEMISSIONS.—Rev. N. Patterson, of Bayfield, *Huron*. Rev. John Mordy, of St. Paul's, Walkerton and Balaclava, *Bruce*. Rev. Thomas Alexander, of Mount Pleasant, *Paris*.

NEW CHURCHES.

FARNHAM, Quebec.—A handsome brick church, named St. John's, has been here opened for worship by Rev. J. S. Black, assisted by Rev. A. B. Cruchet and others.

ST. JOHN, N. B.—The St. John Presbyterian church has been completely remodelled, almost rebuilt. It is now one of the most elegant churches in Canada. It was re-opened for worship by Rev. Dr. Burns, of Halifax, on the first Sabbath of March.

VICTORIA, B. C.—The First Presbyterian church here was destroyed by fire in September last, but immediate steps were taken to rebuild. "The people had a mind to work," and they speedily saw their labours crowned with success in the restoration of the building to much more than its former comfort and convenience. It was dedicated on the first Sabbath of January in the presence of a large audience, who contributed liberally to the building fund. At the late communion thirteen members were received making in all *sixty-eight* additions to the roll in fifteen months.

MANITOBA ITEMS.

The agitation about the "Bill of rights" continues and is seriously interfering with business and the prospect of immigration. The Company that was to colonize 500,000 in South-Western Manitoba with Scotch crofters, is killed. The Rev. Dr. MacGregor of Edinburgh has assisted very materially in laying before his countrymen the attractions of the North-West. College work has gone on vigorously. Much interest is felt as to how the Church will assist in supporting it after the liberal promises at the Assembly last June. There are eight or ten students that will enter the Mission field after the session closes. [The demands of the Presbytery of Manitoba for laborers are larger this Spring than ever. There are at

least forty fields that should be supplied. The Rev. A. B. Baird, Edmonton, should receive assistance and Fort McLeod and Silver City require to be occupied. Knox College Mission Society purposes sending four students, Montreal Society sends two, and Queen's College three. The work requires men who have completed their studies and can be settled permanently, though others are acceptable if these can not be got. The Church and Manse Building Board are preparing for the work of next season. They need funds. Mr. Robertson the Superintendent of Missions, has been in Ontario and Quebec, and is awakening a good deal of interest in the work generally. He thinks that churches and houses for ministers are necessary if the work is to make satisfactory progress. The American Churches feel that their work would be paralyzed had they not a Building fund for New Territories.

Meetings of Presbyteries.

LUNENBURG AND SHELBURNE: *February 19*.—The Augmentation Scheme was explained by Mr. Millar and heartily adopted by the Presbytery. Mahone Bay congregation having already been carefully canvassed was prepared to guarantee \$540 as a beginning, and it was placed upon the list as one of the congregations to be aided by the scheme.—A mission station to be called "The Rock" was organized and placed under charge of Lunenburg session. It consists of about twenty-five families who are Presbyterian, and others who are not of any church. It is proposed to build a church there for which the people have subscribed \$356. The Presbytery applied to the Hunter Fund for a grant of \$300.—In the evening a conference was held on the state of religion. It was resolved that members of Presbytery unite at eight o'clock every Saturday evening in prayer for the Holy Spirit, "on ourselves, our church members, and the unconverted in our pastoral charges." Bands of earnest members are encouraged to pray in like manner. Special services will be held whenever practicable.—D. S. FRASER, *Ckk.*

PICTOU: *4th March*.—Reports were received from the Presbyterial committees on Sabbath-schools, State of Religion, and Statistics. The Augmentation scheme was carefully considered and it was agreed to use best endeavours to secure a minimum stipend of \$750 with a manse to every minister within the bounds. Deputations were appointed to confer with all the sessions respecting the claims of the Supplementing Fund. The following were appointed

commissioners to the General Assembly,—Messrs W. Stuart, E. A. McCurdy, E. Scott, and A. McL. Sinclair—*ministers*; and J. D. McGregor, J. D. McDonald, G. M. Melewood, and H. Primrose *elders*.—E. A. McCURDY, *Clk*.

PRINCE EDWARD ISLAND: *February 5*:—Arrangements were made for the visitation of congregations in the interest of the Augmentation Scheme; also to secure reports anent state of religion, Sabbath-schools, and temperance. Three of the Montreal students are invited to labour as catechists within the bounds of the Presbytery next summer.—J. M. MACLEOD, *Clk*.

WALLACE: *February 5*:—The Clerk explained the Assembly's new Supplementing Scheme, and steps were taken to bring it under notice of the congregations. The Presbytery received with much gratification intimation from the Spring Hill congregation that in future they could do without a supplement.—Applications for supplement were received from—Amherst, Pugwash, New Annan, and Earltown, and their consideration was deferred till these places should be visited. Application was made to the H. M. Board for a grant of \$100 to the congregation of Linden. Leave was given to the Spring Hill congregation to sell their old church as it is too small, and they are arranging to erect a new building. Forms of petitions to Parliament in favour of the due observance of the Lord's Day were distributed. The following commissioners to the General Assembly were appointed: Rev. H. B. Mackay, T. Sedgwick and J. M. Robinson, —*ministers*; Messrs J. R. Sutherland, F. B. Robb and T. Davidson, *elders*. On Tuesday evening a public meeting was held at which addresses on missionary subjects were given by members of Presbytery.—T. SEDGWICK, *Clk*.

HALIFAX: *March 11*:—The Presbytery accepted demission of Little River charge by Rev. Duncan Mackinnon,—the demission to take effect on the last day of April.—The call to Mr. McMillan, Truro, from Chalmers Church, Halifax, was sustained. The following were appointed commissioners to the Assembly: Principal Macknight, Dr. Pollock, Messrs McPherson, Laing, Wallace, Adam Gunn, T. H. Murray, A. B. Dickie, and the following *elders*,—Professor Forrest, D. McGregor, J. K. Munnis, Henry Sutherland, Jas. Potter, G. McEwen, and W. F. Meek. Dr. Burns was granted three months leave of absence, in order to be able to attend the Presbyterian Council, Belfast. The book of rules and forms was carefully revised. In the evening a Sabbath-school conference of much interest was held.—A. SIMPSON, *Clk*.

PICTOU: *March 4*:—Glen Bard, between Antigonish and Barney's River, petitioned for a church to be built there. The matter is left for consideration at next meeting. A call from Stellarton was set aside on account of lack of unanimity. Mr. McCurdy brought the new Augmentation Scheme before the Presbytery. It was cordially approved and it was resolved to take immediate steps to raise all stipends to a

minimum of \$750 with a manse. Arrangements were made to secure the early visitation of all the congregations in the interest of this scheme. The following were elected commissioners to the next Assembly: Messrs W. Stuart, E. A. McCurdy, E. Scott, and McL. Sinclair, *ministers*, and Messrs J. L. McDonald, G. N. Underwood, J. D. McGregor, and H. Primrose, *elders*.—A suitable minute with reference to the late Rev. George Walker was adopted. Two catechists are asked for the summer.—E. A. McCURDY, *Clk*.

TRURO: *March 4*:—The Presbytery met at Great Village, Londonderry. Two hours were spent in Conference on Sabbath-School work. The following commissioners to the General Assembly were appointed: Revs. Jas. Maclean, Jas. Sinclair, and A. F. Thompson, and Messrs J. K. Blair, J. F. Blanchard, Robert Gammell, and Hon. S. Creelman. Leave of absence for three months was granted to Mr. Thompson. In the evening a large meeting was held, at which the claims of the various schemes of the Church were pressed upon the people. The Presbytery were delighted to find the congregation of Great Village in such a prosperous condition.—J. H. CHASE, *Clk*.

OTTAWA: *5th February*:—The first sederunt was occupied with a conference on Sabbath-schools. Commissioners to the General Assembly were elected as follows:—Dr. Moore, Messrs Farries, Armstrong, White, Glassford, and Findlay,—*ministers*; Messrs Durie, Anderson, Brown, Lough, Hardie, and Mackie,—*elders*. A conference on French Evangelization occupied the whole of the evening session.—J. WHITE, *Clk*.

GLENGARRY: *1st February*:—The Presbytery met at Summerstown for the induction of Rev. Hugh Cameron, formerly of Kippen. Forty-five families—most of whom formerly belonged to Knox congregation, Lancaster, were erected into a new congregation, on certain conditions, to be known as East Lancaster congregation.—H. LAMONT, *Clk*.

BROCKVILLE: *March 4th*:—All the ministers were present, but only one elder. *Inter alia*, a conference was held on Sunday-schools. The report was given in by Mr. Richards, of Lyn, and interesting addresses delivered by Messrs. Bayne and Nelson and Judge McDonald, also by Rev. John McEwen, Secretary of the S. S. Association of Canada. The following were appointed commissioners to the General Assembly: Rev. Andrew Rowat, Rev. J. Robertson, Rev. Dr. Jardine, Rev. T. A. Nelson; Messrs. Adam J. Hobkirk, John M. Gill, W. Kilgour, A. McMurchy, of Toronto. Rev. Prof. Maclaren, of Toronto, was nominated for the Moderatorship of the General Assembly.—W. M. McKIBBIN, *Clk*.

LINDSAY: *February 26th*:—Received reports from deputations appointed to visit congregations in connection with the augmentation of stipends, and prepared business for the Home Mission Committee. The following were appointed commissioners to General Assembly:

Messrs. H. Sinclair, S. Acheson, A. G. McLachlan, *ministers*; and Messrs. John Matthie, T. H. Glendinning and James Leask, *elders*. Rev. Prof. McLaren was unanimously nominated as Moderator of the Assembly. J. R. SCOTT, *Clk*.

HURON.—This Presbytery at its last meeting adopted the rule that all commissioners to the General Assembly be henceforth elected by rotation, except in special cases when it may be in the interests of the church to depart from this rule. The Assembly's remit on the distribution of probationers was approved of *simpliciter*.—A. McLEAN, *Clk*.

TORONTO, *March 4th*:—A call from St. Andrew's church, Orangeville, to Rev. W. A. Hunter, of Parkdale, was sustained. The following were appointed commissioners to the General Assembly: Dr. Gregg, J. Pringle, W. Stewart, David Camelon, P. McF. McLeod, H. M. Parsons, D. J. Macdonnell, Dr. Caven, Dr. McLaren, R. P. McKay, Dr. Reid, J. M. Cameron, and E. D. McLaren, *ministers*, and W. B. McMurrich, Robert Kilgour, James MacLennan, Q. C., J. L. Blaikie, Hon. Alex. Morris, David Fotheringham, Hamilton Cassels, Rev. Thomas Lowrie, Archibald McMurchie, Toronto; Peter Cranne, John Harvie and David Elder, *elders*. Rev. Dr. McLaren was nominated as Moderator of the ensuing General Assembly. R. MONTEATH, *Clk*.

PARIS: *11th March*:—Rev. Thomas Alexander, of Mount Pleasant, tendered the resignation of his charge. He has completed the 49th year of his ministry. An overture on the powers of the General Assembly as to the creation of new Theological Colleges and chairs was submitted by Mr. McMullen and transmitted to the Synod. Mr. Little read the report on the State of Religion. The committee on the augmentation of stipends reported their diligence. Commissioners to the General Assembly were appointed as follows,—Dr. Cochrane, Messrs D. D. Macleod, D. M. Beattie, W. A. Mackay, W. T. Macmullen, and J. Ballantyne—*ministers*; Messrs Barr, Hossie, W. Turnbull, D. Turnbull, J. Rutherford, and W. Murray—*elders*. Rev. Dr. McLaren was nominated as moderator of the General Assembly. Next meeting 2nd Tuesday May at Ingersoll.—W. T. MACMULLEN, *Clk*.

STRATFORD: *March 11th*:—Commissioners were appointed as follows,—Messrs. McClung, Campbell, Scott, Wright and Sully, *Ministers*; Rev. T. Macpherson, D. Hamilton, A. Murray, W. Dunn and D. Stewart, *Elders*; W. A. WILSON, *Clerk*.

Obituary.

MALCOLM MCGILLIVRAY, one of the most active and useful elders in the Church, died at Kirkhill, Glengarry, on September the 8th, 1883, in the 76th year of his age. His liberality, hospitality and kindness knew no bounds.

DR. JOHN THOMSON, Session-clerk of St. John's church, Chatham, Miramichi, died on the 13th of February at the age of 75 years. His death is a great loss to the church. He was a ruling elder in St. John's congregation for nearly 36 years.

JAMES MENZIES, of Beaver Creek settlement, Manitoba, died on the 17th of February in the 53rd year of his age. He was a native of Rothsay, Scotland. Many years an elder and Sabbath-school teacher at Elora, he removed to Manitoba a few years ago, and, in the absence of any stated minister, was accustomed to gather the people for Sabbath services conducted by himself with great acceptance.

MRS. MARY ROTHERFORD, widow of the late Rev. Walter Roach, of Beauharnois, Quebec, died at Port Dover, Ontario, on the 21st of February, in her 83rd year. Mr. Roach came to Canada under the auspices of the Glasgow Society for promoting the religious interests of Scottish settlers in British North America, and was ordained as minister of Beauharnois, St. Louis and Chateauguay in November, 1833. He died 27th August, 1849. Mrs. Roach was a native of York, England, a highly accomplished and pious woman, beloved by all who knew her.

Ecclesiastical News.

THE oldest Peer of Great Britain, the Earl of Buckinghamshire, who recently attained his ninetieth year, is a minister of the Church of England. Eight other peers are also in the ministry—namely, the Marquis of Donegall (Dean of Raphoe,) the Earls of De la Warr, Carlisle and Stamford, Lord Plunket (Bishop of Meath,) Lord Saye and Sele (Archdeacon of Hereford,) Lord Scarsdale and Lord Hawke. The Earl of Mulgrave, heir-apparent to the Marquisate of Normanby, is also a clergyman. It is said that Dr. Beith of Stirling (Free Church) is the oldest Presbyterian minister in Scotland. He was ordained in 1822. Professor Bryce of Belfast is the oldest minister of the United Presbyterian Church. Rev. Walter, Home of Polwarth, is the "father" of the Church of Scotland, ordained in 1826. Rev. James Fleming of Troon, though later ordained, has been preaching the Gospel for fifty-eight years and still preaches "without paper." Not one of these, however, is as old as the father of the Presbyterian Church in Canada, who was ordained in 1819, and is now in his 92nd year. Dr. Horatius Bonar of Edinburgh is well known as the author of some of the finest hymns used in public worship. It was only recently, however, that a hymnal was introduced into his own church, and it is reported in the *Christian News* that when the first hymn was given out, six of his elders, headed by a theological Professor, walked out, as a protest, and left the membership. It is asserted by promoters of disestablishment that their ardour has not cooled, but that they

are calmly waiting their opportunity to apply the match which will set the whole country in a blaze, by which is meant the next general election. Dr. A. K. H. Boyd has been severely taken to task for certain depreciatory remarks on the Waldensian Church in his recent St. Giles' lecture. Commenting upon this, Rev. D. K. Guthrie of Liberton said at a prayer meeting in Edinburgh that "if some of Dr. Boyd's lady friends had been there, they would probably have acted the part of a second Jenny Geddes. A proposal has been started to erect a new church for the Barony congregation, Glasgow, and there is little doubt that Dr. J. Marshall Lang will carry it into effect. The new church will not be built a day too soon. The present unsightly structure was built eighty years ago at a cost of £2,800 and has served its day and generation. The congregation dates from the Reformation times, 1595, and connected with it are many interesting associations. It was here that old Zachary Boyd preached. Within the last thirty years, twenty new parishes have been carved out of it. £15,000 is the sum aimed at for the new church. Notwithstanding rumours to the contrary, it is expected that the Church of Scotland will be well represented in the Belfast Council. It is announced that Dr. Lang will read a paper on "Large Cities," Dr. James A. Campbell of Stracathro one on "Lay-Help" and Mr. J. N. Cuthbertson on Sabbath-Schools. Dr. Charteris is also to take part. Professor Godet of Neuchâtel the well known commentator is expected to be there. Of the American divines, the names are mentioned of Professor H. C. Alexander of Union Seminary, Virginia, Dr. Herrick Johnson of Chicago, and Dr. R. M. Patterson of Philadelphia. As a sort of appendix to the council, there is to be a Scoto-American-Irish gathering, which to those directly concerned will no doubt be a very interesting occasion. The Irish General Assembly will meet in Londonderry in the early days of June, so the people of Belfast will be able to give their undivided attention to the Council. The meetings will be held in Ulster Hall. Public sentiment has received a shock by the announcement that the body of late Keshub Chunder Sen, leader of the Brahmo Somaj in India, has been publicly burnt. "By the time that the procession arrived at the ghat the crowd had become an impenetrable mass, and it was with considerable difficulty that the bier was eventually carried in. A funeral pyre of the great leader cremated in the presence of thousands of his countrymen and followers, according to Brahmo rites. The ashes were afterwards interred in the little chapel adjoining." Rev. Charles Strong, late of the Scots Church Melbourne, Australia, through his lawyer, asked the Presbytery for the usual "Presbyterial certificate" which has placed the Presbytery in a dilemma. The Victorian Assembly had practically deposed Mr. Strong without process of libel, for libellous conduct. They had simply said, "loose him and let him go." What

are they to do now that he asks a certificate? In the meantime they have contrived a temporary means of escape from the difficulty by deciding that a certificate could only be granted on a *personal* application.

Our Edinburgh correspondent writes as follows;—

"Among the celebrated men who have visited us lately have been Dr. Thorold, Bishop of Rochester, Mr. Mundella M. P., Vice President of the Educational Bureau, and today we are rejoicing in the presence of Sir Stafford Northcote, Lord Rector of the University of Edinburgh. In a few days we expect Canon Farrar. Of these, the two ecclesiastics are being brought forward by the Students' Association on Temperance: Temperance therefore is their theme. I heard the Bishop—a spare, pleasant looking man,—who puts aside the ecclesiastic a good deal in his platform appearances, taking instead, the broader ground of a common interest in the social and general welfare of men. His address was delivered,—where most of the addresses are being delivered—in the Free Assembly Hall, to a well filled house, the students crowding the centre of the building. The lecture itself was in excellent taste, most comprehensive in its sympathies, and spoken without a note of any kind. The Bishop himself is a total-abstainer, but refuses to force his principles, and, much more, his practice upon others, in any other way than by *moral suasion*. Legislation, when it outruns public sentiment, he considers, as most of us do, a mistake. As an illustration, he gave the city of Kansas where legislation had outrun public opinion in one half of the city, and where the law was worse than a dead letter. 'Local option,' which is in effect the Scott Act of Canada, he regards as 'the thing' as there public sentiment has full sway. 'Prevention he thought better than cure, persuasion than coercion, and limitation than total prohibition.' Notwithstanding, this vice costs England 40,000 lives every year, and leads to three fourths of all the crime. There is no fear of Dr. Thorold so long as he holds to his present dietary, for—Dr. Macgregor is the authority—his strongest stimulant is *tea*, and his richest food is *toast*. Truly locust and wild honey—were richer fare. Then came Mr Mundella—on an Educational tour through Scotland. On this occasion also, the Assembly Hall was filled to almost—beyond its utmost capacity. Next we had Sir Stafford Northcote. His address being to students, I did not hear him, but the report speaks of it with much favour; not equal by any means to Lord Rosebery's of the year before; yet it was a classical and memorable effort. The talk in the 'natural' world is all about the cyclone which has passed over our Island, with its wide spread disasters. I happened to be crossing the Firth of Forth at the beginning of the gale, and the tale of sea-sickness was about as bad as ever I had seen on wider waters. But nature is again smiling, and the world moves on, as though little out of the ordinary way had occurred. The sufferers are soon forgotten in the tare and

wear of everyday life. In church work, the winter is passing away without anything out of the usual course to record. Yesterday the Edinburgh Presbytery were again considering the condition of the lapsed masses and the best means of applying remedies. One was glad to hear the subject of *co-operation with the other churches* so largely insisted on. All parties begin to realize that only in united and well concerted action, can the great social evil be overtaken and grappled with successfully; and from this practical side may we not hope that the openings may be made for the inlet of that full tide of christian co-operation, which will bring upon its bosom, the surest prospect of a final union of all the Presbyterian forces in bonny-(although in church affairs yet) distracted Scotland."—D.

CANADA. The ecclesiastical breeze in Halifax has subsided. Rev. J. G. Norton, of England, has accepted the rectorship of Christ's church cathedral, Montreal, and is expected to arrive in May. Dr. Sullivan, Bishop of Algoma, is winning golden opinions in the old country. At last accounts he was lecturing in the old cathedral of Canterbury on the claims of Algoma as a missionary field; also in the church at St. Stephens, close by, of which Bishop Oxenden, formerly of Montreal, is the incumbent. The new St. John's (Episcopal) College has been opened at Winnipeg. The Bill for the union of the Methodist churches of Canada has passed through the committee of the House of Commons without amendment. The example of the Canadian churches is likely to be followed in Britain. The fact is, the log has commenced rolling and the union sentiment is not going to stop either at the doors of Presbyterians or Methodists. Mr. John Macdonald, of Toronto, preached the anniversary sermons of the Stouffville Methodist church a few Sundays ago.

UNITED STATES. Notes of preparation are already sounding for celebrating the fourth centennial of the discovery of America by Columbus in 1492. At the annual meeting of the Evangelical Alliance held in New York measures were taken to secure a suitable delegation to the General Conference to be held in Stockholm in September. It is intended that the Alliance shall be extended and be made to serve more fully as an organ of united Christian expression. To this end the executive will meet monthly. Trinity Episcopal Church, New York, is the wealthiest in America. Its property is valued at millions of dollars. The parish is almost a diocese in itself. In connection with it there are six churches or chapels in different parts of the city. The Sunday-schools have 242 teachers and 4,521 scholars. Of communicants there are 4,826. Dr. Morgan Dix is the rector. There are seven assistant ministers and ten in charge of mission chapels or assistants in them, making in all eighteen clergymen in connection with the parish, in addition to these the corporation has to maintain seven organists, 100

choristers, and twelve sextons and assistant sextons. The seats in most of the churches are free. The Trustees of the Princeton Theological Seminary report that the investment made for its financial support now amounts to \$1,015,955.95. The real estate and buildings are estimated at \$374,000. Total, \$1,389,695.95. The income of the institution last year was \$606,643.63. The General Assembly meets at Saratoga on the third Thursday of May. One of the chief questions to be discussed will be that of representation in the Supreme Court. In such a large body it is found extremely difficult to adjust this matter satisfactorily. Dr. W. H. Roberts, of Princeton, who has been acting as "Stated Clerk" since the death of Dr. Hatfield, will be nominated as his successor to the clerkship. Rev. Dr. Ormiston, of New York, is still in very poor health, suffering from *insomnia*. He is at present in South Devon, England.

IRELAND. A very interesting event took place in Belfast on the 13th February, during the sitting of the Mission Board. It was the presentation of his own portrait to Rev. George Bellis, D. D., who has been 59 years in the service of the church. In May, 1825, he was ordained and inducted into the pastoral charge of Donegal street church. Soon after the Union of 1840 he was loosed from his charge to become Mission Agent, the duties of which office he had discharged for some years previously for the Synod of Ulster. And he is still in harness though he has now an assistant and successor. Two copies of the portrait were given, one to be put up in the Hall of the Mission buildings, the other for Dr. Bellis's own use and to be an heir loom in the family. It is a remarkable period of service. The changes that he has been permitted to see are wonderful. When he began his ministry Arianism was in full blow, but many years did not pass until by the genius, ability and zeal of Dr. Henry Cooke it was cast out. When he was settled there were but three other congregations of our church in Belfast, now there are twenty-nine. Dr. Bellis's health and vigour must have been extraordinary, for he states that illness never on any occasion prevented him from attendance on Synod and Assembly, and since 1840, the year of the Union, he never was absent from any meeting of the Mission Board. He has one son in the ministry, Samuel A. Bellis, L.L.D., of Ramelton, County Donegal. It looks now as if the Rev. James Maxwell Rodgers, of the city of London, is going to be the next Moderator of Assembly. Mr. Rodgers is a son of the manse, his father having been many years minister of Kilrea, County Derry. Some 30 years ago, Mr. Rodgers, sen., died suddenly during the sitting of Assembly. The congregation of Rutland Square, Dublin, vacant by the removal of Dr. Murphy to London, has now called the Rev. John Hamilton, of Banbridge. Mr. Hamilton is twin brother of the pastor of the Scotch church, New York. Their father is the Rev. Samuel Hamilton, of Saintfield, County Down. The young men were very successful

in college and have done well since. At last accounts the Rev. John Macnaughton, of Belfast, for years known as the Nestor of the Assembly, was in very poor health. The annual report of the Sabbath School Society shows that there are now 1,052 schools, 9,315 teachers, and 77,232 scholars, connected with the Church in Ireland. This gives an increase of eight schools, 260 teachers, and 2,394 scholars.—H.

FRANCE. Pastor Cazalet, of the Department of the Haut-Gard, in the south of France, writes as follows: The revival which broke out in our canton in September last has continued; better than this, it has been extending. Especially at *Saumané* has the Lord blessed the preaching of the word to the conversion of many souls, and the arousing of many others. Under the direction of M. Sainton, of the *Mission Intérieure*, the work goes on and the attendance has greatly increased. In some cases the largest places that can be procured would not hold the people desirous of hearing. There has been considerable opposition, which was persistent for weeks, coming chiefly from the restaurants and taverns, but, as a proof of the genuineness of the revival, many gamblers have burned their cards and renounced their criminal practices. Also, a great number of young women have forsaken their worldly amusements, especially dancing.

THE TEMPERANCE QUESTION is coming to the front. The blue ribbon badge is becoming fashionable. Quite a number of the English Bishops wear it. It is finding its way into the British House of Commons. The United States and Canada are alive to the importance of the question. A conference of members of the Dominion Alliance with members of the House of Commons at Ottawa was recently held for the purpose of considering a resolution passed by the Alliance with the view of its being submitted to the House of Commons. After reciting the many evils arising from intemperance, the resolution reads as follows: "That this house is of opinion that the right and most effective legislative remedy for these evils is to be found in the enactment and enforcement of a law prohibiting the importation, manufacture and sale of intoxicating liquors for beverage purposes." To this it was moved in amendment, and carried, "That it is the duty of the temperance men in this Parliament to endeavour to have the Scott Act so amended that it may be made workable throughout the Dominion." Public opinion is so far moving in the right direction that a very large reduction has been made in the number of "licenses" granted in Montreal and Toronto and other cities and towns in Canada. The new License Bill introduced into the Ontario Legislature is full of wholesome restrictions and aims at the gradual abolition of grocery licenses. Those who declaim against the licensing of dealers in liquor should not forget that every license law is in reality, and so far as it goes, a temperance law and that here very properly the reformation which is needed should begin. The

Queen's speech at the opening of Parliament contained a distinct reference to the intention of the Government to deal with the liquor traffic. A temperance party about sixty strong has been formed in the House of Commons. The stringent liquor license in Ohio appears to be very successful in its operation. Governor Foster, in his message to the State Legislature, declares that in twelve months 4,500 liquor saloons had gone out of existence, and that two million dollars were added to the revenue.

New Brunswick.

GRAND FALLS. BY REV. GEORGE BRUCE.

IN accordance with instructions from the Presbytery, I left St. John one Monday in December, and reached Fredericton in the evening, where I remained over night. On Tuesday, at daylight, I left Gibson on the N. B. R. R. The morning was dismal and the run through the dreary portion of the country lying immediately beyond the capital was, to say the least, uninteresting. About noon, however, we came upon an entirely different country, and from that till we reached Grand Falls the beauty and evident fertility of the region through which we passed surprised and delighted me. Having never seen anything of the province but the rock-bound coast, I was quite unprepared for the romantic beauty of the country and the evidences of comfort and prosperity which met the eye everywhere, and I was the more impressed with these things as they were seen at a very great disadvantage owing to the season of the year. I take the liberty of mentioning these impressions because people in general have no adequate knowledge of the beauty and fertility of the interior of this province. I believe this is true of the great majority of the people in the older portions of the province itself, and I know it is true of the people in the other provinces in the western part of Canada, who have the conviction that New Brunswick is very largely a rocky and sterile region. We reached Grand Falls at 6 p.m. The evening was extremely cold, and as there is difficulty in notifying even a small congregation of an incidental service such as this was, in the time of a vacancy, the number present was not large. Still the meeting was representative and interesting. The Protestant population is small, the entire body of the people around

them being French Roman Catholics. Outside of the Episcopalians, who have a congregation and a church, there are about ten Presbyterian or partly Presbyterian families, and probably ten families, besides those who are Methodist, Baptist, or Congregational, but as it was impossible that there could be more than one denomination represented among them they were willing to support our missionary, although the attachment would, as usual in such communities, be to the man rather than to the Church at first. I found that the missionary who laboured among them last summer, and his wife, Mr. and Mrs. Seylaz, had gained a deep hold upon the affections of the people of every denomination. Even some of the Roman Catholics having spoken quite freely of their esteem for them before they left. The people stated that they would be very much gratified and encouraged if Mr. Seylaz should be appointed next summer. And they expressed a hope that, as this is Mr. S.'s last session in college, he might be settled among them. They said that if this were done, they were quite assured they would contribute \$200 towards his salary, and that this would very soon be increased, if Mr. Seylaz were permanently among them.

On the following morning I went up to Van-Buren, Me., and spent the few hours at my disposal in calling upon a number of the friends there. I found that the Episcopal minister had left a short time before, and that in the opinion of those who seemed best able to judge it was not at all likely that any one would be sent to fill his place. This being the case, there is no Protestant minister of any denomination in the settlement, and the people expressed themselves willing to give their united support to our missionary if he were sent at once. One gentleman who has taken a leading part in the support of ordinances, said he had no doubt they could pay \$300. It will thus be seen that between the two places, Grand Falls and Van Buren, there is good ground for hoping that \$500 or \$550 would be paid at once. The stations are twelve miles apart, connected by railway, and are both beautifully situated. In Grand Falls our people own their church, which is a beautiful and comfortable building, free from debt.

Altogether the impression made upon my mind was that the Presbytery ought by all means to have a minister settled as soon as

possible in order to take possession of interests which are now within reach, and would, therefore, respectfully suggest that an effort be made to have Mr. Seylaz settled in Grand Falls and Van-Buren as soon as possible after the close of the college; that the French Evangelization Board be communicated with in regard to the share of the supplement they would be willing to take, and that the Presbytery and the Board unitedly supplement the salary to the amount which it is thought it ought to be.

G. B.

Our Foreign Missions.

BY THE CONVENER OF THE WESTERN SECTION.

Guelph, March 3rd, 1874.

THE Foreign Mission Committee have been desired to reinforce the little band of native and other labourers among the Indians of the North-West, by sending out an additional missionary to co-operate with them. This may be called Home mission work, as it is done within our own borders. It is, however, work among the heathen, and the field of operation was not Canadian territory when it was begun. So the responsibility of its maintenance still rests upon the Foreign Mission Committee. In Mr. Hugh MacKay, who has offered himself for this work, and whose services have been accepted, the Committee believe that they have found one with the requisite qualifications for it. This brother, while preaching the Gospel in Manitoulin, was, as we may say, without being aware of it, undergoing a training for the work to which he has just been called. He frequently met with companies of Indians there, associated with them, and acquired some considerable knowledge of their habits and modes of life. Instead of being repelled by such contact, his sympathies have been so drawn out towards them that he freely offers himself, willing to spend and to be spent in service among the Indian tribes of our North Western Territories. He was publicly designated as a missionary to them, at a service in St. Andrew's Church, Guelph, on the evening of Tuesday, Feb. 26th. He will go followed by the prayers of many, that God, who hath made of one blood all nations of men to

dwelling on the face of the earth, may crown his labours among these red men of the forest and prairie with abundant success. We have entered upon their heritage; we possess their fair hunting-grounds; and it surely well becomes us to follow them, as they recede before our advancing civilization, with the Gospel of Salvation through our Lord Jesus Christ.

Mr. Builder, who recently left Canada for missionary work in India, has, as we learn from Mr. Wilkie, arrived at Indore. Mr. Wilkie says, "We were glad to welcome here Mr. Builder and his wife on Christmas day; and have been enjoying their company at Indore ever since. It is likely they will live in Mhow for the time being, though probably by the end of the year other proposals may be made. We last Sabbath, by baptism, added four more to our small congregation, and then all together (27) partook of the communion." It will gladden the hearts of those who have been watching with deep interest the progress of events at our mission at Indore, and the great trials through which our missionaries have had to pass, to observe that Mr. Wilkie writes hopefully of the present prospect. He says, "Before my return to Indore, and after the Viceroy's reply had been received by Holkar, he had manifested a very determined opposition to us, even more bitter than before, although we were preaching from our own house facing a large common, and, therefore, not on the road at all. The police ordered us to stop, tried to arrest us, insulted us, and even urged the people to more severe measures, when the Chief Justice appeared on the scene and saved us. I at once made an appointment with the Chief Justice, who is very liberal, and, on meeting him, talked over the whole matter. He said that Holkar was determined to stop all work that could possibly lead to conversions. I then told him the course on which we were resolved; that all the missionary bodies were prepared to act with us; and that we should at once move in the matter if this opposition did not cease. I expressed a wish to see Holkar himself, but the Chief Justice advised me rather to go to the Prime Minister. This I did, and was again told by him Holkar's intention, as by the Chief Justice; and I told him, as I had done the Chief Justice, what we must then do. To our surprise, not one

word has been said to us by any one since then. The policemen have been among our most attentive hearers, and have forbidden the people to be even disrespectful to us. I cannot but believe, therefore, that our main difficulty is at an end here; and that, after our four years' conflict and toil, the great question of religious liberty is settled, so far as Holkar's territory is concerned. God be praised for His goodness in thus opening for us this door! You will not forget to pray for us that we may be made more thoroughly fit and able to enter in and take possession of the land."

This letter from Dr. Mackay lets us know of the safe arrival of Mr. Jamieson at Tamsui:—

"TAMSUI FORMOSA,"

December 31st 1883.

"Mr and Mrs. Jamieson are here. They stepped on the shores of Formosa, *cheerful, hopeful, and humble*. I congratulate the Church of Canada. The girls' school, (built of stone and as large as Oxford College) will soon be finished. The church in Bangkah will soon be opened: Thanks to Mrs. Mackay, Windsor. Eleven churches on the East coast will soon be completed: Thanks to Canada. The church at Sintiam will soon be re-opened: Thanks to the converts. We are today a year nearer home: Thanks ten thousand times to our adorable Redeemer. Soon all will be over.

'Then let me mount, and soar away
To the bright world of endless day;
And sing with rapture and surprise,
His lovingkindness in the skies.'

"G. L. MACKAY."

And, in the following, Mr. Jamieson speaks for himself:—

"TAMSUI, FORMOSA,"

14th January 1884.

"Before this reaches you, you will likely have heard of our safe arrival at our destination. On 29th December, the beautiful hills and valleys of Formosa came in sight; and soon we were on shore and at rest. Dr. and Mrs. Mackay have shown us very great kindness; and full provision has been made for our comfort, and for assisting us in acquiring the language. We had expected to find great success in the mission work here, but the result has more than realized our expectations.

"The girls' school which has been erected in the short space of three months, will be opened in a few days. The erection of this building has involved a great deal of additional labour on the part of Dr. Mackay, as he has the whole under his superintendence. He is on the ground every day, and often till late at night. The girls' school and Oxford College are both substantial buildings; and, for quality of material, and elegance of finish, they would be a credit to any of the cities of Ontario. All the native preachers and a great many converts are expected to be present at the opening of the girl's school. Numbers of the latter have arrived during the last few days, having walked, some four, and some six days' journey. Most of them are from among those *aborigines* who have lately cast away their idols, and among whom the eleven new chapels are being built. We have often wished that many dear friends in Canada could hear what we have been hearing during these last few days—the voices of those, lately sunk in heathenism, joining together in singing the praises of the true and living God. It would stir them up to give yet more liberally to the Foreign Mission cause, and to pray more earnestly that the voices of the millions of China may soon be engaged in the same blessed employment. The work of our mission in Formosa is, from what we have seen, a great one; and we long for the time when we shall be able to assist more effectively in carrying it on. Yet here there is much to be done. The Lord's people are but a few among the men of the ungodly. The symbols of idolatry are to be seen on every hand. Dr. MacKay has in his museum several of the stones that were lately thrown into one of the chapels with the intention of killing him. One of them must weigh several pounds. A young convert falsely accused, and imprisoned for several years, has recently died in prison. Still, amid discouragements, there is much cause for thankfulness and gratitude to God. 'Behold,' we may say, 'what wonders He hath wrought!'"

JOHN JAMIESON.

In view of the whole, we see with joy that there is movement "all along the line." "Stripes and imprisonment" for Christ's sake are no new thing. Blessed be the Lord, that there have always been those who were ready "to suffer shame for His name."

Let us thank God, and take courage. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen and Amen."

THOMAS WARDROPE,
Convener.

NOTE.—Later advices from Indore speak of renewed trouble and opposition, shewing that Mr. Wilkie was rather too sanguine in his expectations. It is satisfactory, however, to know that all the missionary bodies in India are with us in what they regard as the fight for toleration in native tastes.—ED.

Trinidad.

THIRTEENTH ANNUAL REPORT OF REV. K. J. GRANT.

ANOTHER year of active exertion in mission work this day closes. Its hours have been so full of labours, cares and anxieties, that its months have insidiously passed away, and we can scarcely realize that 1883 lies from this day numbered with the past. The work of school superintendence, preaching and general direction has been prosecuted in the usual way, and in it I have been zealously and faithfully supported by my assistant Babu Lal Behari. The earnings of nine schools on the list of Government-assisted schools are \$560 36 in excess of last year, and this is an indication of their growing efficiency. The school roll is 938, and the daily average 619, being an increase of 110 and 55 respectively on 1882.

The Gospel has been preached daily by ourselves, by Sadaphal your catechist, and by seven helpers who are connected with schools. The evening work of these helpers amongst adults is valuable. By them many are taught to read, and as an indication of the desire to be instructed, I may state that on the arrival of our annual supply of books from India, six weeks ago, our whole stock of Hindi First Books, 210 in all, was bought up in ten days. Sixty have received Baptism during the year, twenty-nine adults and thirty-one children. Communicants in good standing, 130; marriages nine.

The repairs on our central church were commenced early in the year and completed at a cost of \$720, all of which has been paid by the congregation, salary, too, \$600, has also been paid. The erection of a school master's house, the enlargement of a school-house, and the fitting up of a place for the infant department in others, cost a considerable sum, but the outlay was necessary to the work. All financial matters in connection with the central church have been managed by a committee appointed by the congregation, and the diligence and prudence with which church repairs and other work were prosecuted will merit commendation. In the financial report there is no reference to \$45 from the Ladies' Society, Truro, for our new church at Oropouche for this reason, the church is not finished, and the accounts not closed. The undertaking has proved heavier than I anticipated. The Governor has granted a nice site in St. Mary's Village, Oropouche, the most eligible there, and it was fitting that the building should be tasteful in appearance. Converts will contribute liberally, but more will be required than they can furnish.

Our expenditure in the year has been \$8,152.65 this has been met by the income. Our church at home supplied \$2,522.34 from other sources I got \$5,630 31. For 1884 this district will require from home £467 17s 4d. The expenditure is heavy but the work is extensive. About eight years have passed since my family had the furlough which is allowed at the end of the five years. We will probably ask to be allowed to take it during the present year. The question of a new house can't be longer deferred. Let us trust, and fear not. He that hath helped will help. Because He hath heard, therefore will we continue to call. He abideth faithful. K. J. G.

AGED AND INFIRM MINISTERS' FUND.

STATEMENT BY THE CONVENER.

It will be matter for much regret, if at the close of our financial year, it shall be found that, while the liberality of the Church has been greatly enlarged in the direction of the more efficient training of our young men, the promotion of the comfort of our working ministers, and the establishment of the Church abroad, there

has been no such increase in the contributions to the Aged and Infirm Ministers' Fund as is necessary, owing to the action of last Assembly, to prevent the reduction of the slender annuities of the ministers who have worn themselves out in the service of the Church. *Seven* ministers having, with the sanction of the Assembly, been added to the list of beneficiaries, a serious reduction can be prevented only by a very considerable increase of income from congregational contributions. The prospect of such increase is, I fear, not very comforting in the meantime; but much may be done before the close of the year. While few will be disposed to think that a stipend of \$750 is too much to be aimed at in providing for the ministers of weak congregations, it is consistent with the law of Christ, that a minister who has faithfully served the Church for thirty or forty years should not receive *less* than it costs the Church annually to educate a theological student. For the honour of the Church this state of things should not be allowed to continue. Might not every self-sustaining congregation at once lay it upon itself to contribute *at least* a quarter of a dollar towards each of the *thirty-nine* annuities (in all about \$10)? This, with the larger contributions of the abler congregations, would bring up the annuities to a figure creditable to the Church.

JAMES MIDDLEMISS.

Missionary Cabinet.

ADONIRAM JUDSON, D.D.

ONE of the missionary heroes of this century was Adoniram Judson—"the apostle of Burmah," and one of the greatest missionary heroines was his first wife, Ann Hasseltine Judson. Judson was born at Malden, Massachusetts, on the 9th of August, 1788. His wife was born at Bradford, Mass., the following year. Judson was a born missionary. At the age of four years he would mount a chair and, collecting the children of the neighbourhood about him, he would go through the form of preaching a sermon, always commencing with the hymn—"Go preach My Gospel, saith the Lord." Before he was eight years old he was skilled in arithmetic, and at ten

began to study navigation. As a boy he was active and pushing, fond of play, but still fonder of books. At sixteen he entered Providence College and there imbibed some of the infidel ideas that were then so common in Europe and America. But they could not long remain in so good and honest a heart as was his. The sudden death of a fellow-student whom he met with in his travels proved to be the means of his conversion. As he pursued his journey the words, "Dead! lost! lost!" continually rang in his ears. In a double sense he said, "I will arise and go to my father." He went back to the old homestead a sadder but a wiser man. He had a hard struggle with himself—anxious to be saved, yet not saved. At this critical juncture he was induced by some of his young friends to go to Andover Theological College, where the light broke in upon his mind. On the 2nd of December, 1808, he solemnly dedicated himself to God. A book which he read at this time, Buchanan's "Star in the East," made him resolve to be a missionary. In February, 1812, he was ordained and designated by the newly-formed American Board of Foreign Missions as one of its first missionaries. With his young wife he sailed from Salem in the *Caravan* for Calcutta about the same time that Messrs. Nott, Hall, and Rice sailed from Philadelphia for the same destination. They reached Calcutta on the 17th of June. But he was no longer a Congregationalist. He had changed his views and was now a Baptist. They were cordially welcomed at the Serampore Mission by Dr. Carey, then at the zenith of his brilliant career. But this gleam of sunshine was of short duration. At that time the British authorities in India were resolutely opposed to missions, and the fact that Judson was an American was not in his favour. He, and all who had come with him, were peremptorily ordered to leave the country. Judson and his wife embarked in a vessel bound for the Isle of France (Mauritius) where they spent some time and then returned to Madras to find matters as unpropitious as ever. They could not remain, and the only escape for them, short of returning to America, was to take passage in a vessel bound for Rangoon, in Burmah—a country pronounced by all their friends in India "utterly inaccessible" to missionary enterprise. But it was the will

of God that they should go there and suffer many things for His name. In July, 1813, they arrived at Rangoon and took up their residence in the dilapidated mission premises that had been built by Felix Carey—a son of the great Carey who had come here some years before for the purpose of establishing a mission; but the King of Burmah had obliged him to give up his work and to become his court physician. Many were the difficulties with which they had to contend at the outset. It seemed almost impossible to get any of the natives to believe in Christianity, so wedded were they to idolatry and superstition, and so stringent were the laws of the kingdom against the smallest departure from the national faith—Buddhism. After a few years, however, they were encouraged by the arrival of other American missionaries. In 1819 Judson preached in the first edifice dedicated to Christianity to a listless congregation of some fifteen or twenty. On the 21st of June he baptized his first convert, Moungh Nau; shortly afterwards two others were baptized, but not openly, for fear of the rulers. One of his brother missionaries abandoned the enterprise; another, in the height of a raging fever, threw himself into the sea and was drowned. The authorities at Rangoon had refused to tolerate the new religion, so Judson and his colleague, Colman, resolved to go to Ava and present a petition to the king in person, asking that they be allowed to teach the people. In this they were unsuccessful, and returned to Rangoon sadly discouraged, yet cheered by the steadfastness of the few converts whom they had made there—nine men and one woman who had been baptized at the hazard of their lives. Mrs. Judson's health gave way and she went home on a visit to America. Judson went back to Ava where his wife rejoined him in 1824. About this time war was declared with the English, and the country was in a terrible state of excitement. The missionaries, along with all other foreigners, were suspected as spies, arrested, loaded with irons, and thrust into the death prison. More than a hundred were thus confined in one small room without a breath of air except from the cracks in the boards. When the hot weather came on the situation became distressing in the last degree. After seven months of this living death, while Judson was suffering

from fever, they were hastily removed to Amerapoor, and from there to Oung-pen-la. In after years Judson spoke of the horrors of his imprisonment, as being too terrible to be related, during a period of one year and seven months, nine months in three pairs of fetters, two months in five, six months in one, and two months a prisoner at large." Mrs. Judson tells how "he was stripped of his clothes excepting shirt and pantaloons, and with a rope tied about his waist was dragged to the courthouse, when the prisoners were tied two and two and were driven by slaves during the hottest month in the year from Ava to Amerapoor; so great was Judson's agony, that as they were crossing a little river he ardently longed to throw himself into the water to be free from his misery." The ultimate victory of the English arms not only secured the release of the prisoners, but removed the restrictions under which they laboured at the commencement, and the subsequent history of the mission has been one of continuous progress. Great numbers of books and tracts were printed and circulated. The whole of the Bible was translated into Burmese by Judson, who also compiled a grammar and dictionary of that language. For the greater part of thirty-seven years he toiled incessantly. His first wife died in 1826, shortly after the release of her husband from prison. His second wife died at sea in 1845, and was buried at St. Helena. Dr. Judson himself died and was buried at sea on the 12th of April, 1850. The American Baptist Missionary Union with which he was connected, has now *ninety-two* missionaries in Burmah and a native Christian Church with 22,000 communicants. To be a missionary like Adoniram Judson, or his wife, Ann Hasseltine, is a very high honour: *They that turn many to righteousness shall shine as the stars for ever and ever.*

Literature.

OEHLER'S OLD TESTAMENT THEOLOGY, edited by Prof. George E. Day, Yale College: 600 pp. Price, \$3.00. Ministers of the Gospel and other biblical students will be glad to know that this standard work is now re-published by *Funk and Wagnalls, New York*, at a price which brings it within easy reach. BIBLICAL LIGHTS AND SIDE-

LIGHTS, by Rev. Charles E. Little: 630 pp. Price, \$4.00—from the same publishers—an ingenious and elaborate compilation of ten thousand quotations of Scripture so arranged as to illustrate leading topics. Bible students are here supplied with a vast amount of valuable illustrative material which could not be otherwise obtained without spending much time and research.

JOHN FOSTER: Life and thoughts, by W. W. Everts, D.D.; *Funk and Wagnalls, New York*, contains a biographical sketch of one of the most original and suggestive writers of this century. with a classified collection of extracts from his writings thus rendered available for the illustration of many subjects. Price \$1.00. WILLIAM BRIGGS, *Toronto*, is the general agent in Canada, for this extensive publishing house.

PRIESTLY CONFESSION AND ABSOLUTION; a sermon by Rev. Dr. R. F. Burns, of Halifax, N.S., in which the writer discourses vigorously and conclusively on the dangerous and delusive influence of the confession and absolution, which some within the pale of the Reformed Church are endeavoring to introduce into its ritual. The pretensions of such are characteristically stigmatized in the text of the sermon. "*This man blasphemeth.*"

THE CANADIAN METHODIST MAGAZINE; edited by Rev. W. H. Withrow, D.D., *Toronto*; \$2.00 per annum. This excellent monthly has reached its nineteenth volume. Among the writers in the January number are Dr. Stevenson of Montreal, The Bishop of Niagara, and the Rev. Dr. Laing, of Dundas—a pretty good evidence of its catholicity. It is well printed, and the illustrations are good.

CONRAD AND THE HOUSE-WOLF, \$1.15; FIRST THE BLADE, \$1.00, and THE GREYS, 85 cents, are the newest Sunday-school books from the Philadelphia Presbyterian Board of Publication. McGregor and Knight, Halifax, for Nova Scotia. William Drysdale and Co., Agents for Montreal.

UNITY OF NATURE, by the Duke of Argyll. Dawson Brothers, Montreal: pp. 571. Price \$3.00. This is in a sense supplementary to the author's previous work—"The Reign of Law." It is a learned discussion of some of the problems which underlie the study of Christian Theology.

REVEALED RELIGION, by Right Rev. H. Coterill, D.D., Bishop of Edinburgh: Dawson Bros., Montreal, \$1.00, pp. 117. These three excellent lectures are a plea for the scientific study of theology.

LOTHROP & Co., Boston, have sent us two books—COOKERY FOR BEGINNERS, by Marion Harland, \$1.00—every young housewife should have it; and HISTORY OF THE UNITED STATES, in Rhyme, 60 cents—a useful compilation of dates strung together in verse by Robert C. Adams.

THE COLLEGE JOURNALS of Montreal and Queen's have both been conducted during the session with marked ability. They are a credit to the Church.

The Presbyterian Record.

MONTREAL: APRIL, 1884.

JAMES CROIL.
ROBERT MURRAY. } Editors.

Price: 25 cts. per annum, in *Parcels* to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

DURING to the increase of our circulation, it has become necessary for us to go to press a few days earlier than formerly. Our correspondents, especially those at a distance, will please bear this in mind. Don't leave until the "tenth" what might as well be done on the "first." We want six copies each of *Record* for October and December, 1881, to complete sets; if any of our agents can supply them, or any number of them, we shall be much obliged. There are doubtless many of the congregations who are considering the propriety of placing a copy of the *Record* in every family. The experiment, though we say it, is one well worth trying. They could not begin at a better time than now, when the *Record* has entered on a new departure, "looks better," and is better than ever before. We ask attention to the accounts which go out about this time. It is only because we count upon *payment in advance* that we are enabled to offer the *Record* at the price asked for it. Some of our agents complain that they have to *dun* their subscribers before they can get "the quarters" collected. This is wrong. It is a matter in which Kirk sessions are interested; they should intervene and devise the best means of circulating the magazine and, if need be, pay for it.

Official Notices.

MEETINGS OF SYNODS.

TORONTO AND KINGSTON:—In St. Andrew's church, Belleville, the 8th of April, at 7.30 p.m.

MONTREAL AND OTTAWA.—In Bank Street Church, Ottawa, 13th May, at 7.30 p. m.

HAMILTON AND LONDON.—In First Presbyterian Church, Seaforth, 14th April, at 7.30 p.m.

LONDON, 11th March: A call to Rev. W. M. Roger, of Ashburn, to London East was sustained. The following were elected commissioners to the General Assembly:—Messrs. John Currie, J. S. Henderson, Dr. Proudfoot, George Sutherland, J. H. Murray, and W. S. Ball, *ministers*; Alexander Cameron, Alex. Mackay, S. Fraser, J. S. Smith, W. K. McKenzie, and Thomas Short, *elders*. At the evening session Rev. W. S. Ball read report on the state of religion, which was followed by an animated and profitable discussion. Rev. Alex. Henderson gave in a carefully prepared and satisfactory report on Sabbath-schools. Mr. Ball gave notice of a motion in relation to the election of commissioners to the General Assembly. G. SUTHERLAND, *clerk*.

THE HYMNAL.

THE ASSEMBLY'S HYMNAL COMMITTEE have been endeavouring to complete arrangements for issuing a Tonic-sol-fa edition of the Hymnal. They need to obtain some definite information as to the number of copies which may be required, and therefore request those intending to use this edition to inform Rev. Dr. Gregg, of Toronto, as soon as possible what number of copies they may require.—W. GREGG, *Toronto*

MEETINGS OF PRESBYTERIES.

Ottawa, St. Andrew's church, 6th May, 7.30 p.m.
Montreal, David Morrice Hall, 1st April, 10 a.m.
Lan. & Renfrew, Carleton Place, 12th May.
Lindsay, Beaverton, 27th May, 11 a. m.
Barrie, Barrie, 27th May, 11 a. m.
Pictou, New Glasgow, 6th May.
Brockville, Morrisburg, 8th July, 1.30 p. m.
Toronto, Knox church, 1st April, 11 a. m.
Miramichi, New Castle, 15th April, 10.30 a. m.
Paris Ingersoll, 13th May.



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A Page for the Young.

Beautiful eyes are those that show
 Beautiful thoughts that burn below ;
 Beautiful lips are those whose words
 Leap from the heart like song of birds ;
 Beautiful hands are those that do
 Work that is earnest and brave and true,
 Moment by moment the whole day through.

THE STORY OF TITHES.

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbour, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life :

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There is no trouble about that," said the captain, "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go."

They both kneeled upon the tow-path (the path along which the horses which drew the canal boat walked). The old man prayed earnestly for William, and then this advice was given: "Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man, give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a great, good and rich man."

When the boy arrived in this city, he found it hard to get work. Lonesome and far from home, he remembered his mother's words, and the last words of the canal boat captain. He was then and there led to "seek first the kingdom of God and his righteousness." He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into the Bible, and found the Jews were commanded to give one-tenth; so he said: "If the Lord will take one-tenth, I will give that," and so he did. Ten cents of every dollar was sacred to the Lord.

After a few years both partners died, and Wil-

liam came to be the sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths, and he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give Him all his income. He prospered more than ever.

This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.

Are there not boys and girls who will now begin to give to the Lord one-tenth of all the money they receive, and continue to do so throughout life?—*Selected.*

THE TEETOTALLER'S PLEDGE.

A pledge I make
 No wine to take;
 Nor brandy red
 That turns the head;
 Nor whiskey hot
 That makes the sot;
 Nor fiery rum
 That ruins home.
 Nor will I sin
 By drinking gin;
 Hard cider, too,
 Will never do;
 Nor brewer's beer
 My heart to cheer;
 Nor sparkling ale
 My face to pale.

To quench my thirst I'll always bring
 Cold water from the well or spring;
 So here I pledge perpetual hate
 To all that can intoxicate.

MIND LITTLE THINGS.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle is but a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of large buildings together; a word, a look, a smile, are little things, but powerful for good or evil. Think of this and mind the little things.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH MARCH, 1884. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

[S.S. stands for Sabbath-school.]

ASSEMBLY FUND.

Received to 5th Feb, 1884..	\$1,144.17
Teeswater, Westminster Ch	7.00
Whitechurch.....	3.60
Wawanosh, Calvin Ch.....	3.46
Walkerton, Free St John's	1.00
Glencoe, St Andrew's Ch....	3.00
Montreal, Taylor Church....	2.00
Montreal, St Joseph st Ch..	10.00
Quebec, Chalmer's Ch.....	20.00
Centreville.....	8.30
Cavendish & New Glasgow..	6.00
Fraser Settlement, Knox Ch	4.05
Storrington.....	2.50
Pittsburgh.....	4.00
Glenburnie.....	1.50
St Mary's, Knox Ch.....	7.00
Hibbert.....	10.00
Admaston.....	3.00
Eden Mills, add'l.....	.36
Guelph, Chalmer's Ch.....	18.48
Ravenswood.....	3.00
Brighton.....	2.50
Ospringe.....	2.00
Winterbourne.....	9.79
Perth, Knox Church.....	10.00
Tiverton.....	6.00
Lunenburg.....	4.00
Fergus, St Andrew's Ch.....	12.00
Hillsburg, St Andrew's Ch..	2.53
Price's Corners, Bethel Ch..	2.75
St George.....	4.00
Fingal.....	10.00
Garafraxa, St John's.....	4.84
North Westminster.....	7.00
South Westminster.....	3.00
Carleton Place, St Andrew's	8.00
Thamesford.....	10.00
John McKay, Paisley.....	1.00
Erin, Burns' Church.....	5.94
London, St Andrew's.....	25.00
Ashton.....	4.00
Alma.....	4.00
Nichol, Zion Church.....	3.75
Honeywood.....	1.35
McIntosh.....	3.33
Belmore.....	2.15
Chipman.....	2.00
Sydney, Falmouth st Ch...	3.00
Cow Bay.....	5.00
Black River.....	2.00
Mount Stewart & West St	
Peter's.....	3.00
Gabarus.....	2.00
Winslow.....	3.00
Toronto, Charles st Ch.....	10.00
Heathcote.....	3.40
Peterboro', St Andrew's....	9.00
Bolton, Caven Church.....	5.00
Vaughan, Knox.....	5.00
West King.....	3.00
Dundee.....	5.00
Huntingdon, St Andrews..	12.00

\$1,483.75

HOME MISSION.

Received to 5th Feb, 1884..	\$18,890.38
Darlington and Stations....	10.00
St Catharines, 1st Church..	80.00
New Edinburgh.....	21.27
Kingston, Chalmer's Ch....	344.00
Teeswater, Westminster Ch.	67.00
Markham, St Andrew's S.S.	10.00
Whitechurch.....	15.00
Walkerton, Free St John's	
Church.....	8.00
Glencoe, St Andrew's Ch....	35.00

Whitby, St Andrew's "...	40.00
S S.....	8.00
Woodville S S.....	13.50
Chateauguay.....	20.00
Beauharnois.....	35.00
Allan's Corners.....	6.00
" S S.....	4.00
Georgetown, Que.....	20.00
Morrisburg, Knox Ch S S..	5.00
St Louis de Gonzague.....	18.00
Orms town.....	80.00
Caledonia, Argyle st S S...	14.75
Kingston, Chalmer's Ch S S	10.00
Toronto, Old St And, add'l.	583.56
North Mornington.....	34.12
Milverton.....	19.28
Wick.....	33.00
Centreville.....	40.00
Oxford, St Matthew's, N W	2.00
Fergus, Melville Ch, add'l..	3.00
H Skelton, Niagara.....	1.00
Campbellford.....	36.64
Percy.....	38.56
Williamstown, St Andrew's	116.00
Caledon, St Andrew's S S..	16.00
Mono Mills, " ".....	8.00
Mono East, " ".....	9.50
Caledon, St Andrew's.....	4.84
Mono Mills.....	2.86
Mono East.....	3.80
A Friend of Missions.....	50.00
Stayner.....	25.50
Sunnidale, Zion Church....	10.00
Mrs D McGillivray, Sunni-	
dale.....	1.00
Free Church of Scotland..	730.00
Hibbert.....	26.00
S S for Manitoba.....	26.78
Admaston.....	25.00
Scarboro', Knox Ch, add'l..	135.55
Barrie, add'l.....	27.35
Orchardville.....	2.00
Keene S S.....	12.50
Bluevale.....	18.70
Huron Set, Saskatchewan..	4.25
Harrington.....	31.33
Hamilton, Central Ch.....	307.02
S S.....	100.00
Iroquois.....	5.00
Thorold, Miss'y Assn.....	25.00
Waddington, N Y.....	50.50
Brighton.....	8.00
Walkerton, St John's S S..	10.00
Seaforth, 1st Church.....	53.00
Brant and Argyle.....	3.80
Greenwood and Victoria...	4.25
Dundas.....	1.10
Perth, Knox Church.....	60.00
Tiverton, add'l.....	20.00
Plympton, Smith Ch.....	5.00
St George.....	25.00
Fingal.....	30.00
Garafraxa, St John's.....	3.00
North Westminster.....	52.00
South Westminster.....	15.00
Kenmore.....	7.75
Osgoode.....	11.35
Prescott.....	25.00
Hespeler.....	13.90
Oak River.....	8.00
Jas Moore, Brockville...	8.00
W R Moore, Cobourg.....	1.00
Thamesford.....	40.00
J McKay, Paisley.....	2.00
Burlington, Knox Church..	37.06
Deloraine.....	6.00
Lancaster, Knox Ch.....	97.35
West Bentineck.....	7.50
Greenbank.....	24.00
Clinton, Willis Ch S S.....	5.00
London, St Andrew's.....	140.00
Dunbar.....	13.00
Colquhoun.....	12.00
Oro, Guthrie Church.....	4.00
Vankleek Hill.....	53.00
Alma.....	25.00
Elora, Chalmer's Ch, add'l.	40.00
Bible C.....	7.00
Scarboro', St Andrew's S S.	26.00
Avonmore.....	8.00
Winslow.....	10.00
St Catharines, Haynes av ..	10.00
Toronto, Charles st.....	240.00
Toronto, Central Ch S S....	50.00
W Brown, Caledonia.....	60.00
Emna Centre.....	33.30
Lobo, Melville Ch.....	25.00
Peterboro', St Andrew's....	35.00
" Miss Tully's Class	1.25
" Miss Rae's.....	1.25
Montreal, St Paul's S S....	20.00
Dundas street.....	6.00
Lion's Head.....	7.00
McNab & Augmentation...	25.00
Harriston, Guthrie Ch S S..	10.00
Chinguacousy, 1st S S.....	6.00
" 1st.....	28.15
Toronto, College st S S....	45.00
West King.....	17.25
Laskey.....	33.00
Leeds.....	41.00
Montreal, Crescent st Ch, ad'l	150.00
" St Josephst.....	32.00
" Knox Ch.....	300.00
Huntingdon, St Andrew's..	50.00
Dunbarton.....	20.00
	\$24,491.80

SUPPLEMENT OR STIPEND AUGMENTA- TION FUND.

Received to 5th Feb, 1884 ..	\$3,543.15
English Settlement.....	32.00
Carleton Place, Zion Ch....	16.00
St Catharines, 1st Ch.....	90.00
Cornwall, St John's Ch....	150.00
Whitby, St Andrew's.....	30.00
Georgetown, Que.....	32.46
Orms town.....	37.00
Goderich, Knox Ch.....	70.00
Richmondhill.....	26.00
Brighton.....	5.25
Centreville.....	20.00
Fergus, Melville Ch.....	137.00
Toronto, St Andrew's, add'l	15.00
Belgrave.....	17.00
Archibald.....	19.00
Eden Mills.....	12.64
Markham, St John's.....	27.87
Scarboro', Knox Ch.....	150.00
Deseronto.....	30.30
Winnipeg, Knox Ch.....	250.00
Hamilton, Central Ch.....	320.00
S S.....	70.00
New Glasgow.....	6.00
Thorold Missionary Ass'n..	10.00
North Carradoc.....	6.42
Alexandria.....	30.00
Georgina, &c.....	32.00
Lunenburg.....	21.00
Ottawa, St Andrew's Ch....	1,033.50
St George.....	8.20
North Westminster.....	78.00
South Westminster.....	22.00
Avonmore.....	20.00
Thamesford.....	60.00
Grand Bend.....	7.00
London, St Andrew's.....	180.00
King, St Andrew's.....	20.00
Oro, Guthrie Church.....	3.00
Alma.....	5.00
Nichol, Zion Church.....	5.00
Ecfred, Knox.....	11.00
Kingston, St Andrew's Ch..	154.00
Pine River.....	12.00
Guelph, Knox Church.....	66.00
Toronto, Central ".....	208.00
Egmondville.....	13.50
Kingston, Brock st.....	27.50
Stonewall Mission Group..	15.00
Peterboro', St Andrew's...	63.50
Osgoode and Kenmore.....	16.60
Mount Pleasant.....	22.45
Cheltenham.....	16.00
Chinguacousey, 1st.....	30.00
Bolton, Caven Ch.....	47.40
Vaughan, Knox Ch.....	35.70
Dundee.....	41.00

Gillivray, 2.00; Alex McGillivray, 2.00; Allan McLennan, 2.00; Angus McKinnon, 6.00; Roderick McLennan, 2.00; Neil McGillivray, 2.00; B Henderson, 2.00; Mrs Cherry, 5.00; Alex McArthur, 2.00; Duncan Beaton, 2.00; Mrs McKellar, 3.00; J H McArthur, 3.00; Lachlan McPhail, 1.00; Hugh D McCullan, 2.00; Alex Bain, 2.00; William Finlayson, 2.00; Robert Smith, 2.00; John McLean, 1.00; William Muir, 2.00; Malcolm Bell, 2.00; Neil Cameron, 1.50; Thomas Cairns, 2.00; Mrs Hardy, 2.00; George Cairns, 1.00; William Finlayson, \$2.00.

Strabane—George Currie, \$5.00; James Fulton, 1.00; Daniel Smith, 2.00; James Sanderson, 15.00; David Brown, 1.67; Mrs Methwell, 5.00; John Ross, \$5.00.

Chinguacousy, 1st—G W Armstrong, \$5.00.

Chinguacousy, 2nd—Miss E A Scott, \$5.00; Joseph Akitt, 10.00; Hugh McCallum, 1.00; George Robinson, 5.00; Thomas C Walker, 5.00; Alex Oliver, 2.00; Mrs George Wanless, 2.00; J H Standing, \$4.00.

Cartwright—Wm Taylor, \$3.66; Joseph Taylor, 3.34; S S Ferguson, \$4.00.

Chatham—George E Young, \$3.34; Robt S Fisher, 10.00; Duncan Johnston, 6.75; Hugh F Cumming, 50.00; John Bennett, 1.67; Colonel David Smith, \$5.00.

Burns' Church, Pby of Sarnia—Robert Smith, \$4.00; Harry Forbes, \$1.00.

West Adelaide—Robert Kinnade, \$2.00; James Marshall, 2.00; Mrs Wilson, 1.00; Mrs Hay, \$2.00.

Bear Creek—M Miller, \$5.00.

Brigden—Peter Brown, \$5.00; Peter Duncan, 5.00; John Grant, \$5.00.

Napier—Donald McBean, \$2.00; Mrs Rundle, 50c.

Wyoming—T P Robertson, \$3.34; A E Caverhill, 1.00; C McDonald, \$3.00.

Petrolia, Knox Church—John Crawford, \$2.00; John Dool, \$5.00.

Alvinston—John Rae, \$5.00; Arch Walker, 5.00; Neil McLean, \$2.00.

London, St Andrew's—Donald Fraser, \$5.00; Andrew Thomson, 6.67; Duff Cameron, 6.67; W H Allaster, 1.67; Robert Gerrie, \$1.67.

Kendall—A Hendrey, \$5.00; K Hodge, 5.00; Neil Stewart, 5.00; Samuel Holiday, \$5.00.

South Luther—George Clayton, \$1.00; John Wilmott, 1.00; Andrew Richardson, 1.00; Alex Butchart, 1.00; John Nairn, sr, 1.00; John Nairn, jr, \$1.00.

Acton, Knox Church—Peter Anderson, \$1.67; Andrew Cree, 7.00; Arch McPherson, 1.00; Mrs Wm Hyde, 1.00; William Allan, 3.50; John Watson, 6.00; Robert Agnew, 5.00; George McFarlane, 1.00; James Cobban, 1.00; Joseph Fyfe, \$20.00.

Georgetown—William McLeod, \$33.34; James McPherson, 5.00; Daniel Porteous, 3.34; Arch McKenzie, 3.34; James Lesslie, 3.34; A Greene & Son, 4.00; John McDermid, 3.34; James Scott, \$2.00.

Campbellville—Duncan Campbell, \$6.00; Mrs Cameron, \$1.00.

Brooklin—Alex Ketchen, \$10.00; David Scott, \$3.34; James Smith, \$2.00.

Almonte—Rev J B Edmondson, \$50.00.

Toronto—James H Fyfe, \$25.00;

Rev Prof Young, 200.00; John Paton, \$75.00.

Guelph—Robert Miller, \$20.00; James Emslie, \$5.00.

Bethesda—Geo Kennedy, \$10.00; Alex Skeen, \$5.00.

McKillop, Duff's Church—James Henderson, \$3.35; Alex Kerr, 3.35; Robert Campbell, 3.00; William Hogg, 7.00; Andrew Govenlock, 3.35; William Archibald, 2.00; Geo Lockart, 2.00; William McCullough, \$3.00.

Grafton—John Underwood, \$5.00; James Thomas, 10.00; Daniel Ross, 5.00; William Spears, \$5.00; Alex Ross, \$1.67.

Carleton Place—Rev A A Scott, \$15.00; W F Latimer, \$7.00.

Brooksedale and Burns' Church—David McIntosh, \$1.00; Andrew Johnston, \$2.00.

Stratford—David Barton, \$15.00; Alex McNair, 10.00; A J McPherson, \$15.00.

Cookstown—George Duff, \$100.00.

London, 1st Church—Charles Murray, \$50.00; Messrs Reid Bros, 33.34; Henry Arnott, M D, 16.67; Adam Murray, 33.34; Miss Muter, 20.00; James Henderson, \$10.00.

Enniskillen—Andrew Montgomery, \$7.00; John McLaughlin, 16.00; Patrick Marony, \$3.35.

Scarborough, Knox Church—James G Paterson, \$7.00; John L Paterson, 10.00; Wm H Ferguson, 10.00; Frances Armstrong, \$10.00.

Bervie—Wm Henderson, \$4.00; William Miller, 5.00; George Fraser, 2.00; John Slessor, 2.00; George Alexander, 50c; John Campbell, 1.00; James Henry, \$10.00.

Kincardine, Knox Church—John Mather, \$10.00; Charles Robertson, 10.00; J S Greenhill, 5.00; James Johnston, 3.00; Alex Ross, 1.00; R B Ross, 5.00; Mrs A Ross, 5.00; James McK Stewart, 2.00; Thomas McGaw, \$1.00.

Rosencath—Alexr Yule, \$5.00; David Miller, 1.00; Henry Montgomery, 2.00; John Mason, 5.00; James Cameron, 5.00; William Brown, 4.00; Colin Campbell, 9.00; John Brown, 4.00; Harry Metcalfe, 4.00; Hugh Gray, \$1.00.

Alma and Nichol—Jas Burnett, \$10.00; Robert Fisher 4.00; Wm Harvey, 2.50; Thos Cleghorn, 5.00; John Ross, 1.00; John Marshall 5.00; Walter Deans, 5.00; William Montgomery, 2.00; Mrs R Archibald 1.00; James Miller, 3.00; John Ailan 1.00; Joseph Byers, 2.00; James Ledingham, 2.00; Alexr Burnett, 2.00; Alexr Jack, 1.00; John Gibson 3.50; Wm Gray, 2.00; Jas Day, 5.00; Wm Wood, 5.00; John Anderson, 5.00; Alex McCrea, 4.00; John Rendall, 5.00; Rev John Davidson, 5.00; Jos Geddes, 5.00; John Roy, \$4.00.

Moore Line—John Cuthbertson, \$5.00.

Edmondville—H M Chesney, \$10.00; William Scott, 15.00; Hugh McKnight, 2.00.

Port Elgin—James McKinnon, \$4.00; James Henry, 2.00; Neil McGillivray, 3.34; Michael Cassidy, 3.34; James Muir, 10.00; A R Hutchinson, 5.00; Dr R Douglas 5.00; Messrs Thomson Brothers 5.00; John Campbell, 3.35; Wm Wright 2.00; Alexr Moffatt, 3.35; David Geddes, 2.50; W W Ruby, 5.00; Thomas Young, 5.00; Thos Rankin 5.00; John Burgess, 5.00; Mrs McLeod, 1.00; Arthur Ross, 5.00;

Hugh McLaren Jr, 2.00; Geo Simpson, 5.00; John Smith, 3.50; Geo Nesbitt, 2.00; Neil Cairns, 5.00; S. Evans, 2.00; W. Burgess, 2.00; Rev Jas Gourlay, \$10.00.

West King and Laskey—James McMurchey, \$25.00; Mrs Thos Lawson, 4.00; John Ireland, 4.00; Jas Stewart, 4.00; Wm Jeffrey, 2.00; Mrs D McCutcheon, 2.00; Donald Graham, \$2.50.

Vaughan and Bolton—Robt King, \$7.00; Alexr Munsie, 5.00; Jas D Goodfellow, 4.00; John Nattrass 7.00. Total, \$33,599.84.

MANITOBA COLLEGE.

Received to Feby 1884, \$930.71; Berne, 3.80; St Catherines 1st, 15.00; Teeswater Westminster Ch, 12.24; Lake Shore, 7.00; Walkerton Free St Johns, 3.00; Victoria, 3.00; Woodville, 19.00; Castleford, 4.00; Florence, 4.00; Cape North, 1.50; Halifax Fort Massey, 60.00; Mahone Bay, 2.00; Richmond Grove Church 5.50; Halifax Poplar Grove, 10.00; Sunnidale Zion Church, 3.81; Chatham St Andrews School, 10.00; Hibbert, 10.00; Hamilton Central Church 40.00; Iroquois, 5.00; Thamesville, 8.05; Thorold Missionary Society, 6.00; Seaford 1st Ch, 16.00; Mosa Burns Church, 15.10; Sand Bay, 2.15; Perth Knox Church, 5.00; Tiverton, 5.00; Millbank, 6.00; Hornby, 4.00; St George, 5.00; North Westminster, 25.00; South Westminster, 8.00; Eden Mills, 3.00; Thamesford, 17.00; Hampden 6.00; Osnabruck St Mathews, 15.00; Hamilton Knox Church, 37.00; Elora Chalmers Church, 4.00; Tatamagouche, 5.00; Yarmouth St Johns Church, 1.15; Clifton, 10.00; Kentville, 6.00; Sydney Falmouth Street Church, 4.00; Pine River, 2.00; Toronto Charles St, 15.00; Huntingdon 2nd Church, 10.00; Edmonton Alberta, 20.00; Cheltenham, 2.00; Mount Pleasant, 4.64; Black River, 2.00; Rodgerville, 6.80; Chiselhurst, 1.50; Malton, 5.00; Stayner, \$10.00; Total, \$1,491.85.

WIDOWS' FUND.

Received to 5th Feb, 1884...\$1,520.41
English Settlement, add'l. 1.00
Kingston, Chalmers Ch. 2.00
Walkerton, Free St John's. 3.00
Glencoe, St Andrew's..... 5.00
Whitby, St Andrew's..... 10.00
Chateauguay..... 3.00
Beauharnois..... 6.00
Georgetown, Que..... 4.00
Beachburg, St Andrew's... 1.25
Scarboro', St Andrew's.... 26.25
Stayner..... 3.00
Sunnidale, Zion Ch..... 2.00
Admaston..... 3.00
Markham, St John's..... 10.13
Barrie, add'l..... 7.00
Iroquois..... 5.30
Warsaw and Dummer.... 3.60
Thorold Missionary Society 6.00
Brighton..... 2.00
Tiverton..... 10.00
North Westminste..... 18.00
Perth, Knox Ch..... 6.00
South Westminster..... 7.00
Thamesford... 10.00
Burlington, Knox Ch..... 5.00
West Bentinck..... 1.00
Ashton..... 5.00
Oro, Guthrie Ch..... 3.00
Alma..... 10.00
Nichol, Zion Ch..... 4.00
Hamilton, Central Ch..... 29.92
Pine River..... 3.00

Toronto, Charles st	10.00
Lobo, Melville Ch	8.00
Peterboro', St Andrew's	10.00
Elma Centre	6.20
Bolton, Caven Ch	5.54
Montreal, Crescent st	37.62
Dunbarton	5.00

\$1,817.92

With rates from Revds J H Radcliff, R Ure, A McLennan, W Fraser, D Beattie, H H McPherson, A Stevenson, J L Murray, J R S Burnett, D Gordon, \$16; A F Tully, \$12; A H Kippen, R Hume, G Sutherland, R Scott, J James, T Bennett, R Knowles, J Hanran, G Cuthbertson, \$48; W Millican.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Feb, 1884	\$3,831.33
English Settlement, add'l	1.00
St Catharines, 1st	10.00
Walkerton, Free St John's	4.00
Glencoe, St Andrew's	10.00
Whitby, St Andrew's	10.00
Chateauguay	3.25
Beauharnois	5.70
Georgetown, Que	5.00
Orms town	20.00
Montreal, Taylor Ch	8.00
Almonte, St Andrew's	20.00
Stayner	5.00
Sunnidale, Zion Ch	4.00

Mrs D McGillivray, Sunnidale	1.00
Hibbert	17.00
Admaston	3.00
Barrie, add'l	9.72
Ravenswood	4.60
Thamesville	10.00
Turin	2.84
Botany	2.41
Iroquois	10.00
Warsaw and Dummer, ad'l	3.60
Thorold Missionary Society	6.00
Brighton	2.10
Seaforth, 1st Ch	13.00
Landsdown	1.78
Fairfax	0.67
Perth, Knox Ch	20.00
Tiverton	14.00
St George	10.00
North Westminster	18.00
South Westminster	7.00
Prescott	5.00
Carleton Place, St Andrew's	5.00
Thamesford	10.00
John McKay, Paisley	1.00
Burlington, Knox Ch	5.00
Bluevale	7.60
London, St Andrew's	50.00
Ashton	10.00
Alma	10.00
Nichol, Zion Ch	6.00
Pine River	3.00
Winslow	5.00
Toronto, Charles st	10.00
Lobo, Melville ch	9.00
Peterboro', St Andrew's	15.00
Elma Centre	5.20
Dundee	20.00
Montreal, Crescent st	55.00
Dunbarton	5.00

\$4,331.10

Rates received to 5th Feb, 1884, \$905.77; with rates from Revds N Wilson, \$4; R Ure, \$5; A McLennan, \$2.50; H H McPherson, \$8; J L Murray, \$6; J R S Burnett, \$3.75; R Hume, \$2.50; G Sutherland, 2 years, \$13; R Scott, \$3.75; J James, \$10; T Bennett, \$3.75; J Mowat, \$8; D B Cameron, \$4; Jas Carmichael, Norwood, 7 years, \$28; R Knowles, \$3.50; W Millican, \$4.20. Total, \$1,028.52.

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 5th Feb, 1884, less amts from Charles st, Toronto, and Thamesford, \$931 appropriated	622.85
Brantford, Zion Ch	700.00
St Helens, add'l	68.00
And. Armstrong, Guelph	12.50
Flamboro' West, add'l	104.00

\$1,506.85

CHURCH AND MANSE BUILDING FUND IN MANITOBA AND N.W.T.

Received to 5th Feb, 1884	\$2,497.56
J L Blaikie, Toronto	100.00
G H Gillespie, Hamilton	10.00
Wm Thompson, Toronto, 2 payt	50.00
Anonymous	1.00

\$2,658.56

KNOX COLLEGE MISSIONARY SOCIETY.

Received to 5th Feb, 1884	\$ 17.00
Hamilton, Central Ch S S	8.14
Toronto, College st S S	15.00

FOREIGN MISSION TRINIDAD.

Received to 5th Feb, 1884	\$ 244.00
Wroxeter S S	16.00
St Catharines, Haynes' av	10.00

FOREIGN MISSION, EROMANGA.

Received to 5th Feb, 1884	\$45.00
A Lady in Florence	2.00
Member of Knox Ch, Galt	20.00
Montreal St Paul's S S	10.00

TEMPORALITIES LAW EXPENSE FUND.

Received to Feb 5th, 1884	\$ 78.00
Wm Brown, Caledonia	5.00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO MARCH 4TH, 1884.

FOREIGN MISSIONS.

Acknowledged already	\$5,638.06
St Andrews Little Riv Musq	2.00
Shubenacadie	24.00
“ J P	10.00
“ P	4.00
Etter, California	2.50
North Salem	2.50
Lower Stewiacke	18.00
St Stephens, St John	19.31
In Remembrance of Rev D F Creelman	5.00
East River Pictou	100.00
Tatamagouche	45.00
L Caledonia & Smithfield	13.50
Lunenburg	50.00
Barneys River	6.00
Cavendish & New Glasgow	60.00
Merigomish per Mr Robertson	12.25
Stellarton	75.00
Poplar Grove S S Hope	6.00
Chipman N B	10.00
Mrs Johnson	5.00
Dean Set Up Musq	3.65
Upper Londonderry	6.00
D Stirling Ch'town	25.00
Scotch Set add'l	50
1st P Ch Truro Pt Thk	30.00
Falmouth St, Sydney	10.00
Brookfield M S	10.00
Framboise C B	5.00
Mrs Geo Monroe, New York	30.00
Ladies Hermon Church Dalhousie	25.00
Valleyfield P E I	50.00
Teacher Up Stewiacke	4.00

for

Miss Semple	2.00
Vale Colliery & Sutherland's R	31.74
Mt Stewart & W St Peters	65.00
Stellarton per Mr Robertson	16.00
West Bay C B	6.39
A B St Andrews Thk O	4.00
Chalmers S S Hfx	15.00
Moncton N B	50.00
“ at Mr Robertsons	
Mtg	35.00
Moncton S S Eromanga teacher	16.00
Moncton S S Efate teacher	16.00
Dinwoodie Fam Scotsburn In mem	10.00
Grove Ch Richmond	10.30
Beg Flora Montgomery Pt Hill P E I	27.00
Bedeque P E I	95.00
Annie per Rev J D McGillivray N H	5.00
Annie per Rev J D McGillivray Trin	5.00
Bocabec & Waweig	7.00
Mrs Rachel Murray Pt Hood	10.00
United Ch New Glasgow	300.00

\$7,033.70

PRINCETOWN AND TUNAPUNA BUILDINGS TRINIDAD.

Acknowledged already	\$1,208.35
Mrs R Logan Halifax	2.00
United Cong West River	5.00
St Andrews Ch St John	26.00
St Stephens “ “ “	24.21
St Davids “ “ “	43.16

\$1,308.72

DAYSRING AND MISSION SCHOOLS.

Acknowledged already	\$2,492.46
East River, Pictou	19.00
Tatamagouche S S	10.00
Lunenburg S S	36.50
Blue Mountain	22.00
Barney's River	16.00
Cavendish & New Glasgow	40.00
Riverside, Lunenburg	19.00
Stellarton	27.00
Chalmers' Ch, Kingston	25.00
Poplar Grove S S, Halifax	54.60
Chipman, N B	5.00
Upper Londonderry M S	10.00
1st Presbyterian Ch, Truro	37.05
Falmouth st, Sydney	15.00
Brookfield S S	10.81
Framboise	3.00
Springside	21.35
Miss H Munro, New York	1.50
J M Scheme, Miss Machar	123.81
Port Hood, C B	2.25
W F M S, Kingston, Mrs Morton's	30.00
S S Carillon, 2nd, per Rev D Paterson	5.00
Mt Stewart & W, St Peter's Andover, N B	5.00
Chalmers' S S, Halifax	6.63
Moncton S S	19.10
Princeport Sec of Chifton	63.00
R D Campbell, Cape North	4.00
St Andrew's S S, Sydney	30.32
Bocabec and Waweig	2.00

\$3,160.38

HOME MISSIONS.

Acknowledged already	\$2,987.15
St And, Little River, Musq	2.00
In remem Rev D F Creelman	5.00
East River, Pictou	10.00
Tatamagouche	10.55
L Caledonia and Smithfield	4.00
Cavendish & New Glasgow	30.00
Murray Harbour	8.80
Chipman, N B	4.00
Kentville	7.00
Dean Set, Up Musq	1.35
Lakeville Sec, Cornwallis W	9.00

Falmouth st, Sydney.....	15.00
Brookfield M S.....	5.19
Framboise, C B.....	4.00
Valleyfield, P E I.....	50.00
Teacher, Up Stewiacke....	4.00
Mt Stewart & W, St Peter's	5.00
Earlton.....	1.69
Linden.....	5.00
Tilley Set, Tobique.....	1.50
Gabarus.....	5.00
A B, St Andrew's, thk off'g	3.00
Chalmers' S S, Halifax....	15.00
Moncton.....	8.00
Bedeque.....	70.00
Div Union Bank.....	4.50
Bocabec and Waweig.....	6.00
Mrs Rac'l Murray, Pt Hood	5.00

\$3,326.73

SUPPLEMENTING FUND.

Acknowledged already....	\$3,649.04
St Stephen's Ch, St John..	21.88
In remem Rev D F Creelman	5.00
East River, Pictou.....	20.00
Tatamagouche.....	45.00
L Caledonia & Smithfield..	4.00
Cavendish & New Glasgow	40.00
Stellarton.....	25.30
Murray Harbour.....	14.30
Redbank.....	2.00
Chipman, N B.....	20.00
T Johnson, M P P, Lockport	25.00
Upper Londonderry.....	30.60
1st Pby Ch, Truro, part thk	40.00
Falmouth st, Sydney.....	8.00
Framboise, C B.....	4.00
Valleyfield, P E I.....	3.50
Mt Stewart & W, St Peter's	7.00
Gabarus, add'l.....	10.00
Chalmers' S S, Halifax....	15.00
Moncton, N B.....	60.00
Bedeque, P E I.....	40.00
Bocabec and Waweig, N B..	6.00

\$4,095.02

COLLEGE FUND.

Acknowledged already....	\$6,339.42
East River, Pictou.....	10.00
Tatamagouche.....	12.30
Interest.....	2.52
L Caledonia & Smithfield..	4.00
Cavendish & New Glasgow..	24.00
Interest.....	26.45
Stellarton.....	25.00
Interest.....	150.00
Chipman, N B.....	8.00
Dean Set, Up Musq.....	50
Upper Londonderry.....	15.00
Buctouche.....	5.00
1st Pby Ch, Truro, part thk	10.00
Falmouth st, Sydney.....	5.00
Framboise, C B.....	3.00
Mt Stewart & W, St Peter's	15.00
Gabarus.....	10.00
West Bay, C B.....	6.38
Moncton.....	40.00
Div People's Bank.....	90.00
Salem Ch, Green Hill.....	7.50
Bedeque, P E I.....	7.00
Little Harbour.....	4.00
Div Union Bank.....	457.50
Bocabec & Waweig.....	3.00

COLLEGE BURSARY FUND.

Acknowledged already....	\$ 300.60
Div Union Bank.....	4.50

\$ 305.10

AGED AND INFIRM MINISTER'S FUND.

Acknowledged already....	\$1,420.35
East River, Pictou.....	10.00
Tatamagouche.....	8.00
Lunenburg.....	10.00
Blue Mountain.....	7.80
Barney's River.....	4.20
Cavendish & New Glasgow	5.00
Clifton.....	9.00

Murray Harbour.....	8.90
Chipman, N B.....	5.00
Upper Londonderry.....	7.00
Buctouche.....	3.50
1st Pby Ch, Truro, part thk	10.00
Falmouth st, Sydney.....	4.00
Framboise, C B.....	1.00
Valleyfield, P E I.....	10.00
Interest.....	18.00
Gabarus, C B.....	2.00
West Bay, C B.....	1.69
Moncton.....	20.00
Bedeque.....	5.00
Div Union Bank.....	22.50
Bocabec & Waweig, N B..	2.00
Ministers' percentage:	
Rev T Sedgwick, 1883..	3.50
" D B Blair, " ..	3.50
" H Crawford, " ..	3.00
" Geo Christie, " ..	2.00
" Alex McLean, " ..	4.00
" A Munro, " ..	3.00
" W S Darragh, 1885..	50
" J D McGilivray, 1883	3.50

SYNOD FUND.

Acknowledged already....	\$ 131.97
Bocabec & Waweig.....	1.00

\$ 132.97

MANITOBA COLLEGE.

Acknowledged already....	\$ 356.05
Tatamagouche.....	5.00
St John's Ch, Yarmouth...	1.15
Clifton.....	10.00
Kentville.....	6.00
Falmouth st, Sydney.....	4.00
R & A Laird, Little Harb'r	2.00
New Kincardine, N B.....	4.69
Bocabec & Waweig.....	2.00

\$ 390.89

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,	
TREASURER, 260 ST. JAMES ST.,	
MONTREAL, TO MARCH, 1884,	
Already acknowledged....	\$13,966.09
Singhampton.....	1.00
McIntosh.....	18.39
Belmore.....	9.85
Percy S S.....	5.60
Montreal St Joseph St ..	20.00
Huntingdon 2d Church....	62.00
Admaston Ont.....	12.00
Dundee.....	20.00
Kemptville S S.....	5.00
Ottawa French Ch	9.50
Scotstown Que.....	4.00
Little Britain Man.....	6.00
Thorold.....	15.00
Buckingham.....	10.00
Hamilton Central Church..	190.00
do do S S.....	60.00
Mrs J Aitken St Marks....	10.00
North Westminster.....	40.00
South do.....	10.00
Beaverton Knox S S.....	14.00
Sherbrooke N S.....	17.00
Thamesford O.....	40.00
Toronto St And's Ch.....	75.00
Jas McMillan B'kland N B	2.00
London St And's Ch.....	105.00
Clinton Willis Ch.....	6.00
Oro Guthrie Ch.....	3.00
Winslow Que.....	6.00
Presbyt'n Ch in Ireland..	486.11
Huntingdon St And's.....	30.00
Montreal Knox Ch.....	130.00
Cross Road Lower La Have	8.50
Attwood.....	8.25
Matilda Ont.....	2.00
Jas Brebner Alloney Mich	4.00
Moncton Ont.....	8.00
Ottawa Bank St.....	15.00
Quebec per Rev J Allard..	138.10
Per Dr McGregor, Halifax	
In rem of Rev D F Creel-	
man.....	5.00

East River Pictou.....	14.00
Cavendish & New Glasgow	37.00
Chipman N B.....	7.00
Princeton P E I.....	38.00
Upper Londonderry.....	15.00
Central S C M Stewiacke..	8.00
Truro, First Ch.....	14.00
Sydney Falmouth St.....	15.00
Framboise C B.....	5.00
Valleyfield P E I.....	30.00
Mt Stewart & W St Peters.	15.00
Earlton.....	1.66
Gabarus.....	5.00
A B St Andrews Th off....	3.00
Halifax Chalmers S S....	13.92
Green Hill Salem Church.	8.10
Bedeque P E I.....	75.00
Little Harbour.....	5.00
Bocabec & Waweig.....	2.00
Mrs Rachel Murray Pt Hood	2.50
Per Dr Reid, Toronto.	
Port Dover Knox S S.....	10.50
St Catherines First Ch....	90.00
Markham St And's S S....	10.00
Walkerton Free St Johns.	3.00
Glencoe St And's.....	10.00
Whitby " " S S.....	25.00
Centerville.....	28.03
Stayner.....	7.50
Sunnidale Zion Ch.....	3.00
Hibbert.....	6.00
Barrie addl.....	14.27
Harrington.....	21.93
Iroquois.....	3.00
Brighton.....	5.00
Walkerton Free St Johns SS	4.00
Seaforth First Ch.....	20.00
Perth Knox Ch.....	35.00
Tiverton.....	10.00
St George.....	7.00
Jas Moore Brockville.....	4.00
John McKay Paisley.....	2.00
Burlington Knox Ch.....	5.00
Ashton.....	10.00
Alma.....	9.82
Nichol Zion Ch.....	8.00
Elora Chalmers Ch.....	30.00
" " S S.....	7.00
" " Bible Class	6.26
Princeton.....	3.00
St Catherines Haynes Av..	10.00
Toronto Charles St.....	27.00
Lobo Melville Ch.....	8.00
Harriston Guthrie Ch S S..	10.00
Chinguacousey First Ch..	20.00
" " S S.....	5.00
Toronto College St S S....	15.00
Dumbarton.....	10.00

\$16,397.87

POINTE AUX TREMBLES SCHOOLS, REV R. H. WARDEN, MONTREAL. TREASURER.

Already acknowledged....	\$2,853.19
Ste Anne per Rev C Chini-	
quy.....	50.00
Brussels Melville Ch S S..	12.00
Lachine S S.....	16.37
Three Ladies from Paris O	150.00
Port Hope First Ch S S....	40.00
do Mill St S S.....	10.00
Mrs Alex Strachan and	
her S S Class, Brussels..	25.00
Keene S S.....	12.50
Toronto Central Ch B C...	50.00
Hamilton Central Ch S S..	50.00
D Ross Leith O.....	5.00
Kingston Brock St S S....	10.00
Stratford St Ans S S.....	5.00
Mrs Alex Stewart and her S	
S Class, St Matthew's Ch,	
Montreal.....	11.00
George Rogers, Montreal..	10.00
South Westminster S S....	10.00
North do do.....	8.00
Vankleek Hill S S.....	50.00
Langside Road U P S S,	
Glasgow, Scotland.....	4.87

Perth, Knox Ch S S. 19.60
 Ancaster S S. 12.00

— \$3,414.34

COLLEGE FUND.

REV R H WARDEN, *Montreal, Agent.*
 Already acknowledged...\$1,303.49
 Montreal, Crescent st Ch... 257.97
 do St Joseph st... 25.00
 Ross & Cobden... 15.68
 Huntingdon, 2nd Ch... 25.00
 Dundee... 15.00
 Chatham, Grenville and Pt
 Fortune... 20.07
 Huntingdon, St Andrew's... 15.00
 Montreal, Knox... 150.00
 Matilda... 2.00

— \$1,829.14

MANITOBA COLLEGE.

RECEIVED BY REV R H WARDEN,
Montreal.

Presbyterian Ch in Ireland...\$ 486.11
 Montreal, Taylor st S S... 11.49
 do Crescent st S S... 100.00
 Georgetown... 18.00
 Huntingdon, St Andrew's... 13.00

— \$ 628.60

PRESBYTERIAN COLLEGE, MONTREAL.

REV R H WARDEN, *Treasurer.*

Exegetical Chair.

Already acknowledged...\$1,710.00
 Robt Cowans, Montreal... 25.00
 Wm Kinloch, do... 25.00
 J C Watson, do... 25.00
 H Watson, do... 25.00
 W Darling, jr, do... 20.00
 John McLennan, Lancaster... 100.00
 Arch Campbell, Montreal... 25.00
 John Robertson, do... 25.00
 Andrew Allan, do... 25.00
 David Wilson, do... 25.00
 Alex Murray, do... 50.00
 George Kay, do... 25.00
 P S Ross, do... 45.00
 Dr Roddick, do... 25.00
 A C Hutchison, do... 25.00
 J L Morris, do... 25.00
 Est late D J Greenshields,
 Montreal... 100.00

— \$2,325.00

Scholarship Fund.

Already acknowledged...\$ 155.00
 John McLennan, Lancaster... 25.00
 Rev T A Nelson, Dunbar... 25.00
 Crescent st S S, Montreal... 50.00
 John Stirling, do... 50.00
 A McCuaig, Dalhousie Mills... 1.90
 D W Campbell... 25.00
 James Slessor, Montreal... 50.00
 Ken'h Campbell, do... 25.00
 Dr Kelly, do... 10.00
 Chas McNish, Fingal... 10.00
 E B Greehields, Montreal... 50.00
 D Rutherford, do... 5.00

— \$ 481.90

Library Fund.

Already acknowledged...\$ 37.00
 Mrs Redpath, Montreal... 50.00

PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND.

FARQUHAR, FORREST & Co, *Agents,*
 173 Hollis street, Halifax—to Jan
 31st, 1884.

Already acknowledged...\$71,242.08
 Beq of late Jeremiah Simp-
 son, Hope River, P E I... 100.00
 Wm McDonald, Gulf Shore,
 N S... 3.00

Balance subscriptions, Gulf
 Shore, N S... 3.65
 Donald McMillan, Up Sett,
 Baddeck... 2.00
 Jas McCutcheon, Sonora,
 N S, bal... 5.00
 J Eisenhower, Lunenburg,
 2nd inst... 199.75

PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND.

FARQUHAR, FORREST & Co, *Treasur-
 ers,* 173 Hollis street—to Feb 29,
 1884.

Already acknowledged...\$71,555.48
 Springside Cong, N S... 3.00
 J Rosborough, Halifax, N S... 50.00
 Yarmouth, N S... 30.00
 Murray Harbour, P E I... 3 00

— \$71,641.48

MINISTERS WIDOWS AND ORPHANS FUND, MARITIME PROVINCES.

Rev. George Patterson, D. D. Secy.

For Ministers Rates—from Rev H
 A Robertson \$100.00; Rev James
 Fitzpatrick 64.00; W T Bruce 96.00;
 P Melville 60.00; R Logan 16.80;
 E L Bayne 24.00; Ken McKenzie
 16.00; Fines 1.40; Total, \$378.20.

Congregational Collections,—St
 Matthews Hfx, \$25.00; Kempt &
 Walton 1.00; Kirkland 2.82; Oak
 Mt & Benton, 3.05; Canterbury 80
 cents; Middle Musquodoboit 1.00;
 Lake Ainslie 4.00; Alberton and
 Mill River P E I, 7.50; U Musquo-
 dobit Miss Soc 1 qr 90 cents; Tig-
 nish, Montrose and Elmsdale P E I,
 3.00; Shubenacadie & Lower Stewi-
 acke 8.00; St Stephens Ch Black
 River N B 2.00; Zion Church Ch.
 Town 11.00; Tryon & Bonshaw 2.00;
 Total, \$72.07.

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of
 Scotland.

JAMES CROIL, *Treasurer, Montreal.*

Mr. James Bell, Stratford,
 returned...\$ 73.00
 St John's Ch, Montreal... 5.00
 Hornby, Rev W Stewart... 2.00
 King, Rev J Carmichael... 12.00
 Knox Ch, Winnipeg... 50.00
 Fergus, St Andrew's Ch... 24.00
 Hemmingford, J Scriver,
 M P... 10.00
 Guelph, St Andrew's Ch... 49.00
 Caledon, Rev W E Mackay... 4.00
 Rev R Chambers, Erzzoom... 24.00
 Melbourne, Rev F P Sym... 19.00
 Rev F Home, Scotland... 12.00
 Grenville and Pt Fortune,
 J Cushing... 25.00
 Toronto, St Andrew's, Mr
 Mitchell... 75.00
 Knox Church, Owen Sound,
 per Dr Reid... 15.00
 L'Orignal, Rev J Fairlie... 5.55
 Hawkesbury, do... 4.26
 London, St Andrew's, per A
 Thornton... 24.00
 Bequest of late Jas Michie,
 Toronto... 4,000.00

WIDOWS' AND ORPHANS' FUND, MARI- TIME PROVINCES.

REV. DR. PATTERSON, *Treasurer.*

Rev T Melville...\$ 60.00
 Rev Dr Jardine... 10.00
 Rev Jas Fitzpatrick... 64.00
 Rev W T Bruce... 96.00
 St Matthew's Ch, Halifax... 25.00

QUEEN'S UNIVERSITY & COLLEGE.

J B McIVER, *Treasurer, Kingston.*

ENDOWMENT FUND.

Already acknowledged...\$88,966.79

Guelph.

Wm Watson, bal on 25... 12.50

Jno Davidson, do 15... 5.00

Carleton Place.

D Carmichael, 3 on 20... 5.00

P Struthers, 3 on 25... 5.00

Gananoque.

S McCammon, 1 on 100... 25.00

Toronto.

Hon A Morris, bal on 300... 260.00

Orono.

A R Linton, bal on 20... 10.00

Orillia.

Herbert Cooke, 3 on 40... 10.00

John Allan, 3 on 20... 5.00

Fergus.

Wm Costell, bal on 100... 20.00

Rev J B Mullan, a c 5 on 250... 25.00

Rev G Smellie, bal on 50... 10.00

Total to 31st Jan, 1884...\$89,359.29

Already acknowledged...\$89,359.29

Kincardine.

Thomas Brown, in full... 4.00

Montreal.

A A Stevenson, in full... 100.00

Brockville.

James Byers, 3 on 25... 5.00

H Freeland, 3 on 25... 5.00

James Hall, 3 on 25... 5.00

T Gilmour, 3 on 100... 25.00

Robert Wright, 3 on 100... 20.00

Geo Hutcheson, 3 on 250... 50.00

Toronto.

R S Smellie, bal on 50... 40.00

W B Geikie, M D, bal on 100... 25.00

J MacLennan, Q C, 4 on 2,500... 500.00

Kenfrew.

James Ward, bal on 80... 20.00

Bowmanville.

Rev Jas Little, bal on 50... 15.00

Total to 29th Feb, 1884...\$90,173.29

BUILDING FUND.

Already acknowledged...\$39,148.53

Kingston.

T D Minnes, for late W P

Minnes, in full... 20.00

T R Dupuis, M D, 4 on 500... 100.00

J F Gibson, bal on 10... 6.00

E H Smythe, L L D, 4 on 100... 20.00

J McIntyre, Q C, bal on 100... 20.00

Mrs J McIntyre, " " " " 20.00

Mrs Jane Ewing, on a c 100... 30.00

Total to 31st Jan, 1884...\$39,364.53

JUVENILE MISSION.

MISS MACHAR, *Kingston, Treasurer.*

Perth, St Andrew's S S...\$ 20.00

Toronto, St Andrew's S S... 123.81

Workers for Christ, 11th St... 70.00

Shiloh S S... 2.00

Indore Mission So, Quebec... 30.00

Montreal, St Paul's S S... 28.00

Hawkesbury, St Paul's S S... 3.00

MANITOBA COLLEGE.

Treasurers, D McARTHUR and REV

DR. KING.

Ordinary Revenue—Previously re-

ported, \$892.30; Kildonan, collec-

tion on Thanksgiving Day, 12.00;

Kildonan, half yearly contribution,

20.00; Kildonan S S contribution,

10.00; Carberry, 15.40; Little Brit-

tain, 4.25; Rock Lake, 10.85; Delor-

aine, 5.00; Col Cem Free Church

Scotland, 242.50—\$1,212.30.

Scholarship Fund—Previously re-

ported, \$100.00; Mr Don McLellan,

Hamilton, 50.00—\$150.00.

Dalhousie College & University

HALIFAX, N. S.

Munro Exhibitions and Bursaries.

Through the liberality of GEORGE MUNRO, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the beginning of the Session in each of the years 1884-5, 1885-6, 1886-7, viz.: (1) Five Junior Exhibitions, (2) Ten Junior Bursaries. (3) Five senior Exhibitions. (4) Ten Senior Bursaries.

The Exhibitions are each of the value of \$200 *per annum*; The Bursaries are each of the value of \$150 *per annum*. Both Exhibitions and Bursaries are tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are open to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts Course in this University.

Any further information required may be obtained on application to the Principal, Dalhousie College, Halifax, N.S.

The subjects of examination for the *Junior Exhibitions and Bursaries* in 1884, will be as follows:

1. **LATIN**, *Cæsar*, Gallie War, Book V.; *Ovid*, *Metamorphoses*, Book II., Fab. 1, 2, 3; Book III., Fab. 1, 4, 5, 6. *Grammar*, *Accidence*, *Syntax*, *Prosody*, *Scansion* of *Hexameter Verse*. *Composition*: Easy sentences to be translated into Latin prose. **Text Books*: Smith's *Smaller Latin Grammar*, or *Bryce's Latin Grammar*; *Smith's Principia Latina*, Part IV., Exs. 1-35; *Arnold's Latin Prose Competition*, Exs. 1-9, 21-49.

2. **GREEK**—*Xenophon*, *Anabasis*, Books V. and VI. *Grammar*: *Accidence* (omitting *Accentuation*), chief rules of *syntax*. **Text Book*: *Hadley's Elements of Greek Grammar*.

3. **MATHEMATICS**.—*Arithmetic*: the ordinary rules of arithmetic, *Vulgar* and *Decimal Fractions*, *Proportion* and *Interest*. *Algebra*: as far as *Simple Equations* and *Surds*, with theory of *Indices*. *Geometry*: *First*, *Second* and *Third Books of Euclid*, or the subjects thereof.

4. **ENGLISH**.—*Language*: *Grammar*, *Analysis* *Writing from Dictation*, *Composition*. *History and Geography*: *Outlines of English and Canadian History and General Geography*.

The relative values of these subjects shall be as follows: Classics, 250; Mathematics, 200; English, 150.

*These text books are mentioned to indicate in a general way the extent of knowledge required.

GEORGE BELL,

Barrister and Solicitor,

OFFICE: No. 3 MANNING'S BUILDINGS
S. E. Cor. of King and Yonge Streets,
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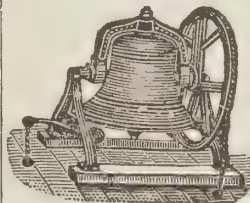
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FOR THE
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FOR THE DOMINION OF CANADA.

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MAY, 1884.

No. 5.

CONTENTS.

Life of Dr. Geddie, by Dr. Patterson.....	113	Obituary Notice.....	123
International Sabbath-School Lessons.....	116	Ecclesiastical News.....	124
Our Own Church.....	118	Knox College, Toronto.....	126
Presbyterian College, Montreal.....	119	Trinidad, by Rev. J. K. Wright.....	127
Women's Missionary Societies.....	119	Trinidad Schools, by Rev. J. W. Macleod.....	127
Our Home Missions.....	120	Missionary Cabinet, Hans Egede.....	128
Manitoba Items.....	120	Literature.....	130
Meetings of Presbyteries.....	121	A Page for the Young.....	131

Rev. John Geddie, D. D.

BY REV. GEORGE PATTERSON D. D.

Concluded.

THE mission band landed on Aneiteum in July 1848. It consisted of Mr. and Mrs. Geddie, Rev. Mr. and Mrs. Powell, a teacher from Nova Scotia and his wife, and several native teachers from the Eastern Islands. They immediately commenced work vigorously. They erected dwelling houses and a building to serve both as school-house and chapel. As soon as possible they explored the whole island. By means of two Samoan teachers, who had been on the island, they were able to communicate with the natives. Mr. Inglis says of Mr. Geddie: "He had a great readiness in acquiring the native language. He had a most retentive memory, he could remember minute particulars for any length of time. Hence, if he got hold of a word or phrase he seemed never to forget it." In six weeks after landing he made his first attempt at telling the story of the Cross to the natives in their own tongue, and thereafter regularly held service in it. The audiences he could collect were at first small, often not more than half a dozen, their appearance strange, all being nearly naked and the men coming armed with spears and clubs, though taught to leave them outside the place of worship, and their conduct something different from what we see even in the most disorderly assemblies of Christian lands, though even for that they thought themselves entitled to pay. But he bore all patiently only feeling more deeply for them, that they knew no

better. But the chief means adopted for reaching them was by itinerating. Wherever the missionaries could collect a few,—under the shade of a tree, by the side of a path, or on the sea-shore, they told them as best they could of sin and the Saviour. The printing press was erected. The language was reduced to writing. Alphabets, sheets of words, sentences, hymns, portions of Scripture were printed. Schools were attempted but for some time with little success, parents and children being alike insensible of the value of education and expecting their attendance to be paid for.

The reception they met with at first was not worse than they expected. They found coldness and indifference. Occasionally they were treated with rudeness, their goods were stolen, and sometimes the superstition threatened to suspend their operations altogether. But for some time their lives were in little danger. The prejudices of the natives had been excited by the conduct of white men, but they soon saw the difference in the conduct of the missionaries and their confidence was gained. Mr. Geddie had a peculiar tact in dealing with savages so as to gain their good will. He threw himself unreservedly among them and by the confidence which he placed in them won similar confidence in return. In subsequent intercourse he always seemed to know when it was wise to yield to their wishes or when regard to himself or the honour of the Master required him firmly to resist. But the quality by which he specially gained the hearts of the natives was his deep sympathy. Under the repulsive appearance and degraded moral condition

of the poorest savage, he could still recognize a man and a brother, with a heart beating responsive to his own. Mr. Geddie was as well acquainted with the state of the heathen, as one could be without personal contact with them, but his intercourse with the natives revealed a depth of moral degradation for which even he was scarcely prepared. "Two practices especially excited horror. The first was cannibalism. Of the 300 islands inhabited by the Papuan race not one has been found on which it did not prevail. Nor did it cause them any shame. They either regarded it as a matter of course, speaking of human flesh as their "fish," or they gloried in it as the fruit of some deed of blood. The other was the strangling of widows. Every woman on marriage had a stout cord twisted round her neck, and in the event of the death of her husband it was immediately used to strangle her. This was regarded as a duty devolving on the nearest relative, and the honour of all connected was considered as involved in the performance of the deed. On the death of persons who had no wives, others were also strangled, as for example, a mother on the death of a son.

As soon as the true nature of the Gospel came to be understood, as entirely opposed to these and other practices of heathenism, opposition was excited, and before many months plots were laid for his life, from some of which he had remarkable escapes. Other troubles followed. In that climate, the rainy season which lasts from the end of December to April is unhealthy. That year it proved unusually so and the missionaries had not learned, as they have since done, to use the proper precautions. The result was that most of the mission band, including the eastern teachers, were laid down with sickness, Mr. Powell being brought to the very point of death. This excited the superstition of the natives, who regard all sickness as from supernatural causes. Then hurricanes swept over the island doing much damage in one of which Mr. Geddie's house was unroofed. But the mission at the same time began to experience what has been the greatest difficulty in the way of this and other missions in the South seas, the opposition of depraved white men. Before the arrival of the missionaries in the New Hebrides unprincipled traders had

been attracted thither by the sandal wood trade, and their intercourse with the natives were characterised by cruelty and brutal licentiousness. There was an establishment of this kind on Aneiteum when Mr. Geddie landed, and as the mission necessarily came in conflict with the wickedness of those connected with it they were excited to the bitterest hostility against the missionaries. Then the man whom the church had at great expense sent as his assistant fell into gross sin and became a scandal to the cause, and to crown all, when the "John Williams" visited the island in September 1849; Mr. Powell, broken in health and discouraged in spirit, abandoned the field and left him to prosecute the work alone, and that "at the very time," as he said, "when clouds thicken around us, which will sooner or later burst, and the result will be the destruction of the mission or the triumph of the Gospel."

The situation of Mr. Geddie for the next three years was such as few missionaries have been placed in, either in modern or we may say any other times, and such as no missionary should be placed in. He and his family were left alone, 1,500 miles from any missionary brother or any Christian society—in the midst of the fiercest savages, or white men as hostile to the Gospel as they—with no regular means of communication with any civilized society and without any reliable means of obtaining even the necessaries of life. But he continued his work with his usual energy, and soon he began to see evidence that his labour was not in vain. A number of natives renounced their superstitions and waited upon his instructions, and a few gave evidence of feeling the power of Christian truth. But with this came increased animosity of natives and white men. Plots were formed against his life in one of which a young convert obtained the crown of martyrdom and Mr. Geddie escaped, as on various other occasions, only through the care of Him who had given his angels charge over him. At length on the instigation of white men, the natives declared war upon the mission and commenced destroying Mr. Geddie's property. Happily the danger was averted before matters had come to extremities. And finally, under the same instigation, the torch of the incendiary was applied to his

dwelling in the dead of night. These things but showed the great wrath of Satan on account of the near approach of the downfall of his kingdom.

In the midst of "perils among his own countrymen and perils among the heathen" he laboured on preaching, teaching, visiting when it seemed safe, dispensing medicine, superintending the printing press, and manifesting throughout the most remarkable courage and prudence, until repeated attacks of fever with the want of suitable food brought him to the lowest stage of weakness.

But this was the dark hour that precedes the dawn. In May, 1852, the "John Williams" arrived after an absence of two years and eight months. The missionaries found him weak, but in regard to his work they were astonished at the progress made. In their report they say, "An amazing change has taken place since last visit. *Had there been two or three missionaries it would have been very remarkable.* As it is, it is pre-eminently so, and appears very conspicuously to be the working of the Lord." A church was now formed, fifteen natives being baptized, the first of the Papuan race. In July, the Rev. Mr. Inglis, of the Reformed Presbyterian Church, arrived, and took charge of the northern part of the island. From this time, for several years, the history of the mission was one of continued progress. Mr. Inglis describes him at this time.—"During the first days of the mission he not only worked hard, but suffered much from fever and ague. But after the initial difficulties were overcome, and the evangelization of the natives had fairly commenced—when doors of usefulness were opening up in all directions—he was in his perfect element. For any amount of exertion, physical or mental, he was always ready and always able. With singular facility he could turn his hand to anything, whether it was to build a mission house, a school-house, or a church; to translate a gospel, prepare a catechism, or print a primer; to administer medicine, teach a class, or preach a sermon; to traverse the island on foot, sail round it in his boat, or take a voyage in the *John Knox* to the adjoining islands. He was ready, ever ready, for all manner of work, and every occurring emergency." As the result of

their joint labours the whole island was evangelized, two large churches were erected at the central stations on the opposite sides of the island, at which large congregations assembled regularly; school-houses on every corner where the whole population attended school; family worship was general, and the Sabbath was as well observed as in Scotland. All this time his heart and efforts were deeply engaged in the extension of the gospel to the neighbouring islands. As the Missionary Synod say of him, "He thought much about the other islands of the group, gathering information about them from all quarters, sent out teachers and visited these teachers. He was kind to strange natives who might happen to touch at Aneiteum, and his name is known by many on the group who never saw the immediate sphere of his labours."

After years of almost uninterrupted success, the mission was visited by a series of unusually severe trials. In December, 1860, measles swept over Aneiteum and several other islands. The whole population were prostrated by it. One was not able to help another. One-third of the inhabitants died, the greatest mortality being among those in the prime of life. In January, the Rev. S. F. Johnston, a young missionary just commencing his labours, on Tana, died. In March, a large new stone church at Mr. Geddie's station was burned by incendiaries, and in the same month a hurricane committed such destruction, that the natives, still weak from the effects of the measles were left scarce of food. And in May, the Rev. G. N. Gordon and wife were massacred on Eromanga. During all this time the only relaxation from his labours Mr. G. had taken, was in visiting other islands, but at length the state of his health imperatively required entire rest. Accordingly, in January, 1864, he left the islands, and in August arrived home by way of the Australian colonies. He recruited in some measure, and in 1866 returned to Aneiteum, where he resumed his work with something of his old energy, but his constitution had lost its elasticity. On the 8th June, 1872, while attending the Mission Synod at his old station, he had a stroke of paralysis. He was taken to Australia in the Mission vessel, and at Geelong, on the 14th December, he peacefully expired.

Victory over Death.

MAY 11.

1 CORIN. XV: 50-58.

Golden Text, 1 Corin. 15: 54.

THE Resurrection is a fundamental doctrine of Christianity, inseparable from that of the immortality of the soul, vs. 16-18. The whole chapter is a piece of matchless reasoning on this subject, addressed to those at Corinth who, with the Saducees, denied the doctrine, Matt. 22: 23, as well as to another class who held that the resurrection body will be precisely the same as that laid in the grave. Scripture frequently speaks of the resurrection "from the dead," but nowhere of the resurrection "of the body." The doctrine was obscurely taught in the O.T., Job 19: 26; Psalms 16: 10; Isaiah 26: 19, but, as an article of belief, it is clearly revealed in the N.T. V. 50 *Flesh and blood*—our bodies as at present constituted. *Cannot inherit*—the change from a natural to a spiritual body is not only possible, it is *necessary*. The resurrection body will be a body still—one suited to the new conditions of existence, which, though not composed of the same earthy atoms, will retain the essential elements of identity. The risen body of the Saviour retained the marks of the nails, Luke 24: 39. Vs. 51, 52. *A mystery*—that those who shall be alive at the time of the general resurrection shall be as effectually changed as those who have died. *Asleep*—Death is only a temporary state. The transition will be instantaneous. *The trumpet*—Matt. 24: 31; 1 Thes. 4: 16; Rev. 4: 1. *Shall be raised*—all of them, John 5: 28. V. 53. *Incorruption*—a state in which decay will be no longer possible. *Put on immortality*, as a new garment, Mark 9: 3. Vs. 54, 55 assert the personal identity of those who undergo the change. *O Death!* Hosea 13: 14. *Thy sting*—thy power to terrify and destroy is gone for ever. *Thy victory*—is only a seeming one. The consciousness of guilt is what gives death its terrors. The law shows us how greatly we have sinned, for we knew our Lord's will and did it *L.T.*, Luke 12: 47. Vs. 57. God is the author of this victory. He it was who framed the plan of redemption. *Through our Lord Jesus Christ*—who endured the penalty of the law for us. By his death he satisfied divine justice, and by his resurrection he secured victory over death, the punishment of sin, and freedom from its dominion over us, Rom. 6: 14. V. 58. *Therefore*—Because of the certainty of the resurrection to life eternal Christians should never be moved away from the glorious hope of the Gospel, Col. 1: 23. This should be their great incentive to live and labour unceasingly in *the work of the Lord*. Christ's mission to earth was to bless mankind, and his latest command was that his disciples should proclaim the Gospel to the whole world, Matt. 28: 19. Those who labour only for this world will lose their labour, Matt. 10: 39. Those who work for the Lord shall be amply recompensed, Luke 18: 29, 30.

Uproar at Ephesus.

MAY 18.

ACTS XIX., 23-41; XX., 1, 2.

Golden Text, Psalms 2: 1.

THIS is a continuation of the lesson for April 13th which should be briefly reviewed. After sending Timothy and Erastus to Macedonia. Paul, remaining at Ephesus, wrote his first letter to the Corinthians. His ministry in Ephesus was singularly successful. V. 23. *The same time*—of Paul's proposed departure. *That way*—the new religion, ch. 9: 2. Vs. 24-26. The *silver shrines* were miniature models of the famous temple and statue of Diana, in much demand by travellers as souvenirs of their visit to the great city, and used also by the citizens for both household ornament and worship. *Demetrius* had a large and lucrative business in this line, employing a number of craftsmen in his factory and, leading the trade, as we would say, it fell to him to call a meeting of others engaged in the business to consult what should be done to protect their interests, for Paul's preaching had seriously affected the sale of their wares, which was not confined to Ephesus; they had a large export trade, and wherever Paul had been the same results had been produced—a noble testimony to the power of the Apostle's preaching. The people generally regarded the images of Diana as objects of worship, though some of the more intelligent may have used them for "aids to devotion," as pictures and images are still misused by some professing Christians. V. 27. *Demetrius*—shrewd man that he was, is a type of the money-grub of all ages who, under the pretext of religious zeal, worked on the sympathies of others to secure his own selfish ends. He adroitly calls the insult to Diana a greater calamity than the injury to his business. Disinterested man! V. 28. *Diana!*—a hideously ugly wooden idol! said to have fallen from heaven, v. 35. Vs. 29-34. Paul doubtless took shelter in the house of Aquila, Rom. 16: 3, 4, and by the advice of his friends prudently avoided the risk of rough treatment from the mob. In the babel of confusion that followed, the Jews put forward Alexander, one of their number to defend them from being charged with the uproar. He may have been the "coppersmith" in 2 Tim. 4: 14. They would not listen to him. Vs. 35, 36. The town clerk takes a judicial view of the case, reminding them that nothing had been said or done by these men to justify such proceedings—a remarkable testimony to the prudence of the Apostle who, while preaching the Gospel faithfully, avoided insulting the feelings of those whom he addressed, ch. 20: 1, 2. The Gospel has gained a substantial victory. The uproar represents (1) how the wrath of man is made to praise God, Ps. 76: 10; and (2) throws light upon Christ's words, Matt. 10: 34.

Liberal Giving.

MAY 25.

2 COR. IX: 1-15.

Golden Text, 2 Cor. 9.: 7.

THE 8th and 9th chapters are occupied with the theme of giving,—the principles which should guide us in giving, the measure of our giving, and the good effect upon ourselves of giving. V. 1. *Ministering to the saints*—the poor Christians in Judea. From whatever cause, the church in Judea was *poor*. Years before this the people of Antioch sent contributions for their relief by the hands of Paul and Barnabas, Acts 11: 29, 30. Others also had done the same, Rom. 15: 26. *Besides*—Jerusalem was the headquarters of the Church and the seat of the mission Board. *Superfluous*—unnecessary, because he had written before about this, 1 Cor. 16: 1, and he was going to send a deputation immediately. V. 2. He does not accuse them of parsimony or covetousness, but commends them for what they had already done, and shews them that their example had provoked and induced others to follow their example. V. 3. *The brethren*—Titus and two others not named, ch. 8: 16, 18, 22. *Lest our boasting*—Their own good name and his veracity are both to some extent involved. Vs. 4, 5. *They of Macedonia*—Paul was at this time in Philippi, where this epistle was written, on his way to Corinth with some of the brethren, and he would not have them to say that he had exaggerated the liberality of the Corinthians. To prevent disappointment he had enjoined Titus to see that their “bounty” was ready against his coming. He calls it *bounty*—literally blessing, for the spirit of giving which he inculcated he regarded as a blessing to the giver as well as to the receiver, Acts 20: 35. Those who give wisely and generously, from a good motive, are not in much danger of coming to poverty, Luke 6: 38. On the other hand, stingy givers have no satisfaction in what is extorted from them by importunity, Prov. 11: 24. V. 7. That only is acceptable giving that comes from a loving heart, 1 John 3: 17, and the true measure of such giving is “according to that a man hath,” ch. 8: 12. *Not grudgingly*—whining as if the money given were lost. *A cheerful giver*—the man who thanks another for calling upon him for a contribution. There are such pleasant people in the world, Prov. 22: 9. V. 8. *God is able*—When God imparts the grace of giving, He also furnishes the means for its exercise, James 1: 17. V. 9. See Psalm 112: 9. Read the whole Psalm. V. 15. How can we ever give enough in view of what God has given us? *His unspeakable gift*—His own SON, and the inestimable blessings which come to us through Him, 2 Cor. 8: 9; Rom. 8: 32. Our whole life should be one unceasing thanksgiving to God for this UNSPEAKABLE GIFT.

Christian Liberty.

JUNE 1.

GALATIANS IV: 1-16.

Golden Text, Galatians 5: 1.

GALATIA, a central province of Asia Minor. See map. The Galatian Churches were founded by Paul during his second missionary journey, Acts 16: 6. He visited them again on his third tour, Acts 18: 23. This epistle was written by Paul from Corinth about A.D. 58. The Galatians had received Paul enthusiastically when he first preached the Gospel to them, v. 15, but, after he left, Judaizing teachers had sown seeds of division among them, calling in question Paul's authority to preach, and giving out that it behoved all Christians to conform strictly to the Mosaic ritual. The first two chapters are accordingly occupied with Paul's vindication of his apostleship. Justification by Faith is argued in the third chapter. In this chapter the leading idea is the freedom of Christian worship compared with slavish adherence to Jewish ceremonial. Vs. 1, 2. *The heir*—Though his title to the inheritance is indisputable, does not come into possession of it till he is “of age.” Till then he is subject to restraint: others manage his property for him. V. 3. *So we*—who were Jews, in the early stages of Christian training, were in bondage, tied down to a rigid routine of observances, unavailing in themselves to take away sin, Heb. 10: 4. V. 4. *When the fulness of time*—When type and shadow had served their purpose, and human philosophy had proved a failure; when the world was in a condition favourable for the introduction of Christianity; when the Greek language was everywhere spoken, and almost the whole of the then known world was subject to Rome, and when the Jews were looking for the Messiah of Prophecy—*God sent His Son to redeem*—to emancipate both Jew and Gentile, ch. 3: 13, 14, from the bondage of sin, Rom. 8: 21. Vs. 6, 7. *Because ye are sons*—See 1 John 3: 1, 2, you can read your title to a mansion in the skies, Rom. 8: 17. V. 8. *Knew not God*—before they became Christians. *Did service*—Were slaves of idolatry. V. 9. *But now*—They did not first know and love God, but God in his electing love brought them to a saving knowledge of the truth, 1 John 4: 10. How absurd to go back to the slavish servitude of the Jewish law. *Weak*—Unable to save. *Beggarly*—Poor in its results compared with the riches of the Gospel. V. 10. *Ye observe*—Slavishly and punctiliously without reference to their spiritual use. V. 12. Though a Jew and Pharisee, Paul attached no importance to that. It is not the church we belong to that is going to save us. Vs. 13, 14 refer to sickness that had detained him in Galatia longer than he intended but which had been over-ruled for good, Rom. 5: 3-5. V. 16. Our best friends are those who in love try to convince us of our sins and lead us to the Saviour.

Our Own Church.

AS already announced, the Assembly meets this year in Toronto, the capital of Ontario and the centre of a large Presbyterian population, on the 4th of June. There is the prospect of a good attendance, and it is hoped that, by the blessing of God, the work of the Assembly may be done pleasantly and profitably. The financial position of nearly all the schemes is satisfactory, especially when it is remembered that in many parts of the country the crops were poor last year, and that business has been generally depressed throughout the Dominion. Much attention will be given to the new effort for the augmentation of stipends. A good beginning has already been made; what is now wanted is to have this matter put on a permanent basis. We are not aware whether we shall have any distinguished strangers at the Assembly. It is hoped, however, that some of our missionaries will be with us, especially Rev. J. Fraser Campbell from India, now on his way home, and Rev. Hugh A. Robertson of Eromanga at present in Nova Scotia on furlough. Let earnest prayer ascend that the gracious presence of the Great Head of the Church may be specially vouchsafed to the Assembly, so that all may be done with a single eye to the glory of God, and that those gathered together from various quarters may be strengthened and encouraged, and return to their various fields of labour with fresh consecration to the Master and His work. The following have been nominated by the Presbyteries for the moderatorship of the General Assembly.—Rev. Professor MacLaren, Principal McKnight, Principal Grant, Dr. Wardrope, Rev. J. K. Smith, Rev. C. B. Pitblado, and Rev. Kenneth MacLennan.

The number of students in the several Colleges of the Church who finish their theological course this spring and who will apply for license is as follows:—At Queen's College, Kingston, *eight*; Knox College, Toronto, *seven*; Presbyterian College Montreal, *seven*; Presbyterian College, Halifax *five*; Manitoba College, *three*; Morrin College, Quebec, *one*: in all *thirty-one*. Several applications have already been made by ministers of other denominations,

including Methodists, Congregationalists and others, to be received as ministers of this church. On the other hand a number of venerable fathers have retired from the active duties of the ministry since last Assembly, and some are not, for God has taken them.

PERSONAL. Rev. Dr. Jenkins, ex-minister of St. Paul's Church, Montreal, is about to leave Canada and take up his residence in the old country for some time at least. He will leave behind him a distinguished record, and many warm friends of all denominations wish him length of days and usefulness wherever his lot may be cast. Rev. J. S. Black of Erskine Church, Montreal, owing to the continued illness of his wife, has been obliged to demit his charge and remove to a less trying climate. His ten years pastorate in Montreal has been a very happy one, and the best wishes of numerous friends follow him to his new home in Colorado. Two important charges will soon be on the list of vacancies in Truro, N.S.,—St. Andrew's, by the removal of Rev. A. Burrows to Boston, U.S., and St. Paul's by the translation of Rev. John McMillan to Chalmer's Church Halifax. It is a sign that old things are passing away when we find the oldest Free Church in Nova Scotia (Chalmer's Church Halifax) calling a minister of "Kirk" antecedents. Dr. Mathews of Quebec, the secretary of the Presbyterian Alliance, intends to sail hence on the 17th instant, so as to be present at the Edinburgh Assemblies. Thereafter his address will be 12 May street Belfast. It is an open secret, not to be repeated however, that Dr. Burns is to read a paper at Belfast on "Romanism in Canada," Dr. Cochrane of Brantford one upon Canadian Home Missions, Principal King, on training of students for the Ministry, and that the report on the Eldership will be presented by a Canadian elder.

ORDINATIONS AND INDUCTIONS.

CHATSWORTH, *Owen Sound*: Rev. John McAlpine, formerly of St. Mary's, Ont., was inducted on the 5th of March.

PORT HOPE, *Peterboro'*: Rev. J. W. Mitchell, formerly of Mitchell, Ont., was inducted into the First Presbyterian Church on the 2nd of April.

AVONTON AND CARLINGFORD, *Stratford*: Rev. George Chrystal, formerly of West Flamboro', was inducted on the 3rd of April.

ROXBOROUGH, *Glengarry*: Rev. John MacKenzie, of Hamden, *Quebec*, was inducted on the 22nd of April.

ANGUS, NEW LOWELL, AND BARRINGTON, *Barrie*: Rev. John Leishman, late of Newburgh and Camden, was inducted on the 3rd of April.

ORANGEVILLE, *Toronto*: Rev. W. A. Hunter, late of Parkdale, was inducted on the 17th of April.

PAISLEY: *Bruce*:—Mr G. B. Greig was ordained and inducted on the 3rd of April.

HANOVER and NORTH NORMANBY: *Bruce*:—Rev. Nathaniel Paterson, late of Bayfield, was inducted on the 22nd of April.

CALLS.—Rev. Andrew Rowat, of West Winchester, *Brockville*, to Elgin and Athelstan, *Montreal*. Rev. W. M. Roger, of Ashburn, to East London, accepted. Rev. A. F. Colter, of Thornbury and Heathcote, *Owen Sound*, to Streetsville, *Toronto*. Rev. E. S. Bayne, of Murray Harbour, *P. E. I.*, to Middle Musquodoboit, *Halifax*, accepted. Rev. W. P. Archibald of Nova Scotia to St. Andrew's Church Kingston.

DEMISSIONS. Rev. John L. Robertson, of Strabane, *Hamilton*. Rev. W. A. Lang, of Lunenburg and Avonmore, *Glengarry*. Rev. C. E. Amaron, of Three Rivers, *Quebec*. Rev. J. S. Black, of Erskine Church, *Montreal*. Rev. Gavin Sinclair, of Lochlomond, *C.B.* Rev. T. S. Chambers, of Storrington, *Pittsburgh*, and Glenburnie, *Kingston*.

NEW CHURCH.

RENFREW.—A very handsome new church has been opened at Renfrew, Ont. Rev. Principal Grant and Rev. Dr. Jardine conducted the services, which were very largely attended. The new St. Andrew's Kirk is of Gothic architecture, tastefully finished and furnished, and seated for 450 persons. It has been opened free from debt. When the spire is completed it will have cost some \$14,000.

THE COLLEGES.

PRESBYTERIAN COLLEGE, MONTREAL. The Session of 1883-4 was brought to a close in the David Morrice Hall on the evening of the 2nd of April, when there was a large attendance of the public as well as of the Presbytery. The prizes and scholarships were announced—the gold-medalist of the year being Mr. W. A. Mackenzie, who also gained the David Morrice Travelling Fellowship of \$500. The following students having completed their course were presented with their diplomas:—Messrs D. Currie, R. Gamble, J. P. Grant, A. Lee,

D. Mackay, W. A. Mackenzie, and E. F. Seylaz. Rev. James Fleck delivered an eloquent address to the graduating class. The valedictory was delivered by Mr. W. A. Mackenzie. The degree of B. D. was conferred on Rev. C. E. Amaron. Principal Macvicar in his closing address expressed his satisfaction with the continued prosperity of the college. The total number of students on the roll was seventy, and already a considerable number of fresh men have applied to be received next session. The number of ministers who have been educated at this college is now ninety-two, and during the summer months fifty-three students will be busily engaged as missionaries in all parts of the Dominion. The closing and crowning announcement was to the effect that Messrs Hugh, James, and Robert Mackay of Montreal had intimated their intention to endow a chair in this college to be designated, in memory of their late uncle, "The Edward Mackay Chair."

Women's Missionary Societies.

THE eighth annual meeting of the W.F.M.S. of the Presbyterian Church in Canada was held in St. Paul's Church, *Hamilton* and was very largely attended. A social meeting was held in McNab St. Church, Rev. Dr. Wardrope presiding. The Society has now over 2,500 members. The contributions from all sources last year were \$7,656, of which \$3,000 were expended in the erection of a Girls' school at Tamsui, Formosa—a fine cut stone building opened last January. The Society supports three lady missionaries at Indore, and aids Indian children in the North West. Affiliated with it were six Presbyterial Societies, eighty-nine Auxiliaries, and sixteen Mission Bands.

KINGSTON.—The W. F. M. S. of the Presbytery of Kingston held its annual meeting on the 17th of March. There was a large attendance. Addresses were delivered by Principal Grant, Rev. H. Gracey and Rev. David Mitchell. The report made mention of the Memorial Church in Formosa erected by the Society as a tribute to the memory of its late revered president, Mrs. Machar.

HALIFAX.—The annual meeting of the Halifax W.F.M.S. was held on the 8th of April. Reports from affiliated societies were read, also papers on missionary topics by several ladies. Rev. Hugh A. Robertson of Eromanga addressed the meeting. The Society pays the salary of Miss Blackadder in Trinidad, and her report was read. The receipts were larger than in any previous year.

Our Home Missions.

THE Committee for the Western section met in Toronto on the 25th of March, and continued in session until 10 p.m. on the 27th. There were present thirty-one ministers and four elders. Rev. W. Cochrane, D.D., *Convener*; Rev. R. H. Warden, *Secretary*. Claims of the respective Presbyteries in Quebec and Ontario amounting in all to \$3,869 were considered and ordered to be paid. New applications from Presbyteries on behalf of forty mission fields were considered in detail and severally passed upon. Rev. James Robertson, Superintendent of Missions, presented a report of his labours for the past six months, with details as to his visits to Prince Albert, Edmonton, and Battleford. A detailed statement of the expenditure of \$6,000 granted to the Presbytery of Manitoba for the past six months was submitted by Mr. Pitblado. It was agreed to grant the sum of \$13,000 to that Presbytery towards carrying on its mission work during the year beginning with 1st April, 1884. The Assembly's remits as to the subdivision of the Presbytery of Manitoba was carefully considered, and it was agreed to recommend that no change be made in the meantime.

British Columbia.—There was read a letter from Mr. Jamieson, of New Westminster, respecting the work of the church in that city and neighbourhood. The report of St. Andrew's Church showed 45 families, 25 single persons, and 60 communicants; 60 scholars and 7 teachers in the Sabbath school. Revenue, \$1595. It was agreed to call the attention of the congregation to the decision of last Assembly, making provision for the reception by the Church of any congregation in British Columbia that may see fit to make application, and in the event of the congregation connecting itself with this Church, the committee promises to aid it in every way calculated to advance its interests. In respect of Pandora Street Church, Victoria, it was agreed to call the attention of the Presbytery of Toronto to the resolution of last Assembly placing this congregation on its roll. There was read a letter from Dr. Gray, convener of the Colonial Committee of the Church of Scotland, stating that, in response to a request from Nanaimo, they

had sent a minister to that field, and were about to send another to Comox.

Appointments were made for 121 students and other missionaries to the different Presbyteries, of whom 20 to the Presbytery of Manitoba. *Augmentation* of stipend—Mr. D. J. Macdonnell, *convener*, reported that all the Presbyteries had been visited by deputies, and that the scheme had met with a very hearty reception throughout the Church generally. *The State of the Fund* was reported as follows:—

Balance on hand from last year	\$1,416
Received to 26th March for Missions ..	31,820
Received for Augmentation	13,072
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Total receipts to date	\$46,308
Expended to 26th March	\$28,472
Claims passed at this meeting	3,869
Required for supplements for last six months	13,542
Manitoba and Lake Superior claims ..	4,725
Required from working balance	15,000
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	\$65,608
Amount still required, say	\$19,300

MANITOBA ITEMS.

The C.P.R. all the way to the Rockies is proving a help to Mission work. Calgary at the foot of Bon River Pass is becoming a place of importance. One year ago a newly licensed and ordained minister was sent there. A church is under way: the place is nearly, if not entirely, self-sustaining; the envelope system is used. The Presbytery is pushing out into promising centres. Fort McLeod in the Rancho Country and near the Galt Mine is receiving a minister, so is Battleford on the North Saskatchewan. Rat Portage in the debateable land between Ontario and Manitoba has a good church and manse, and despite heavy fires and political excitement pays well for ordinances. Carberry, an agricultural centre, has become self-sustaining, and has adopted the envelope system. Brandon is doing well under Rev. J. M. Douglas. He has unearthed 120 Presbyterian families. Brandon is self-sustaining, and pays \$1500 per annum. The policy of sending up elders during winter has been a miserable failure. A few succeeded, but some were sent who had never preached a sermon before, and some were extremely uncouth. Hard times, the result of the "boom," and farmers' grievances, the result of artificial restrictions on trade, are

found throughout the North-West. The speculating real estate man is becoming a thing of the past. Hard times are making many such work for an honest living. Prince Albert congregation being in the locality of an Episcopal see and of a so-called college, is petitioning the Assembly for the establishment of a High School for young people of both sexes. They want a share of the Mission property for that purpose. Manitoba College Theological session has closed. Arts continue till middle of May. Three students in theology graduate: there are two in the second year, and three in the first year, with another student unclassified. Eleven or twelve others are either in the college preparing to enter theology or have signified their intention of coming next session. Some twenty-five or thirty students expect to go up to the University Examination in May. A Medical College is now incorporated and is in operation in Winnipeg, affiliated to the University of Manitoba. Knox Church, Winnipeg, new building is approaching completion and will likely be opened in June or July. St. Andrew's, Winnipeg, intends beginning building operations next Autumn, and is now opening out a mission station in North Winnipeg. Rev. Dr. King leaves in the end of April for a visit to Britain in connection with the interests of the college. B.

Meetings of Presbyteries.

TRURO: *March 26:*—The call from the Fourth Presbyterian congregation, South Boston, was placed in the hands of Rev. A. Burrows, who intimated his decision to accept it. He desired, however, to fulfil his commission as a delegate to the Presbyterian Council, Belfast; and with the consent of the St. Andrew's congregation, the Presbytery appointed his connection to cease on the first Tuesday of July.—Rev. John Macmillan, St. Paul's Church, accepted a call to Chalmers Church, Halifax.—Rev. C. B. Pitblado, Winnipeg, was nominated for Moderator of the General Assembly.—A report on the state of religion was submitted by Mr. McGillivray, and adopted.—J. H. CHASE, *Clk.*

VICTORIA AND RICHMOND:—The congregations of Rev. Angus McMillan, Malagawatch and River Dennis, were visited on the 12th and 13th February. In both congregations the means of grace are well appreciated. The pastor's services are equally divided between both sections, and he preaches in both English and Gaelic. A manse

and barn are in course of erection in Malagawatch. The Presbytery urged on the people greater liberality towards the schemes of the Church.—The Presbytery applied to the Home Mission Board for two probationers, there being two important vacancies—Whycocomah, with 250 families, and Port Hastings and River Inhabitants, also large. Strath Lorne is also vacant. The Augmentation Scheme was approved, and arrangements were made to submit it to the congregations, beginning at Mabou.—Rev. Messrs. Roberts and McMillan were appointed commissioners to the General Assembly.—K. MACKENZIE, *Clk.*

SYDNEY, C.B.: *March 19:*—The congregation of North Sydney was visited. No arrears of stipend. Collections for the schemes were good. Arrangements were made for the continued supply of the congregation. The demission of Rev. Gavin Sinclair, Loch Lomond, was accepted.—A committee was appointed to confer with the Mira congregation regarding arrears and supply of preaching.—The Clerk explained the Augmentation Scheme, and a committee was appointed to arrange for visiting congregations on the matter.—On the 20th, Presbytery met at Little Bras d'Or, in the Presbyterian Church there,—a church which claims to be the first completed and dedicated as a Free Church; this dedication having taken place on the 1st October, 1843. This is a section of Sydney Mines congregation, now under the ministry of Rev. D. McMillan. Its affairs were found prosperous and orderly.—At Sydney Mines a similar state of matters was found. Reports were presented and approved in reference to Temperance and Sabbath Schools.—The following commissioners were appointed to the General Assembly:—Revs. A. Farquharson, D. Drummond, J. A. Forbes, and Messrs. Lawley, D. McKeen and D. Campbell. Principal Grant was nominated for Moderator.—G. L. GORDON, *Clk.*

QUEBEC: *18th March:*—Mr. J. R. Macleod reported that all the congregations concerned had been visited in the interests of the Augmentation Scheme with satisfactory results. Commissioners to the General Assembly were elected as follows:—Messrs W. Ross, W. B. McCullough, J. C. Cattanaach, W. Robertson, C. E. Amaron *ministers*; Messrs J. Whyte, A. Baptist, W. Morrison, H. Hitchcock, and Rev. J. E. Tanner, *elders*. Mr. Cattanaach gave in the report on the State of Religion and Mr. Sym that on Sabbath-schools. Both were encouraging, the latter especially so. Messrs Robertson and Cattanaach were appointed to prepare a Catechism for the use of smaller children in Sunday-schools. Mr. Charbonnel gave an interesting account of his work among the French Canadians. Dr. Mathews was given leave of absence for six months. A missionary meeting was held in St. Andrew's Church, Sherbrooke, and was largely attended.—F. M. DEWEX, *Clk.*

MONTREAL: *1 April:*—Mr. A. B. Mackay reported on behalf of the committee on augmenta-

tion of stipends, that payments had been made to all within the bounds affected by this scheme, bringing up the minimum stipend to \$750 with a manse in the country charges and to \$1200 with \$200 for house-rent in the city. A call from Elgin and Athelstane in favour of Rev. Andrew Rowat was sustained. Commissioners were appointed as follows:—Messrs J. W. F. McBain, J. M. Boyd, D. McEachern, W. J. Dey, T. Cumming, R. H. Warden, Dr. MacVicar, A. B. Mackay, D. W. Morison and R. Campbell, *ministers*; Messrs W. Drysdale, D. Morrice, A. C. Hutcheson, W. D. Maclaren, J. Stirling, Jas. Brodie, Dr. Rodger, Jas. Wattie, D. Yuile and Dr. Christie *elders*. Mr. Duclos received the thanks of the Presbytery for organizing a new congregation at West Farnham. Rev. J. S. Black tendered the resignation of his charge of Erskine Church and the congregation were cited to appear in their interest at next meeting. Mr. Campbell reported on the city mission, *inter alia*, that many families had been discovered whose names were unknown to any of the Kirk-sessions, and that 275 families or individuals had been found who claimed no church connection whatever. Mr. Fleck reported on the State of Religion: it was recommended that elders in visiting their districts urge upon the heads of families the duty of family worship. Messrs John Fraser, Congregationalist, and Mr. John Hutchison, Church of Scotland in Canada, applied to be received as ministers, and Mr. Seylaz as a missionary of this church. Rev. Principal MacKnight of Halifax was nominated as moderator of the General Assembly.—J. PATTERSON, *Clk*.

GLENGARRY, 11th March:—Rev. W. A. Lang, Lunenburg, was appointed clerk in room of Dr. Lamont, translated to Florence and Dawn. The following were elected Commissioners to the Assembly—Messrs. J. Fraser, J. Ferguson, F. A. MacLennan, and J. S. Burnet—*ministers*; Messrs. J. Simpson, F. D. MacLennan, W. Mack, and A. C. Macdonald—*elders*. In connection with the report on Temperance the Presbytery resolved to do all in its power to promote the passage of the Canada Temperance Act in the united counties of Stormont, Dundas, and Glengarry. At a subsequent meeting Mr. Lang's resignation of his charge at Roxburgh, on account of ill-health, was accepted with many expressions of regret.—J. CORMACK, *Clk. pro tem*.

LANARK AND RENFREW.—The following are appointed commissioners—Messrs. G. Porteous, D. J. Maclean, R. Knowles, J. B. Edmundson, W. D. Ballantyne, J. Bennett, R. Campbell, and J. Macalister—*ministers*; Messrs. J. Jack, W. Stark, A. Toshack, R. Stewart, A. Jamieson, T. Lindsay, R. Bell, and D. Goodwin—*elders*. Rev. J. K. Smith, of Galt, was nominated for the Moderatorship of the General Assembly. A public meeting was held in connection with the annual meeting of the Woman's Presbyterian F. M. Society, of which there are now six branches within the bounds, the amount raised

for mission purposes last year being \$407.75.—J. CROMBIE, *Clk*.

KINGSTON, March 17th: A largely attended meeting was held in the interests of the Woman's F. M. Society of the Presbytery. It was intimated that a young lady, a medical student, was likely to offer her services as a missionary. Eight students of Queen's College presented themselves as applicants for license. The commissioners to the Assembly are—*Ministers*: Messrs. Wilkins, Houston, Gray, Shore, Principal Grant, Messrs. Gracey and Young; *elders*: Messrs. Hobart, Macalister, MacKenzie, Campbell, McArthur, Gillies, and J. Robertson. Professor McKnight was nominated Moderator of Assembly.—T. S. CHAMBERS, *Clk*.

PETERBORO, 18th March: Arrangements were made for the induction of Rev. J. W. Mitchell at Port Hope. The following Commissioners were appointed—Messrs. J. Ewing, A. Bell, J. Cameron, C. H. Cooke, and W. H. Jamieson—*ministers*; Messrs. J. Best, H. Carruthers, J. L. Tisdale, H. Little, and J. Lawless, *elders*. An application from Rev. W. White, formerly of Warsaw and Dummer, for leave to retire from the active duties of the ministry was favourably entertained. A conference on temperance is to be held at next meeting.—W. BENNETT, *Clk*.

CHATHAM, 11th March:—The following were appointed commissioners to the General Assembly—Messrs. Waddell, McColl, Battisby, Becket, and D. Currie—*ministers*; and Messrs. Robertson, Bartlett, Stewart, Somerville, and Rev. William King—*elders*. Professor Maclaren was nominated for the Moderatorship of the General Assembly. Several of the supplemented congregations had agreed to increase their contribution so as to make the minister's stipend \$750 without any assistance *ab extra*.—WM. WALKER, *Clk*.

BARRIE, 18th March: Dr. W. McLaren was nominated Moderator of next General Assembly. Commissioners elected were Messrs. R. Rodgers, W. McConnell, J. Geddes, J. K. Henry, J. R. S. Burnett, and J. Carswell, *ministers*; R. Little, A. Melville, G. Duff, W. I. Forbes, A. P. Cockburn, M.P., and Rev. J. Gray, *elders*. The augmentation of stipends report was received with thanks, and gratitude was expressed for the success attained in the effort to carry out the scheme. In this Presbytery there were thirteen congregations reported to last Assembly as giving stipend under \$750 and manse. Of these seven have been brought up to the minimum; three have increased stipend \$50, \$75, and \$100 respectively. Only three have been unable to increase.—R. MOODIE, *Clk*.

GUELPH: 18th March:—Commissioners were appointed as follows: Messrs. J. C. Smith, R. Fowlie, D. Tait, J. A. R. Dickson, H. Edmison, J. Middlemiss, and R. Torrance, *ministers*; Messrs. Newton, Louttit, Small, Mowat, Davidson, Ferrier and Campbell, *elders*. Rev. J. K. Smith, of Galt, was nominated for the moderatorship of the General Assembly.

HAMILTON:—The following are the commissioners to the General Assembly: Messrs. T. Scouler, W. D. Rees, S. Carruthers, R. Thynne, A. Grant, Dr. Laing, T. Goldsmith, D. H. Fletcher and S. Lyle, *ministers*; Dr. McDonald, G. Rutherford, R. Lawrie, J. Charlton, R. McQueen, G. Dickson, A. J. McKenzie, J. Harcourt and W. J. McCalla, *elders*.—J. LAING, *Clk*.

MAITLAND: *March 18th*:—Commissioners to the General Assembly were appointed as follows: Messrs. Jones, D. Cameron, McNabb, Ross and Leask, *ministers*; Messrs. McKinnon, Elliott, Blue, Spence and Morrison, *elders*.—The Committee on Augmentation of Stipends reported that a number of congregations had agreed to increase to the minimum, and some beyond it. —Mr. Ross read report on State of Religion; Mr. Muir on Sabbath Schools; and Mr. Sutherland on Temperance.—Rev. Dr. McLaren was nominated as Moderator of next General Assembly.—R. LEASK, *Clk*.

WALLACE, *April 2nd*: The Presbytery met at Tatamagouche. Agreed to apply for supplements as follows: for the half-year beginning April 1—Amherst, \$62.50; Pugwash and Oxford, \$50; New Annan, \$37.50; Earltown, \$25. Rev. K. Maclellan was nominated for Moderator of the General Assembly. The application of the Springhill congregation for a loan of \$1,000 from the Hunter Church Building Fund was cordially sanctioned. Leave of absence for one month was granted to Rev. A. Gray, on account of illness.—T. SEDGWICK, *Clk*.

P. E. ISLAND: *April 1st*:—Rev. E. Bayne intimated his acceptance of the call to Middle Musquodoboit. Principal McKnight, D.D., was nominated for Moderator of the General Assembly. The following commissioners were appointed: Messrs. K. Maclellan, N. McKay, A. Munro, W. A. Mason, A. W. Mahon, and M. Campbell, *ministers*; and Hon. D. Laird, James Carruthers, Arch. Ferguson, Thomas McNeill, Isaac Thomson, and Mal. Macdonald, *elders*.—J. M. MACLEOD, *Clk*.

TORONTO: *April 1st*:—A resolution was adopted expressing sympathy with Rev. J. Carmichael, of King, in the recent death of his wife. An application was read from Rev. Walter Reid, of the Primitive Methodist Church, to be received as a minister of our Church. The Presbytery agreed to apply in his favour to the General Assembly.—R. MONTEATH, *Clk*.

BRUCE, *March 11th*:—St. Paul's Church Walkerton was disjoined from Balaklava and declared a vacant charge—Mr. Moody was retained as pastor of Balaklava. Commissioners to Assembly, Messrs Moody, Mackenzie, Duncan Tolmie and Gourlay, *ministers*; Messrs Rowand, McFarlane, Dobie, Johnstone and Henderson, *elders*. Dr. Wardrope was nominated as Moderator of Assembly. Leave of absence for three months was granted to Mr. Blain owing to impaired health.—J. GOURLAY, *Clk*.

ST. JOHN *April 1*:—Arrangements were made regarding supply of Grand Falls with F. E.

Board. It was reported that the induction of Rev. J. K. Bearisto had taken place in Grenville. Calls to Rev. Joseph McGregor McKay were considered. He decided to accept that to Shediac and Shemogue. Scheme for augmenting Stipends was dealt with. Various notices of motion were given. As the result of the visitation of Carleton Church, Mr. Burgess withdrew his resignation, the Presbytery and congregation to supply church in his absence. A committee was appointed to receive reports on Temperance, another on the State of Religion.—JAMES BENNETT, *Clk*.

THE SYNOD OF TORONTO AND KINGSTON met at Belleville on the 3th of April. An overture on the reduction of theological colleges was, after discussion, withdrawn. A long discussion took place on the subject of Sabbath observance. It was agreed to confer with other Synods and to have a bill sent to the Dominion Parliament to secure better observance of the Lord's Day. A fitting tribute was paid to the memory of the late Rev. J. Cameron of Chatsworth. The report on temperance was very incomplete. Only forty-four sessions out of 200 having reported owing to the lateness in receiving the convener's circular. Most of the elders so far as the report went, are total abstainers. An overture anent the establishing of a Presbyterian Publishing House was agreed to without discussion.—JOHN GRAY, *Clk*.

PARRY SOUND.—One of our Home Mission stations, in the Presbytery of Barrie, has issued an urgent appeal for aid to build a manse, which is fully endorsed by the Presbytery and also by the Rev. Dr. Cochrane, convener of the Home Mission Committee. The congregation is chiefly composed of lumbermen, and they are doing all that can reasonably be expected of them for the maintenance of ordinances. The sum needed to complete the manse is between \$500 and \$600. We commend the appeal to the generous friends of the Church, and hope to hear that it meets with a liberal response.

Obituary.

REV. JAMES T. PAUL, of Bolsover, in the Presbytery of Lindsay, died on the 8th of March, after a long and painful illness, in the 74th year of his age. Mr. Paul was a native of Cupar, Fifeshire. He commenced his studies for the ministry in Queen's College, Kingston, 1843-4, and completed his theological course in Scotland. He was ordained and inducted as minister of St. Louis de Gonzague, in the Presbytery of Montreal, on the 5th of June, 1850. Owing to ill-health he retired in 1865. In 1869 he was inducted as minister of Dummer and Warsaw, Peterboro' Presbytery. Since 1874 Mr. Paul has been minister of Bolsover. Naturally of very quiet and unassuming temperament, he was a faithful pastor and a good man. His end was peace.

Ecclesiastical News.

THE GENERAL ASSEMBLIES of the Church of Scotland and of the Free Church will meet on the 22nd of this month. It is not known that there are any burning questions coming up to disturb the equanimity of either. Dr. A. N. Somerville, the venerable and enthusiastic evangelist of Glasgow, has accepted an invitation, signed by a large number of ministers, to conduct a series of evangelistic meetings in Londonderry. At the induction of Mr. McCulloch into the parish of North Leith, Dr. McGregor mentioned that this was the twenty-first minister of the parish since 1660, and that there are now 2,545 communicants on the roll. It is expected that the contributions for Free Church Missions will amount this year to \$80,000. The committee aim at obtaining a revenue of \$100,000. There are signs that the question of the union between the Free and United Presbyterian Churches of Scotland is likely soon to emerge again from the silence in which it has long reposed into the field of open discussion. Now that the influence of Dr. Begg, the great opponent of the union, has been removed, many in the Free Church are looking forward to the resumption of union negotiations with the United Presbyterians at no distant date, though a respect for the memory of the departed leader of the anti-unionists keeps them back as yet from any bold advance. There will be a lively demonstration in Edinburgh this summer to celebrate the ter-centenary of the University. The principal seats of learning on the continent and in America will send representatives, and a long list of illustrious men are to receive honorary degrees. Shapira, the German Jew, and manufacturer of spurious relics—notably of the alleged Moabite Deuteronomy parchments—has committed suicide—shooting himself through the head with a revolver. Mr. Moody's mission in London is admitted on all hands to have been very successful. Although his meetings have not created the excitement occasioned by his visit in 1875, the results are more satisfactory. At New Cross, in the south-eastern suburb of the metropolis, the meetings were exceptionally large and enthusiastic. It was calculated that up to the time of their second week in that locality the evangelists had reached one million people in over two hundred services, the average attendance being five thousand. They had a great gathering in Edinburgh, at the opening of the new hall in connection with the Carrubber's Close Mission, when Mr. Moody let off against the besetting sin of Scotland with no uncertain sound. The fruits of the work in London in 1875 are found in every part of the city, and in almost every town in England. Mr. Moody wears well. He is an adept at handling the multitude. His resources are inexhaustible and the people never weary of his addresses. People are coming to esteem it a privilege to be even a door-keeper in connection with the meetings. A

son of the late Sir Thomas Beauchamp was chief steward at New Cross, and Lady Beauchamp and her daughter sang in the choir. Newington Free Church, the sphere of the labours of the late Dr. Begg, is seriously exercised about the election of a new minister. In making up a list of candidates, the votes of each one on the public questions of the day—such as instrumental music, hymnology, &c., &c.—are faithfully recorded and published for the guidance of the congregation! What next? Hear what our own correspondent says:—

“EDINBURGH, March 17, 1884. How different is our beloved Scotland from Canada! It has been stated in Parliament that in Glasgow, out of 110,000 families, 40,000 live in *one-roomed* houses. Instances are given in which as many as fourteen are huddled, rather than housed, in one apartment! One family of eight persons rents a corner of their room to another family of four, and so on. The statistics are appalling. No wonder although Lord Salisbury's motion for a commission was eagerly accepted. Canada may be said surely to be entirely free from that plague. Not union of the churches yet; but friendly intercourse between Bishop Wordsworth and the minister of the Church of Scotland in old St. Andrew's is the latest ecclesiastical movement. The Bishop being graced with a D.D., from the University, has been pleased to celebrate the event by preaching first in the college church and then in the town church; that church where John Knox first assailed the Popish pretensions and errors of his day, and from whose pulpit many a note of warning has been sounded since then against all prelatical innovations. But times change, and we change with them. One thing to be said however, is, that Bishop Wordsworth has always been a zealous advocate of the union of the Reformed Churches; and the union of the Presbyterian and Episcopal Churches in Scotland has ever been his favourite theme. There are barriers in the way of that event at present, for, until very recently at any rate, the Episcopal Church in Scotland has been looked upon as a little *ultra* in its ecclesiastical pretensions.

“Our Temperance cause still makes good headway; receiving valuable aid from judges, scholars, physicians, ministers and princes. The Marquis of Salisbury in the House of Lords said: “Our Legislature is earnest in attempting to diminish the great stain of intemperance which is the moral scourge of the present generation: but how are we to hope that men will be kept out of the public house, when the home, which is the only alternative to the public house, presents such horrible and loathsome features.”

“Canon Farrar in an able and well delivered address in Edinburgh, reminded us among other things, that “while seventy million pounds sterling are spent on bread; seventy millions on rent; eleven millions on education, and a little over one million on Christian missions, ONE HUNDRED AND THIRTY SIX MILLIONS are spent annually on intoxicating drinks. John Bright.

asserted not long ago—that if Britain were to become a nation of abstainers for *ten years* she should attain such a degree of prosperity as hardly to be recognizable again as the same land. Mr. Gladstone declared in the House of Commons that “Intemperance causes evils worse, because more continuous than the three historic scourges of war, famine, and pestilence combined, and that it is the measure of our degradation and disgrace.” The other evening I took part in a missionary meeting in a parish presided over by a worthy Nova-Scotian. The evening passed away quickly. From the feeling evoked then, I am sure it would not be difficult to create a very decided and healthful interest in the missions in the North-West among our people here. Any information one is able to give them is received with great avidity. There is hardly a family you meet in Scotland, but has some member, or near relative in America. Some of themselves perhaps thinking seriously of going out. Were some one well acquainted with the field and its wants to undertake the advocacy of the good cause here for a few months, much money would certainly be raised and a more abiding interest created in what our Canadian Church is doing in that great land. That scheme claims sympathy from all Presbyterian churches in Britain.” D.

CANADA.—The Methodists have got their Union Bill passed by the several Legislatures without opposition. The first of June is the day fixed for this happy union. The example of the Canadian Churches is telling even in Japan where the feeling is in favour of a United Methodism in that Empire. Indeed the proposal has been seriously considered by the Missionary Board in Canada, but they have declined to entertain it at present for the reason that it would practically be an abandoning of their mission to Japan into other hands. This being their first and only foreign mission, the Canadian Church has resolved rather to strengthen its stakes by sending out immediately four additional missionaries to Japan—making in all seven ordained ministers. At the same time it has been determined to proceed at once with the erection of a training college at Tokio. Many are running to and fro. Besides the delegates who are going to the Council at Belfast, a number of Presbyterian ministers and elders have announced their intention of crossing the sea this summer; on the other hand it is expected that not far short of one thousand visitors from all parts of the world will meet in Montreal in August in connection with the meeting of the British Science Association to be held here at that time.

UNITED STATES.—The Presbyterian Church, North, has 23 Synods, 182 Presbyteries, and 5514 ministers. Its Synods of “China” and “India” have each five Presbyteries. Philadelphia, which is divided into three Presbyteries, sends nine ministers and as many elders to the General Assembly. The Presbytery of New York sends six. Brooklyn and Boston, only

two each. A large number of the Presbyteries are represented in the Assembly by only one minister and one elder. In order to effect a permanent reduction of the Assembly, it is suggested that while all the members of Presbyteries shall, as at present, be eligible as commissioners, the basis of representation shall be only regularly installed pastors and foreign missionaries in active service. Presbyteries having not more than twelve ministers, to be entitled to one commissioner, a minister or an elder, alternately; those having twenty-four ministers to send one minister and one elder; Presbyteries having not more than thirty-six ministers, two ministers and two elders. The largest representation being limited to three ministers and three elders for any given Presbytery. If this plan were adopted it would limit the Assembly to a membership of about 400. A good deal of interest is attached to the “Statement of Doctrine” prepared by a committee of the ablest ministers in the Congregational Church and which is designed to take the place of a creed for the whole church. It has been well received by “the body” generally, for whose use it is intended, at the same time rigidly criticized by some. Notably, Mr. Joseph Cook has fallen foul of it. In his celebrated Boston lectures he criticizes it unmercifully, alleging that it is chiefly remarkable for what it omits to say in regard to the doctrine of the Atonement, Future Punishment, and other important particulars. He says that the New Creed is in direct conflict with the later and the earlier historic declarations of the Congregational Churches. He describes it as a “tissue of latitudinarian loopholes”—The natural result of which will be “a millenium of milk and water.” He perhaps makes too much out of the fact that two members of the commission appointed to draw it up declined to sign it, forgetting that it is next to impossible to get twenty-five learned divines to agree upon any such thing. The same valiant defender of the faith has been uttering anathemas against “Mormonism”—the biggest blot on the national escutcheon. But he must talk louder yet. If the powers that be are not asleep, or peradventure gone on a journey, they seem to be paralyzed in the presence of a giant evil that should be swept out of existence by a single stroke.

IRELAND.—The death of the Rev. James A. Robson, of Tobermore, Co. Derry, is announced. He was a man of very fine mind and superior culture, and yet it was quite late in life when he got a call. The writer remembers hearing him preach thirty years ago, and he was an old probationer then. He had a queer shrill piping voice, and one of the sides of his face was full and round, while the other was flat and empty. It was in 1842 that he was licensed to preach, and not till 1867 was he ordained over a congregation. He was greatly beloved by the people among whom he laboured. The friends of the Orphan Society conceiving the idea of acknowledging the unwearied services of Rev. Dr. and

Mrs. Johnston, proposed lately to present them with their portraits. The proposal was entertained with unusual enthusiasm. Mrs. Johnston now writes, that while the motives of those who were moving in the matter are duly appreciated the portraits are thankfully declined. She suggests that if it were possible to raise as much as would build and equip an institution for training orphan children for service, it would be regarded by them as far more done in their honour than any personal acknowledgment. This hint is to be acted upon. It will take not less than five or six thousand pounds. The Presbyterian Orphan Society, with its wonderful career of success, will, in all time to come, be associated with the name of Johnston. The Rev. John Sinclair Hamilton, late of Banbridge, has been installed in the congregation of Rutland Square, Dublin. The preparations for the approaching meeting of the General Presbyterian Council are going on with vigour and efficiency. The complaint made at the meeting in Philadelphia, that too many papers were crowded into the programme, and that sufficient time was not left for discussion, will not be made this time. The lessons of experience have not been lost. Arrangements have been made to publish the proceedings in the same way as was done in Philadelphia. The enjoyment of the members will not be overlooked. An excursion will be made to the Giant's Causeway. Some will have the experience of riding on an Electric Railway for the first time. It is electricity that is the motive power on the road between Portrush and the Causeway. Every effort will be put forth not only to make the meeting a success but also to give pleasure to the distinguished visitors. A day is to be devoted to a meeting composed of Irishmen and their descendants who have settled in the United States and the British dependencies in all quarters of the world. As it happens the delegates from Canada will not be able to take part in that day's proceedings to any great extent. There is but one Irishman on the list.

H.

FRANCE.—The Salvation Army have had a series of well-attended meetings in Exeter Hall, London, to celebrate the third anniversary of the Army in France. Miss Booth, in giving an account of what had been done on the Continent for the evangelization of the people, said that notwithstanding the persecution and opposition she and her fellow-workers had met in Switzerland, the Salvation Army had not only maintained its footing there but was spreading, the demand for officers being greater than the supply, and no power on earth or in hell could stop the good work that had been commenced from going forward. As to the work in France, great progress had been made in Paris, where during the past twelve months a series of most successful Sunday afternoon meetings had been held at a hall in the Boulevard des Capuchines. Her plan was to work France through the villages, taking officers with her who had received some special training for the mission, and thus the truth would be spread north.

THE TEMPERANCE QUESTION.—The Scott Act was carried in the County of Oxford, Ont., last month by a majority of about 800, a very large vote being polled. It will not come into operation, however, until May, 1885. Halton is the only other county in Ontario that has adopted the Act, but it is to be submitted to a number of others very soon. It is a "local option" Act, and amounts to prohibition within the County adopting it. Its chief value is thought to be that it is a step towards total prohibition, in which direction public sentiment is unmistakably tending. The maritime provinces are ahead of us in this matter. It is said that twelve counties in Nova Scotia, and nine in New Brunswick, with the city of Fredericton, and almost the whole of Prince Edward Island are under the provisions of the Scott Act. A very enthusiastic mass meeting was lately held in Toronto, when speeches in favour of prohibition were applauded to the echo. At meetings of the Dominion Alliance recently held in Toronto, the subject was discussed in all its bearings. The "high license" theory was found to be practically of no use. A great victory was claimed for Toronto, when the largest vote ever cast in the city had been given for the abolition of liquor licence in groceries. In the old country public sentiment has been thoroughly aroused, and aggressive movements are everywhere in progress. Canon Wilberforce says: "People talk about regulating the liquor traffic: they might as well try to regulate the toothache, when the true remedy is to extract." The advocates of the license law would say: "Tie a stringent rag around the jaw, and leave the affected molar to throb and 'stoon.' Drawing the tooth would savour too much of coercive legislation."

KNOX COLLEGE TORONTO.—The session was brought to a close on the 2nd of April. The following are the names of the third year students who have now completed their theological course,—Messrs John Campbell, G. E. Freeman, Alex. Hamilton, J. S. Mackay, W. S. Mactavish, Thomas Nixon, and Alex. Urquhart. In his closing address Principal Caven expressed the gratitude of the Faculty for the blessings vouchsafed to the College during the session. In the evening a public meeting was held in St. James Square Church when the students were addressed by Rev. Dr. Laing of Dundas. The subscriptions for endowment now amount to \$150,300; of which \$47,700 have been paid. It is hoped that the congregations yet to be visited on behalf of this Fund will do as well as those already canvassed, and thus enable the board to reach the sum originally contemplated, \$200,000.

Trinidad.

REV. J. K. WRIGHT, COUVA, under date Feb. 17th says:—That a great and good work is going on among the “Coolies” of Trinidad is evident to all; and is freely acknowledged by those whose opinion is worth having. The mission has in operation forty schools, with an aggregate attendance of 1,791 and a daily average of 1187. There were 109 baptisms during the year. The givings of the native church amounted to \$2,145 or a little more than one fourth of the sum given to Trinidad by the church at home. Many have been brought from the gross darkness of heathenism into the glorious light of Christ. Many more are feeling their way in the glimmer of the dawn. The necessity of the work hardly needs stating—Coolies compose about one half the population of the island. Taking into consideration this fact, shall we not agree with the good lady who said to me the other day: “How can any one fail to have sympathy with the work? Except we christianize the heathen they will heathenize christians.”

As to my own field—we received a very hearty welcome on our arrival here. The people seemed to have been longing to see the face and hear the voice of the new missionary. The work is now fairly under way. I find plenty to do. Each Sabbath I hold five or six services. I shall describe yesterday's work.—Early in the morning I took a cup of coffee—the usual morning beverage in the West Indies—and set off in company with my interpreter to Waterloo, a distance of say five miles. Here we gathered about forty people and discoursed on John 3:1-21. All listened very attentively: at the close some seemed disposed to argue. We answered some leading questions and sent away the people thoughtfully impressed. Returned home and took breakfast at 10-30. Drove to California and held service at noon; afterwards conducted Sabbath-school at 1:15. At 2:30 had service in the Brechin Castle Hospital. Home again to dinner at 4:30. Service in Couva school-house at six o'clock. This sketch fairly represents my Sabbath work, Every Sabbath we have service at California and Couva. Every Sabbath at Milton, Calcutta, and Waterloo.

Every third Sabbath in the afternoon at Brechin Castle and Esperanza Hospitals and Providence Estate. In addition to these we have a wayside service at Camden or Brechin Castle barracks or in Couva village. I feel that I cannot do more and yet there is need that service should be held every Sabbath at Milton, Calcutta, and Waterloo. How can this be done without more catechists? I have only one besides my interpreter. I have made an appeal through *the Presbyterian* for funds to employ Abdool for this work. Permit me another appeal. I found that Gilbert had not enough knowledge of English to do work as a teacher. He is, however, a good Hindi scholar. He reads and sings well and has a good knowledge of the Bible. \$150. per annum will pay a catechist. Will some congregation or some wealthy mission-loving christian in Canada take this man “Gilbert” into employ to work here for the Master? We are all in good health. Pray for us and our work. J. K. W.

TRINIDAD SCHOOLS.

LETTER FROM J. W. MACLEOD.

The following extract from a letter to the Secretary-treasurer of the Juvenile Mission Scheme, will be interesting to the contributors of last year to the Mission Schools. Those intending this year to contribute to this object will please remember that they should remit to the Secretary-treasurer, Miss Machar, before April 30, in order to be in time for this year's accounts.

“I must tell you some things about our work here during the year, and particularly of the two schools supported by the Juvenile Mission Scheme. *Brothers'* schoolhouse is paid for by levying somewhat this year on the *Cedar Hill* money which was not all needed. The room we fitted up on *Cedar Hill* is rough and temporary. The attorney of that and two surrounding estates says he will try to get the Company who own them to build a good schoolroom there. He was absent in England ill most of the year. *Brothers'* estate belongs to the same Company, called “The Colonial Company, Limited.” The children and the adults on

these estates are very difficult to deal with, but there is quite a number attending on both. They can read according to ages, repeat the Lord's Prayer, and the ten commandments in English and Hindi, also the Apostle's Creed in both tongues. The older ones are taught arithmetic and writing, grammar and geography, and reading in their own language. At the beginning of December I examined and gave a feast to each. I have, nearly every week, to distribute clothing to them. Of this we are often scarce, and Mrs. Macleod often has to purchase and make up herself when our supplies are short. One rainy day I started for Cedar Hill, and went round the barracks to stir out all the eligible children I saw, when nearing one barrack, some children ran off round a corner. It was too wet for them to go as usual to hide among the sugar-canes; they could not go into the rooms and hide under boxes or barrels because their parents had the keys away at work, so they took refuge in the cowpen behind the barrack. I visited a sick man, had a talk with another, and then leisurely went round the same corner and found them crouching and trembling. I gave them candies, then some picture-cards, and after a little chat they lost their fears and promised faithfully to go to school next day. I deputed a large boy to go and bring them. I went up to the mill-yard where were several more at play. Some I got on foot, and one, a new arrival from India, I took in a buggy, as it was still very wet. The latter has been a regular attendant since that time—the others middling. I was called out of my study by some little boys from Bon Intente Estate who came regularly about one and a half miles to school here. Five of them had captured two wild new coolie boys, and by dint of force and persuasion, had brought them in to me. They were treated to candies, pictures, and introduced to the school, but at the first recess fled to the estate. However, the attendance has been good. Twenty-eight, old and young, have been baptized the past year. Ten couples have been married. Many others are candidates for baptism. Our health has been fair, and although Mr. Christie's leaving and Mr. Morton's vacation gave us more work, yet we have received grace to perform it.

J. W. MACLEOD.

Missionary Cabinet.

HANS EGEDE.

OFTEN as we sing Heber's missionary hymn,—“From Greenland's icy mountains,” few of us stop to enquire when and how Christianity found its way to these inhospitable regions; and perhaps there are some who neither know nor care much to know about the devoted men who are preaching the Gospel of the Kingdom in Greenland at present. Yet the story is a very interesting one. About a hundred and sixty-five years ago, there lived in the quiet little village of Vaagen, on the coast of Norway, a zealous christian pastor who as he looked out on the North Atlantic was often carried in imagination to the shores of Greenland, a thousand miles across that stormy sea. An old book that fell into his hands told him how Greenland had been discovered by his countrymen in the year 982: how the Gospel had been preached there so long ago, and that many dear souls had been converted. For a time the colonists kept up communications with their native land, but as years went on they were visited by a succession of terrible calamities. Worst of all, the “black death” plague, which spread over Europe in the middle of the fourteenth century, swept off the most of the colony, while the Esquimaux from the north attacked the struggling survivors and almost exterminated them. After that, communication was broken off with Greenland altogether for hundreds of years and there was reason to believe that the precious Lamp of Life had gone out, and that there was no one there now to tell the Greenlanders about the way of Salvation. This thought took possession of the minister's mind in such a way that he could think of scarcely anything else. For years he prayed and planned without speaking of it to his family or friends. He knew that if he were to say what was in his heart he would find none to sympathize with him. He began to grow melancholy. The village people took notice of his sorrowful countenance. His wife grew uneasy. At length he had to confess that his mind was filled with concern for the poor heathen in Greenland and that he was resolved to go there himself as a missionary. The people said he had lost his reason. His wife joined with all his friends in remonstrating with him and continued

her opposition for six long years. In the thickest of their troubles the minister and his wife betook themselves to united prayer and the result, at length, was that Gertrude became even more enthusiastic than her husband in regard to the missionary enterprise. After many fruitless appeals, the King, Frederick IV, was induced to sanction an expedition with the twofold object of discovering the lost colony and of preaching the Gospel to the heathen; and Hans Egede was appointed as leader and director of the enterprise. The time came for him to embark, the spring of 1721. The ship "Hope" that was to carry him to Greenland sailed into the harbour of Bergen and the minister with his wife and four children and about forty other persons were ready to go on board. There never had been such a day in that parish. One after another came to the parsonage remonstrating against the foolhardy enterprise. Then the melancholy procession from the village to the beach began, the people giving vent to their sorrow in sobs and tears. The boat is reached, and the minister's foot is on the plank, when one of the sailors asked him if he knew where he was going. "To Greenland," said Hans. "Then let me tell you," said the sailor, "you are going to live among cannibals. You do wrong to expose your wife and children to those wild heathen." "The Lord be gracious to me; replied Egede, I cannot do that." "Right," said the people, "stay with us. Despise not the warning of God." Then falling upon his neck, weeping, they took the children by the hand to lead them back. With true nobility his wife now stepped boldly forward on the plank and exclaimed—"Hans, be a man? If God is for us, who can be against us? In the name of Jesus Christ, I call on you to follow me." So saying, she walked the plank and took her seat in the boat. Her husband followed. "Onwards in God's name!" cried Gertrude to the boatmen. The sail was spread and they were soon on board the *Hope*. After a dangerous voyage they reached their destination to encounter innumerable difficulties. The natives at first entreated them not to stay. Then they threatened them. For two years Egede bore up manfully, though both the mercantile adventure and the mission had proved a failure. At the end of that time he was cheered by the arrival of another missionary, Albert Top,

but after four years the new missionary's health utterly broke down and he was compelled to return to Norway. In 1728 four vessels were dispatched from Copenhagen, carrying two missionaries and a large party of colonists. But neither did they succeed, and in a short time Egede was again left alone. Small-pox broke out and spread rapidly, thousands perished by this fearful plague, and it seemed as though the last ray of hope, as to any good results from the mission, had vanished. But, when things were at the worst, two Moravian missionaries, Matthew and Christian Stach, came to his help, and by their tender care for the sick and their wonderful devotion they at length gained the hearts of the people and from that time till now the mission has been carried on with much encouragement and success. In 1735 Egede was deprived of his heroic wife by death, and was himself prostrated by severe sickness. After fifteen years of great hardships and trials he returned to Copenhagen where he was appointed to take charge of a missionary school in which young men were taught the language of the Greenlanders. In the meantime his son Paul had been educated as a missionary and took his father's place in Greenland and was very successful. The mission was ultimately transferred to the Moravians who are now the only missionaries in the country, about twenty-five of them altogether being employed in the work. A harder field for missionary effort cannot be imagined, yet, all things considered, few missions have been more successful. Hans Egede died on the 15th of November, 1758, in the 73rd year of his age, leaving behind him a name that will never be forgotten. He laboured with unceasing faith and patience, and although he was not permitted to see much fruit from his work, others entered into his labours, and so was fulfilled the saying.—"*One soweth and another reapeth.*"

THE HYMNAL.

THE ASSEMBLY'S HYMNAL COMMITTEE have been endeavouring to complete arrangements for issuing a Tonic-sol-fa edition of the Hymnal. They need to obtain some definite information as to the number of copies which may be required, and therefore request those intending to use this edition to inform Rev. Dr. Gregg, of Toronto, as soon as possible what number of copies they may require.—W. GREGG, *Toronto*.

The Presbyterian Record.

MONTREAL: MAY, 1884.

JAMES CROIL.
ROBERT MURRAY. } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

THE offices of the Agents of the Church in Montreal, comprising that of the RECORD, the Board of French Evangelization, the Temporalities Board, the Widows and Orphans Fund in connection with the Church of Scotland, and of the Treasurer of the Presbyterian College, Montreal, have been removed from number 260 to 198 St. James street, in the Molson's Bank Chambers. They are to be accounted happy who know nothing about the expense and inconvenience of "flitting." It is hoped that means will be devised before very long to provide suitable departmental buildings at such points as may be found necessary, where the business of the Church may be transacted with due respect to the convenience of all concerned and from which its officers may not be liable to be turned adrift as "evicted tenants."

Literature.

EUCHOLOGION issued by the Church Service Society, Edinburgh. W. Blackwood & Sons; 1884: Price \$1.25. This is the fifth edition of an admirable book, specially valuable to young ministers. It is not a liturgy, but contains a compilation of prayers from the accumulated treasures of the Christian Church, the study of which, rather than their repetition, is designed to improve the established order of worship in the Presbyterian Church, by providing materials, the judicious use of which is calculated to relieve, what in some instance is felt to be, "the poverty of an absolutely extemporaneous service." The society by which it is published was established in 1865, and, during these nineteen years, in spite of a good deal of opposition, its membership has steadily increased to upwards of 400, and it is claimed that through its instrumentality a marked improvement has taken place in many of the churches in the manner of conducting public worship.

NOVA BRITANNIA; Our new Canadian Dominion foreshadowed, by the Hon. Alexander

Morris, P.C., D.C.L., late Lieutenant-Governor of Manitoba and the North-West Territories. The two lectures which constitute the chief attraction of this volume were delivered by Mr. Morris in Montreal in the year 1858. The confederation of the British American Provinces, the abrogation of the Hudson's Bay monopoly, the colonization of Manitoba and the North-West, and even the construction of the railway to the Pacific were all forecast in these lectures, which, accounted admirable at the time they were delivered, are no less so now when read in the light of prophecy fulfilled. The volume is a valuable contribution to the history of the Dominion and will be found exceedingly useful as a work of reference. Hunter Rose & Co. Toronto, pp. 187.

Official Notices.

MEETING OF SYNOD.

MONTREAL AND OTTAWA.—In Bank Street Church, Ottawa, 13th May, at 7.30 p. m.

GENERAL ASSEMBLY.

The tenth session of the General Assembly of the Presbyterian Church in Canada will be opened in the city of Toronto, Ont., and within St. James' Square Church there, on Wednesday, 4th June next, at 7.30 p.m.

Presbytery clerks will please forward *lists of Commissioners*, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licensures, deaths, demissions, depositions, within the several Synods, and all other official documents should be sent so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Lists of commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto.

The Committee on business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries who may be Commissioners, will meet in St. James' Square Church, Toronto, on Wednesday, 4th June, at 4.30 p.m.

WM. REID, D.D. } Clerks of
W. FRAZER, D.D. } Gen. Assembly.

ACCOMMODATION.

Commissioners are particularly requested to communicate with Rev. P. McF. Macleod without delay, intimating whether they intend being present; accommodation will only be provided for such as do so. Any who have made private arrangements will please state so to the Committee. Should any who have intimated to Mr. Macleod their intention of being present change their minds, they should inform Mr. Macleod at once of this change.

A Page for the Young.

—
NO !

SOMEBODY asked me to take a drink,
What did I tell him ? What do you think ?
I told him—No.

Somebody asked me one day to play
A game of cards ; and what did I say ?
I told him—No.

Somebody laughs that I will not swear,
And lie, and steal ; but I do not care :
I told him—No.

Somebody asked me to take a sail
On the Sabbath day : 'twas of no avail ;
I told him—No.

"If sinners entice thee, consent thou not,"
My Bible said, and so on the spot
I told him—No.

—Selected.

THE PRINTER BOY.

ABOUT the year 1725, an American boy some nineteen years old found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who wander around seeking work, and who are "willing to do anything" because they know how to do nothing; but he had learned how to do something and knew just where to go to find something to do; so he went straight to a printing office, and inquired if he could get employment.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America! a lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?"

The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John:

"Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all in the office. He worked diligently at his trade, refused to drink beer and strong drink, saved his money, returned to America, became a printer, publisher, author, Postmaster-General, member of Congress, signer of the Declaration of Independence, ambassador

to royal courts, and finally died in Philadelphia, April 17, 1790, at the age of eighty-four, full of years and honours; and there are now more than a hundred and fifty counties, towns, and villages in America, named after that same printer boy, Benjamin *Franklin* the author of "Poor Richard's Almanac."
H. L. H.

THE LITTLE GIVER.

CLARA was a very little girl. The other day she went to church with her father and mother. Before she left home she remembered that a collection would be taken. Many people quite frequently forget that, and leave their pennies at home. Clara not only thought of it, but put a piece of money in her pocket for it. What fine collections we should have if everybody did that! In the third place, she was watching to see the boxes passed round. Some people are so busy looking at their books that they do not see them at all. This little girl looked eagerly for the box; and as soon as it began to go around, she thrust her little fat hand into her pocket for the money. Her father, not knowing this, offered her a halfpenny. She cried out clearly, "Don't want your penny." I have seen big folks willing to give other people's money. Her father put his halfpenny into her wee gloved hand. She dropped it decidedly into his hat, and her clear voice rang out, "Dot my own penny." Thus, fourthly, she was an example of giving *her own* to God. Her father, failing to comprehend, as fathers sometimes do, the ways of little girls, still passed the halfpenny up the seat; but the little girl, after much tugging, brought forth her own treasure, a great old-fashioned copper, which she admired for its huge size. Her mother whispered "Put this halfpenny in." But clearly ringing out came the little voice, "No, no, I'm doing to give my big penny." She thought money valuable in proportion to its size; and she wanted to give a *big penny*, the largest she had.—*The Gospel in all Lands.*

AN OLD CLOCK'S ADVICE.

AN Englishman says that in his great-grandfather's house, as he has heard his mother tell, there was a clock on which was the following inscription:

"Here I stand both day and night,
To tell the time with all my might,
Do thou example take by me,
And serve thy God as I serve thee."

The old clock remained in the family for many years, but the time of which it told so faithfully at last conquered it, as it conquers all things on earth.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH MARCH, 1884. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

[S.S. stands for Sabbath-school.]

ASSEMBLY FUND.

Received to 5th Mar, 1884, \$1,483.75
Nassagaweya, 7.37; Campbellville,
4.44; Medonte, 1.80; Cookstown,
1.80; Collingwood, 8.60; Graven-
hurst, 3.00; Blyth, St. Andrews,
10.00; Rockwood, add'l, 0.16;
Hawkesbury and L'Orignal, 3.00;
Keady, Chalmers, 5.15; Wroxeter,
4.50; Cornwall, Knox, 5.50; Buck-
ingham and Lochaber, 5.07; Ottawa,
Daly Street, 11.00; Kincardine,
Chalmers, 3.00; Woodstock, Knox,
11.00; Streetsville, 5.00; North Nis-
souri, 3.00; South Nissouri, 5.00;
North Gower, 5.45; Chinguacousey
1st, 1.55; Elma Centre, 12.00; Glen-
allan, 6.00; Hollin, 3.00; Komoka,
1.00; Beckwith, Knox, 4.00; Syden-
ham, Knox, 4.00; Morrisburg, 3.00;
Iroquois, 2.00; Chinguacousey 2nd,
1.15; Eramosa 1st, 6.00; Glenarm,
7.00; Almonte, St. Andrews, 10.00;
Chatsworth, 12.00; St. Thomas,
Knox, 20.00; Brooksdale, 2.00;
Amherst Island, St. Paul's, 2.00;
Acton, Knox, add'l, 1.66; Langside,
1.50; Winthrop, Caven, 5.00; Mon-
treal, Erskine, 27.00; Lakefield,
2.00; Belgaave, Knox, 2.00; Duart,
2.00; East Zorra, Burns', 3.00; Stra-
bane, Nairn, 5.00; Claremont, add'l,
1.00; Vaughan, St. And., 5.00;
Bethesda, 2.75; Alnwick, 1.50;
Mount Pleasant, Omeme and Lake-
vale, 7.00; Kemptville and Oxford
Mills, 7.50; Richmond and Stitts-
ville, 4.00; Brockville, 1st Con.,
2.00; Saugeen, St. And., 1.00; North
Bruce, 4.60; Essa 1st, 4.00; Halifax,
St. Matthew's, 20.00; Chatham, St.
And., 7.00; Hamilton, Erskine,
6.15; Hamilton, Central Church,
34.35; Dunville, 4.70; Port Dal-
housie, 2.25; Burlington, 5.00;
Beverley, 7.75; Grimsby, 6.40; Jar-
vis and Walpole, 8.40; Thorold, 6.00;
Oshawa, 11.00; Flamboro' West,
10.00; York Mills and Fisherville,
3.00; Berlin, St. And., 6.05; Luck-
now, Knox, 3.00; West Winchester,
10.00; London, 1st Con., 8.00; Kin-
tyre, 1.00; East Oxford, St. And.,
4.00; Southampton and Burgoyne,
9.70; Prescott, 5.00; Weston, 2.50;
Vernonville, 2.00; East Normanby,
1.25; Coulouge, 2.00; Upper Litch-
field and Lange, 1.50; Deseronto,
1.00; Cranbrooke, 2.00; Meaford,
add'l, 5.00; West Brant, 4.50;
Kingsbury and Brompton Gore,
3.00; Priceville, St. Columba, and
Bunessan, 3.00; Morrisburg, 7.00;
St. Therese de Blainville, 5.00;
Perth, St. And., add'l, 3.12; Dor-
chester Station, 4.00; Wellesley,
4.00; Wendigo Guthrie Ch., 4.00;
Smith's Falls, St. And., 6.00; Har-
riston, Guthrie ch., 10.00; Brockton,
Chalmers' ch., 3.00; Wallaceburg,
3.75; Clinton, Willis' ch., 10.06;
Toronto, Knox ch., 35.00; Crumlin,
4.00; Parkdale, 3.00; Ottawa, Knox
ch., 12.00; Princeton, 2.00; Cold-
springs, 10.00; Primrose, 2.00; Shel-
burne, 4.00; Wallacetown, 10.00;
N. Edinburgh, 4.30; Alexandria, 3.00;
Aylwin, 2.00; Brussels, Knox ch.,

9.00; Bedeque, 5.00; Bocabee and
Waweig, 1.00; Chipman, add'l,
3.00; Sutherland's Riv. and Vale
Colliery, 5.00; St. John's Ch., St.
John, 3.90; Tobique, 1.50; Camp-
belltown, St. And., 4.50; Little
River, 3.15; Buctouche, 2.50; Hal-
ifax, St. And., 4.00; St. David's ch.,
St. John, 10.00; Bear Creek, 2.00;
Markham, St. John's, 2.75; Ethel,
2.00; Hamilton, St. John's, 7.00;
Malton, Burns' ch., 3.00; Lindsay,
5.25; West King, 11 Con., 3.00; Port
Hope, Mill Street, 2.50; Norwich,
3.00; Baltimore, 5.00; St. Helen's,
6.00; East Ashfield, 3.00; Port
Elgin, 6.00; Brampton, 13.00;
Thames Road, 8.00; Kirkton, 6.00;
Lachute, Henry's ch., 4.00; Mon-
treal, St. Gabriel, 17.00; Montreal,
Knox ch., 15.00; Montreal, St.
Marks, 3.00; Martintown, St. And.,
Mining, Craighurst, Midhurst, &c.,
6.00; Innisfil, 2nd, 7.30; Medonte
and Floss, 8.00; Ivy, 2.50; West
Gwillimbury, 2nd, 2.50; Scotch Line,
0.50; Oakville, 8.00; Stirling, St.
And., 3.00; Huntingdon, 1.00; Tor-
onto, Cooke's ch., 11.20; Blythes-
wood, 1.00; Toronto, Central ch.,
15.00; Bayfield Road, 4.30. Total,
\$2,374.88.

HOME MISSION.

Received to 5th Mar., '84, \$24,491.80.
Toronto, St. James' Sq. \$1078.77
Warwick, Knox Ch. 2.25
Leaskdale. 15.00
Zephyr. 5.00
Mono East. 20.00
Mono Mills. 10.00
King, St. And. 30.00
Hyndman's & S Mountain. 27.50
Beaverton. 35.60
do. S S. 15.00
Hibbert, add'l. 20.00
Monckton. 10.00
Warsaw and Dummer. 20.00
Kildonan. 15.00
Woodstock, Knox Ch. 160.00
" " S S. 80.00
" " B Cl. 10.50
Pres Ch of Ireland, add'l. 486.67
Free Ch of Scotland, " 121.67
Ottawa, Bank Street. 75.00
Toronto, East Ch. 140.00
Bethune. 3.08
Angus. 5.00
Bonnyton. 6.00
Westwood. 20.00
Buckingham & Lochaber. 25.40
L'Ange Gardien. 2.50
Cumberland. 5.00
L'Original. 3.13
Plantagenet. 3.93
Balaklava. 12.00
Ottawa, Daly Street. 118.00
Kincardine, Chalmers Ch. 5.00
St Catherine's, Knox S S. 70.00
Avonton. 50.00
St Vincent, Knox Ch. 16.66
Sydenham, St Paul's Ch. 16.65
Longford and North Mara. 11.00
North Nissouri. 11.00
South Nissouri. 32.00
North Easthope. 65.75
Tavistock. 11.10
Chinguacousey 2nd. 32.00
Holland, Knox Ch. 10.00
Euphrasia, Temple Ch. 16.00
Corunna. 11.00
Glenallan. 30.00
Hollin. 27.00
Ottawa, St And. 250.00
York Mills S S. 1.00
Komoka. 8.50
Hyde Park S S. 16.00
North Carradoc. 7.79

St Mary's, Knox Ch. 24.25
Sarnia, St And S S. 60.00
Beckwith, Knox Ch, add'l. 15.00
Toronto, Erskine Ch. 114.85
Sydenham, Knox Ch. 8.00
Uxbridge. 44.00
Brooksdale. 22.00
Indian Lands S S, No. 1. 10.00
Burns' Ch, Pres of Sarnia. 9.00
Elmira, Illinois, Knox Ch. 22.00
Hampstead. 19.75
Tilsonburg S S. 6.00
Essa Townline. 4.00
Almonte, St And Ch & Aug S S. 206.66
St Thomas, Knox Ch S S. 30.00
Chatsworth, add'l. 15.90
St Thomas, Knox Ch. 111.00
Jarvis. 26.00
Hawkesville. 4.00
Morris. 10.00
Carradoc, Cooke's Ch. 2.00
Amherst Island, St Paul's. 11.00
Springville & Bethany, add'l. 6.00
St Catherine's, Knox Ch. 40.00
E Brandon & M'ford group. 5.00
Langside. 15.00
McKillop Duff's Ch, add'l. 9.00
Cobourg. 55.14
A Cochrane, Landsdowne. 2.50
Landsdowne, Fairfax, and Sand Bay. 3.22
Lakefield and N Smith. 40.00
Scott and Uxbridge. 22.00
Hornings' Mills. 4.00
Honeywood. 6.00
Belgrave, Knox Ch. 14.70
Harwich. 25.00
Kilmarnock. 11.00
East Zorra, Burns' Ch. 27.00
Pinetanguishine. 10.50
A Friend, Toronto. 1.00
Strabane, Nairn Ch. 20.00
Creemore. 29.06
East Nattawasaga. 13.03
Dunedin. 15.00
Floss, Knox Ch. 14.00
Tillbury East. 26.91
Vaughan, St And. 50.00
Moore, Burns' Ch. 12.35
Burnside. 38.50
Mountain City group. 20.00
Dalhousie, Mills, and Cote St George. 0.50
Walpole. 15.00
King, St And, add'l. 10.00
Rockwood S S. 12.00
Colborne. 20.00
Cedarville & Esplen. 10.00
Peabody, Zion Ch. 8.00
Bethesda. 30.00
Alnwick. 20.00
Mining. 8.00
Mt Pleasant & Omeme. 30.00
London, 1st Con S S. 70.00
Kemptville & Oxford Mills. 27.73
Richmond & Stittsville. 12.00
Brockville, 1st Con. 113.50
Saugeen, St And. 14.00
North Bruce. 51.00
London East. 12.00
Essa 1st, Dunn's Ch. 15.00
Rosemont. 22.00
Alberton. 10.00
Hillsdale & Elmsdale. 28.00
A Member of St And Ch, Paisley. 2.50
Chatham, St And, add'l. 60.00
Quebec, St And. 150.00
West Flamboro'. 40.00
Oshawa. 90.00
Lucknow, St And. 20.00
Carp, Kinburn, & Lowries. 12.00
Blenheim, St And. 20.00
A Working Girl. 5.00
Aylwin & Desert. 10.00
Oxford. 7.00
Westport & Newboro, &c. 12.00
West Gwillimbury, 1st. 48.78

York Mills & Fisherville...	15.60
Berlin, St And	14.00
Kennebec Road	7.00
Waterdown	20.00
Lyn & Cainton	25.00
Lucknow, Knox Ch	15.00
Alvinston	15.00
Carluke	15.00
Alliston	10.00
Kitley, St And	12.00
Blackheath	8.00
East Seneca	10.00
Caistor	4.00
Gravenhurst	60.00
North Brant	19.00
Mooretown	16.00
West Winchester	50.00
Alexandria	20.00
London, 1st Con.	80.00
Vaughan, Knox Ch	31.00
Bolton, Caven Ch	25.00
Cantly & Portland	10.00
York Townline	50.00
Brockville, St John's Ch,	10.00
Rodgerville	30.00
Moorefield	10.00
Mrs Currie, West Puslinch	2.00
Kintyre, add'l	8.00
East Oxford, St And	24.00
Toronto, Knox, including	
SS & Bible Class.....	600.00
Southampton & Burgoyne..	90.00
Toronto, Central Ch	150.00
Weston	12.50
Storrington	14.00
Pittsburgh	17.00
Glenburnie	8.00
Vernonville	26.00
Tecumseth 1st	20.25
Adjala	22.00
Fordwich	22.00
do SS	9.00
Tecumseth 2nd	25.00
West Gwillimbury 1st S S..	10.19
Glamis	12.00
Bervie, Knox Ch	10.13
St Andrew's, Que	14.00
Deseronto	15.00
Cranbrooke, Knox Ch	14.00
West Brant	17.96
do SS	4.32
Chiselhurst	2.00
Danville	14.00
Meaford	17.85
Greersville	2.15
Heathcote	2.70
Binbrook	21.00
Saltfleet	19.00
Morrisburg, Knox Ch	10.00
Palmerston, Knox Ch, add'l	15.00
Madoc, St Peter's, S S	8.00
Perth, St And Ch, add'l	42.97
Dorchester Station	18.00
Kincardine, Knox	63.61
Russell	15.00
Metcalfe	9.00
Port Dalhousie	13.00
Wellesly	20.00
Wakefield & Masham	25.00
Ivy	3.00
Heathcote, add'l	3.30
Smith's Falls, St And	100.00
Fenelon Falls	10.00
Harriston, Guthrie Ch	15.00
Embro	80.22
Wallaceburg	16.00
Clinton, Willis Ch	146.21
Trenton	15.00
Hampstead, add'l	6.00
Crumlin	8.00
High Bluff & Prospect	7.25
South Finch	5.00
Parkdale	40.00
Streetsville	75.00
Ottawa, Knox	60.00
South Mountain	10.00
Camden 8th & Tamworth ..	38.00
Scarborough, St And	72.30
Ballyduff	2.30

West Gwillimbury 2nd....	35.00
Coldsprings	115.00
East Ancaster	10.00
Primrose	15.00
Shelburne	45.00
Wallacetown	20.00
Neepawa	7.00
Alexandria	5.00
Bear Creek	15.00
A Presbyterian Friend, Max	
ville	1.00
Brussels, Knox	30.00
Dundas, Knox	52.84
Aurora	13.00
West King, 11 Con	10.00
Rosebery	3.00
Cookstown	24.00
Marrinhurst	2.45
Starks	4.40
Craigs	1.45
Camerons	1.05
Macquarries	00.60
Ethel	8.00
Bowmanville, add'l	60.00
Orillia	70.00
Hamilton, St John's	19.00
Leslieville	20.00
Malton, Burns Ch	12.00
Morewood	30.00
Clear Springs Group	12.25
Lindsay	20.00
Durham, Knox	25.90
Coldsprings, add'l	3.00
Windham	20.00
Norwich	25.00
Caledon, Knox	30.00
Norwood	13.00
Baltimore	105.80
Newmarket	30.00
Nassagaweya, add'l	15.00
St Helen's	27.00
East Ashfield	12.00
Walton, Duff's Ch	10.00
Port Elgin	27.50
do SS	3.26
Beaverton, add'l	4.05
Simcoe, St Paul's	5.20
Caledonia, Argyle St, &c..	75.00
Montreal, Chalmer's S S ..	65.00
do St Joseph St S S ..	25.00
do Erskine Ch S S ..	50.00
do Knox Ch S S ..	51.56
do St Mark's Ch ..	10.00
do St Mathew's Ch ..	62.80
Matilda	2.00
Alton	15.00
Argyle Ch	20.00
Oakville	45.00
Midhurst, Craighurst, &c..	10.00
Brantford, 1st Congn	15.00
Port Perry & Prince Albert	18.25
Shell River	10.00
Durham, 1st Congn	6.25
Doon	4.00
Orono	45.00
Stirling, St Andrew's	10.00
Huntingdon	8.00
Leamington	2.50
Blytheswood	1.00
Campbell Settlement	1.00
Toronto, Cook's Ch	100.00
Markam, St John's	37.00
Andrew Armstrong, Guelph	4.00

\$34,577.76

STIPEND AUGMENTATION FUND.

Received to 5th March, 1884, \$7,-
477.69; Toronto, St. James' Sq.,
716.70; Leaskdale, 20.00; Zephyr,
8.00; King, St. And., 5.00; George-
town, 13.10; Matilda, 25.50; Ayl-
win, 10.00; Hawkesbury, 7.68;
L'Orignal, 6.44; Hibbert, 21.00;
Carlton Place, St. And. & St. Paul's,
20.00; Thornbury & Clarksburg,
25.00; Woodstock, Knox, 80.50; Ot-
tawa, Bank St., 248.00; Sunderland,

52.35; Ottawa, Daly St., 25.00; Scar-
borough, St. And., 85.00; Longford
& North Mara, 28.00; Kippen, St.
And., 9.00; Brucefield, U. Ch., 12.25;
Chinguacousy, 2nd, 35.00; Mount
Pleasant, 28.75; Burford, 13.25;
West Williams, 25.50; North, East
Adelaide, 16.50; Rocky Saugeen,
10.00; Avonton, 16.50; Sydenham,
Knox Ch, 24.00; Uxbridge, 66.00;
Aylmer, 21.00; Holstein, 9.00;
Heathcote, 25.00; Fingal, 60.00; Es-
sa Townline, 4.00; Hillsgreen, 3.00;
Toronto, Knox, 898.69; Wadding-
ton, N.Y., 88.18; Morris, 3.00;
Rockwood, 21.00; Amherst Island,
St. Paul's, 9.00; Springville & Be-
thany, 15.00; St. Catherines, Knox,
70.00; Winthrop, Caven, 9.50; Mc-
Killop, Duff's Ch, 17.50; Smith
Hill, 14.00; Manchester, 14.00; Co-
bourg, 117.50; Cruickshank's Sta-
tion, 6.60; Summerstown, 15.00;
Landsdown, 14.75; Fairfax, 12.50;
Sand Bay, 3.75; Lakefield and North
Smith, 30.00; Scott and Uxbridge,
43.65; Horning's Mills, 5.00; Ho-
nywood, 7.00; Port Colborne, 27.00;
J. Barclay, Oakville, 5.00; Belgrave,
add'l, 1.00; Harwich, 25.00; Kil-
marnock, 11.00; Dunville, 9.00; Mosa,
Burns, 8.00; Vaughan, St. And.,
20.00; Cedarville and Esplin, 23.00;
Turin, 8.00; Botany, 10.00; Thames-
ville, 22.00; Seaforth, 1st, 72.81;
Dunbarton, 10; Toronto, Charles St.,
160.00; Lindsay, 53.35; Dalhousie
and North Sherbrooke, 9.00; Rich-
mond and Stittsville, 20.00; London,
East, 9.00; Londesborough, 8.00;
Oshawa, 30.00; Flamboro, West,
17.00; Carp, Kinburn and Lowries,
17.00; Rochester, 22.00; Oxford,
13.00; Indian Lands, 25.00; Drum-
mondville, 2.50; York Mills and
Fisherville, 8.00; Berlin, St. And.,
10.00; Kennebec Road, 3.00; Belle-
ville, St. And., 128.80; North Mor-
nington, 13.81; Milverton, Burns,
9.34; Hornby, 4.00; North West-
minster, 67.00; South Westminster,
17.00; Presby. of Barrie, Meetings,
21.56; Orillia, 205.70; St. Mary's, 1st
Congn., 13.00; Balaklava, 7.00;
West Winchester, 20.00; Glensand-
field, 4.00; Brockville, St. John's,
30.00; Rodgerville, 23.00; Paris,
Dumfries St., 56.00; Prescott, 20.00;
East Oxford, St. And., 14.00; Pic-
ton, 25.50; Glenmorris, 10.19; Stouff-
ville, 10.50; Fergus, St. And., 50.00;
Toronto, Central, add'l, 25.00; Man-
daumin, 5.00; Fairfield, 6.50; North
Augusta, 5.25; Hamilton, Central,
210.00; New Edinburgh, 25.00;
Osgoode, 1.00; Ailsa Craig, 25.00;
Carlisle, 6.00; Kinlough, 10.00;
Hamilton, Knox, 410.00; Rivers-
dale, 9.70; Enniskillen, 3.00; East
Normanby, 6.75; Durham, 1st Con.,
18.00; Dundalk, 4.00; Ayton, 3.75;
Proton, St. And., 8.00; Harriston,
Knox, 9.75; Vankleekhill, 34.60;
Belleville, John St., 114.00; Caledo-
nia, Sutherland St., 18.85; St. An-
drew's Que., 26.10; Lingwick, 5.00;
Dunnville, Knox, 2.00; Morrisburg,
10.00; Palmerston, 15.00; South
Falls, 33.00; Perth, St. Andrew's,
75.47; Dorchester Station, 9.00;
Port Dalhousie, 26.00; Ivy, 2.00;
North Luther, 5.00; Ross, 2.00;
Gordonville, 2.00; Fenelon Falls,
18.00; Trenton, 25.00; Lancaster,
Knox, 31.25; Wallaceburg, 16.00;
Scarborough, Melville, 14.62; Crum-
lin, 8.00; Selkirk, 15.00; Little Bri-
tain, 10.00; Tiverton, 8.50; Roslin
and Thurlow, 23.00; Ottawa, Knox,

80.00; Camden 8th, & Tamworth, 15.00
Coldsprings, 35.00; West Gwillimbury, 2nd, 29.00; Dundas, Knox, 46.25; Ratho, 27.50; Georgetown, add'l, 2.20; Malton, 22.00; Morewood, 14.00; Windham, 13; Norwich, 10.75; Dunsford, 5.00; North Derby, 6.00; Innerkip, 14.75; St. Helen's, 10.00; East Ashfield, 4.00; Exeter, Caven, 9.00; St. Mary's, Knox, 20.00; Ingersoll, Union, 66.40; Port Elgin, 23.00; Beaverton, 8.49; Bobcaygeon, 28.50; Kirkton, 13.50; Roxborough, Knox, 14.40; St. Louis deGonzague, 24.00; Montreal, St. Gabriel, 56.70; Montreal, St. Marks, 34.36; Athelstane, 35.25; Chatham, Grenville and Point Fortune, 25.00; Galt, Central, 24.00; Stirling, St. And., 7.00; Huntingdon, 8.00; Hillsdale and Elmsdale, 10.00; Leamington, 7.00; Blytheswood, 4.00; Campbell Settlement, 3.00; Chatham, St. And., 40.00; Toronto, Old St. And., add'l, 4.00; Streetsville, 48.00; Niagara Falls, 10.00. Total, \$14,322.11.

FOREIGN MISSIONS.

(F stands for Formosa.)

Received to 5th Mar, 1884, \$19,415.16
Toronto, St James Sq Ch... 371.36
Tilbury East... 19.00
Leaskdale... 15.00
Zephyr... 5.00
Maggie J Meikle, Guelph... 4.00
Mono East... 10.00
Mono Mills... 7.00
Georgetown... 15.00
Limehouse... 7.50
Quebec, Juv Mis Scheme, Indore... 30.00
A Friend of Missions, Lidcote... 5.00
Member Wroxeter Congn... 5.00
Beaverton... 33.50
" S S... 15.00
Hibbert, add'l... 15.50
Moncton... 12.00
Wroxeter... 41.50
Warsaw & Dummer... 18.00
Kildonan... 10.00
Cornwall, Knox Ch... 30.00
Woodstock, Knox Ch... 100.00
" S S... 25.00
Ottawa, Bank street... 67.50
Toronto, East Ch... 50.00
Angus... 2.30
Bonnyton... 2.00
A Friend, Layton... 1.25
Westwood... 30.00
L'Ange Gardien... 2.50
Cumberland... 5.00
L'Orignal... 3.13
Plantagenet... 3.94
Balaklava... 12.00
Ottawa, Daly street... 113.00
Beverly... 60.00
St Catherines, Knox Ch S S... 40.00
English Settlement Bible Cl... 25.00
Longford & North Mara... 6.00
Tilbury East S S, F... 19.00
North Nissouri... 20.00
South Nissouri... 20.00
North Easthope... 42.75
Tavistock... 6.50
Holland, Knox Ch... 5.90
Euphrasia, Temple Ch... 7.10
Claremont... 5.00
" S S... 2.25
Rocky Saugeen... 8.00
Glenallan... 12.00
Hollin... 10.00
Ottawa, St Andrew's Ch... 250.00
Hyde Park S S... 10.00
York Mills S S... 1.00
Komoka... 7.00
" S S... 6.00

Castleford & Dewars... 22.00
St Mary's, Knox Ch... 47.25
Sarnia, St Andrew's S S... 39.00
Toronto, Erskine Ch... 100.00
Sydenham, Knox... 6.00
Woodville, add'l... 84.49
Brooksdale... 12.00
A Friend, Lobo... 3.00
Elmira, Illinois, Knox Ch... 24.00
Priceville, St Columba &c... 11.00
Glenarm... 26.00
Avonbank, add'l... 7.71
Fullarton, add'l... 14.00
Hampstead... 26.50
Tilsonburg S S, F... 6.00
Fingal... 40.00
Essa, Townline... 4.00
Almonte, St Andrew's... 35.00
Chatsworth, add'l... 5.00
St Thomas, Knox Ch... 75.00
Montreal, Erskine, add'l... 162.00
Jarvis... 20.00
A Lady Friend, Alton... 25.60
Springville & Bethany, ad'l... 12.00
St Catherines, Knox Ch... 42.00
J Barr... 1.00
Langside... 7.80
McKillop, Duff's Ch, add'l... 9.00
Cobourg... 30.00
" S S... 14.66
Summerstown... 14.00
Landsdown... 1.87
Fairfax... 7.10
Sand Bay... 1.01
Lakefield & North Smith SS... 25.00
Horning's Mills... 3.25
Honeywood... 5.45
Ottawa, St Andrew's S S... 110.69
" Bible Cl... 19.79
Belgrave, Knox Ch... 12.40
Kilmarnock... 5.00
East Zora, Burn's Ch... 14.00
Penetanguishene... 10.50
A Friend, Toronto... 1.00
Strabane, Nairn Ch... 20.00
East Nattawasaga... 6.51
Creemore... 14.53
Dunedin... 7.80
Floss, Knox Ch... 5.00
Tilbury East... 7.91
Eden Mills... 4.00
Claremont, add'l... 2.00
Mosa, Burns' Ch... 44.75
Vaughan, St Andrew's... 25.00
Dalhousie Mills & Cote St George... 00.50
Walpole... 12.00
Peabody, Zion Ch... 5.25
Bethesda... 4.00
Alnwick... 4.36
Minesing... 5.00
M't Pleasant, Omeme, &c... 20.00
Victoria, Fort Erie &c... 3.66
London, 1st Congn S S... 36.74
Kemptonville & Oxford Mills... 25.00
Richmond & Stittsville... 11.00
Brockville, 1st Ch... 50.50
Saugeen, St Andrew's... 13.06
North Bruce... 48.00
Essa, 1st Dunn's Ch... 10.00
Alberton... 5.50
Hillsdale and Elmsdale... 15.00
Member of St And, Paisley... 2.50
Oshawa... 45.00
Ballinafad... 13.09
Lucknow, St Andrew's... 7.00
West Flamboro... 15.00
Carp, Kinburn & Lowries... 20.00
Blenheim, St Andrew's... 8.00
Chatham, St And, add'l... 20.00
A Working Girl... 10.00
West Gwillimbury, 1st... 24.27
York Mills and Fisherville... 15.00
Lyn and Cainton... 15.00
Berlin, St Andrew's... 12.00
Lucknow, Knox Ch... 15.00
Alvinston... 5.00
Carluke... 10.00
Alliston... 8.00

Gravenhurst... 27.00
North Brant... 15.00
West Winchester... 35.00
London, 1st Congn... 75.00
Vaughan, Knox Ch... 50.00
Bolton, Caven Ch... 35.00
Vaughan, Knox Ch S S... 13.00
North Easthope, add'l, F... 6.00
C McQuarrie, Milton... 1.00
A Friend, Simcoe... 5.00
Hollin, 2 classes in S S... 7.10
Eden Mills, S S... 9.00
Brockville, St Johns, add'l... 10.00
Rogersville... 40.00
Moorefield... 5.00
Mrs Currie, West Puslinch, Kintyre, add'l... 7.00
East Oxford, St Andrew's... 14.00
Metis S S... 1.66
Toronto, Knox, including S S and Bible Class... 395.00
Crawford Mission Station... 3.65
Southampton & Burgoyne... 25.00
Weston... 10.00
Storrington... 10.00
Pittsburg... 12.00
Glenburnie... 6.00
Vernonville... 18.00
A Little Girl, Vornonville... 1.00
Tecumseth, 1st... 10.00
" 2nd... 15.00
Teeswater, Westminster Ch... 71.00
West Gwillimbury, 1st S S... 5.09
Glamis... 8.00
South Plympton... 19.50
Barrie, Knox Ch... 10.12
Coulange... 14.00
Upper Litchfield & L'Ange... 2.00
Waltham & Calamet... 1.00
Deseronto... 3.00
Cranbrook, Knox Ch... 12.00
Fordwich... 20.00
" S S... 9.00
West Brant, add'l... 20.71
" S S... 4.32
Chiselhurst... 3.00
Castleford & Dewars, add'l... 10.50
Heathcote... 2.70
Woodville, add'l... 23.20
Morrisburg, Knox Ch... 10.00
Mr. McMaster, Knox Ch, Palmerston... 10.00
Madoc, St Peter's S S... 8.00
Perth, St Andrew's, add'l... 28.65
" F... 1.00
Dorchester Station... 15.00
Kincaidine, Knox Ch... 60.30
Russell... 7.40
Metcalf... 4.45
Port Dalhousie... 13.00
Wellesley... 20.00
Ivy... 2.00
Wendigo, Guthrie's Ch... 10.00
Heathcote, add'l... 3.30
Smith's Falls, St Andrew's... 40.00
Avonton... 26.50
Harriston, Guthrie Ch... 10.00
Wallaceburg... 12.00
Clinton, Willis Ch... 90.00
Hillsburg... 11.00
Scarborough, Melville... 21.82
Crumlin... 8.00
Parkdale... 20.10
Streetsville... 50.00
Maidstone, St And... 2.58
Ottawa, Knox Ch... 40.00
South Mountain... 10.00
A Friend, D'chester St'n, F... 4.00
Coldsprings... 85.00
West Gwillimbury, 2nd... 26.00
Primrose... 15.00
Shelburne... 26.00
Winslow... 8.00
Wallacetown... 10.00
Norwood S S, India... 16.45
" Birthday Contribution, \$8.14; & Mabel Nichol, 0.41... 8.55
Keady, Chalmers' Ch... 5.00

Alexandria.....	15.00
Bear Creek.....	15.00
Aylwin.....	2.00
A Presbyterian Friend, Max-	
ville.....	1.00
Brussels, Knox Ch.....	8.00
Dundas, Knox Ch.....	30.00
Cookstown.....	14.00
Ethel.....	3.00
Berne.....	19.00
Orillia.....	40.00
Hamilton, St John's Ch....	10.00
Leslieville.....	17.95
Malton, Burns' Ch....	15.00
Morewood.....	25.00
Lindsay.....	10.00
Durham, Knox Ch.....	17.00
Georgina, &c.....	20.00
Napanee S S.....	14.75
D. E. Stephenson, Cobourg, F	9.00
Caledon, Knox Ch.....	10.00
Norwood.....	10.00
Baltimore.....	30.00
Newmarket.....	10.00
Cambray.....	2.00
Nassagawaya, add'l.....	10.00
Innerkip S S.....	14.25
Walton, Duff's Ch.....	30.00
Bobcaygeon.....	20.75
Palmerston, Knox S S.....	20.00
St Helens.....	18.00
East Ashfield.....	10.00
Port Elgin.....	30.00
S S.....	4.00
Latona.....	17.00
Ballinafad, add'l.....	3.00
Beaverton.....	4.05
Dunsford.....	7.00
Simcoe, St. Paul's.....	3.30
Montreal, St Joseph St S S.....	45.00
" Erskine Ch S S.....	100.00
" Knox Ch S S.....	50.00
Lachine, St And.....	63.50
S S.....	10.00
Matilda.....	2.00
Montreal, St Marks.....	10.00
St Mathews.....	25.00
Ayr, Stanley Street.....	74.00
Alton.....	5.00
Wick.....	49.00
Oakville.....	10.00
Argyle Church.....	20.00
Midhurst, Craighurst, &c..	4.00
Brantford, 1st Con.....	15.00
Stouffville.....	3.50
Orono.....	25.00
Stirling, St Andrews.....	18.00
Toronto, Cooke's Ch.....	50.00
Blytheswood.....	1.00
English Riv & Howick.....	15.00
Toronto, Central Ch.....	120.00
Bayfield Road.....	11.00
Andrew Armstrong, Guelph	4.00
Markham, St John's.....	29.00

\$25,980.88

COLLEGES ORDINARY FUND.

Received to 5th March, '84 \$4,740.60
 Toronto, St James' Sq Ch, \$400.00;
 Culloden, 4.00; Leaskdale, 10.00;
 Zephyr, 5.00; King, St And, 30.00;
 Beaverton, 16.50; Hibbert, 10.00;
 Cornwall, Knox Ch, 25.00; Wood-
 stock, Knox Ch, 95.00; Ottawa, Bank
 Street, 50.00; Toronto, East Ch,
 45.00; Angus, 2.00; Bonnyton, 2.00;
 Kincardine, Chalmers' Ch, 5.00;
 Longford and North Mara, 5.00;
 North Nissouri, 3.00; South Nissouri,
 10.00; Chinguacousey, 2nd, 10.00;
 North Easthope, 16.00; Tavistock,
 1.25; Greenbank, 8.00; Rocky San-
 geon, 7.00; Glenallan, 12.00; Hollin,
 10.00; Ottawa, St And, 100.00;
 Komoka, 3.00; Hyde Park S S, 5.00;
 St Mary's, Knox Ch, 24.15; Beck-

with, 20.00; Toronto, Erskine Ch,
 100.00; Sydenham, Knox Ch, 4.00;
 Uxbridge, 20.00; Brooksdale, 6.00;
 Ingersoll, Knox Ch, 31.30; Elmira,
 Illinois, Knox Ch, 11.00; Hampstead
 8.00; Almonte, St And, 15.00; Chats-
 worth, 4.00; St Thomas, Knox Ch,
 70.00; Jarvis, 12.00; Amherst Is-
 land, St Paul's, 5.00; St Catherine's,
 Knox Ch, 60.00; Essa Townline, 4.00;
 Langside, 10.00; Winthrop, Caven
 Ch, 12.00; Cobourg, 30.00; Kilsyth,
 4.00; Lakefield, North Smith, 30.00;
 Belgrave, Knox Ch, 6.00; Kilmar-
 nock, 5.00; East Zorra, Burns', 10.00;
 Strabane, Nairn Ch, 16.00; Clare-
 mont, 1.00; Vaughan, St And, 25.00;
 Walpole, 5.00; Bethesda, 5.00; Aln-
 wick, 2.00; Mount Pleasant, Ome-
 mee, and Lakevale, 14.00; Richmond
 and Stittsville, 5.00; Brockville, 1st,
 4.50; Saugeen, St And, 6.00; North
 Bruce, 22.00; Essa, 1st, Dunn's, 8.00;
 Alberton, 3.00; Hillsdale & Elms-
 dale, 20.00; Chatham St And add'l,
 30.00; Oshawa, 50.00; Lucknow, St
 And, 5.00; Pinkerton, 3.80; Flam-
 boro West, 35.00; Carp, Kinburn &
 Lowries, 9.00; Blenheim, St And,
 7.00; Yorkmills & Fisherville, 7.60;
 Lyn & Cainton, 5.00; Lucknow Knox
 Ch, 10.00; Alvinston, 5.00; Carluke,
 10.00; Alliston, 6.75; Gravenhurst,
 5.00; North Brant, 4.00; London, 1st
 Congr, 100.00; Vaughan Knox Ch,
 19.36; Bolton Caven Ch, 11.31; Ber-
 lin, St And Ch, 10.00; Moorefield,
 3.00; Kintyre, ad. 2.16; East Oxford
 St And, 14.00; Toronto Knox Ch,
 including S School & Bible Class,
 600.00; Southampton & Burgoyne,
 27.00; Uxbridge, 5.00; Weston, 5.50;
 Storrington, 9.00; Pittsburgh, 11.00;
 Glenburnie, 4.00; Mandamun, 12.00;
 Vernonville, 5.00; Tecumseth 1st, 5.00;
 Glamis, 8.00; South Plympton,
 17.00; Desoronto, 3.00; Cranbrooke
 Knox Ch, 10.00; West Brant, 6.00;
 Heathcote, 2.70; Morrisburg Knox
 Ch, 10.00; Palmerston Knox Ch,
 15.00; Perth St And, 13.65; Dor-
 chester Station, 10.00; Kincardine
 Knox Ch, 8.65; Wellesley, 20.00;
 Ivy, 3.00; Heathcote, 3.30; Smith's
 Falls, St And, 26.00; Harriston
 Guthrie Ch, 8.00; Wallaceburg,
 15.00; Clinton Willis Ch, 20.00; Em-
 bro, 38.35; Scarborough Melville Ch,
 10.00; Crumlin, 7.00; Parkdale,
 15.00; Streetsville, 20.00; Ottawa
 Knox Ch, 30.00; Brainard, 1.18; Bell
 River, 1.27; West Guilimbury, 2nd,
 10.00; Coldsprings, 30.00; Primrose,
 15.00; Shelburne, 20.00; Wallace-
 town, 10.00; Alexandria, 10.00; Bear
 Creek, 8.00; Brussels Knox Ch, 5.00;
 Dundee Knox Ch, 45.00; Cookstown,
 4.00; Markham St John, 6.77; Ethel,
 2.00; Bowmanville, 50.00; Orillia,
 40.00; Hamilton, St John's Ch, 15.00;
 Leslieville, 20.00; Malton Burns' Ch,
 7.00; Ashton, 4.00; Lindsay, 11.50;
 Durham Knox Ch, 9.50; Caledon
 Knox Ch, 5.00; Norwood, 5.00; Bal-
 timore, 20.00; Nassagaweya, 10.00;
 St Helens, 24.00; East Ashfield, 8.00;
 Port Elgin, 14.00; Latona, 15.00;
 Beaverton, 1.50; Caledonia, Argyle
 Street, and Allan Settlement, 22.00;
 Simcoe, St. Paul's, 5.70; Argyle Ch,
 7.00; Oakville, 14.00; Midhurst,
 Craighurst, Minesing, &c, 1.00;
 Wick, 15.00; Durham, 1st, 3.00;
 Orono, 10.00; Stirling, St And, 10.00;
 Leamington, 1.85; Blytheswood,
 1.20; Campbell Settlement, 2.00;
 Toronto, Cooke's Ch, 100.00; Toronto
 Central Ch, 75.00; Andrew Arm-
 strong, Guelph, 4.30. Total \$3,329.70

KNOX COLLEGE ORDINARY FUND.

Received to 5th March, 1884,
 120.40; Toronto Knox Ch, 100.00;
 Clinton Willis Ch, 41.00; A Presby-
 terian Friend, Maxville, 1.00; Certi-
 ficates, &c, 6.50. Total \$268.50.

KNOX COLLEGE BURSARY FUND.

Received to 5th March 1884,
 \$1,363.00; Executors of the Estate of
 the late Mrs. Burns, 418.14; Rev'd
 Robert Torrance, Guelph, 50.00;
 Rev'd A K Caswell, Dakota, 25.00;
 Galt Knox Church, 55.00; Cobourg
 Bible Class, 40.00; Rev'd Robert
 Hamilton Motherwell, 50.00. Total,
 \$2,001.14.

KNOX COLLEGE BUILDING FUND.

Received to 5th March, 1884,
 \$1,978.57; Dugald, Blue Pine River,
 6.00; Jas F Peterkin, Toronto, 12.00;
 John Nelson, Elsinore, 3.00; Total,
 \$1,999.57.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th March, 1884,
 \$33,599.84.

Strabane—J Findlay, 1.67; T W
 McFarlane, 1.67; W Ferrier, 1.50;
 Jas & Jno Robertson, 6.67; Rev J L
 Robertson, 5.00; Jas Muir, 2.00; M
 Peebles, 1.00; Thos Bain, 50.00; Jno
 Colman, 1.00. Total \$70.51.

Nassagaweya—W Logie, 5.00; Jno
 McKinnon, 2.25; Jer'h Smith, 10.00;
 D Hutchinson, 3.00; Josh Moore,
 3.00; Wm Holmes, 2.00; Mrs Agnew,
 2.00; Chas Kennedy, 1.00; W Ledger-
 wood, 5.00; D Gillies, 3.00;—\$36.00.

Londesborough—Robt Scott, on ac,
 \$6.33.

Manchester—Peter Paterson, \$1.00.

Hullet—Jno Leiper, \$1.00; John
 Crosby, 1.00.

Ethel—Robt Barr, \$1.35; Mrs J
 Spruce, 1.34; M Nicholson, 1.50;
 Wm Campbell, 4.00; Andrew Brem-
 ner, 1.35; Josh Kellner, 1.34; A
 Panabaker, 3.34; Wm Spruce, 3.00;
 Robt Lang, 1.00; Jno King, 1.34; H
 Wanner, 2.06; J A Young, 1.34; H
 Wright, 1.34—\$24.24.

Toronto—Wm Adamson, \$25.06;
 Executors of the late Jas Michel,
 Esq, 1,000.00; Robt McKay, 25.00;
 David Blain, 100.00; J H Thom,
 100.00; Knox Church, sundry sums
 contributed by envelope at sundry
 times, 37.25; Dr Clark, 33.34; V
 Chancellor Proudfoot, 250.00; L B
 Robinson, on ac, 500.00—\$2,070.59.

Port Dalhousie—Wm Muir, \$10.00.

Cobourg—Dr G Waters, \$33.34;
 Robt Ferguson, 6.70; C Carruthers,
 5.00; Thos Spear, 5.00; Jno Pratt,
 4.00; Mrs Hunter, 2.00; Josh Hen-
 derson, 50.00—\$106.04.

McKays—John Johnston, \$2.00.

Dorchester Station—R Sutherland,
 Senr, \$20.00; A Sutherland, Jr,
 2.00; G Gibson, 3.50; J Little, 3.00;
 A Sutherland, 5.00; Jno Sutherland,
 5.00; Donald McNiven, 5.00; Wm
 Thomson, 10.00; Angus McNevin,
 10.00; Adam Empy, 2.00; Thomas
 Ovens, 5.00; J McCallum, 2.67; Jas
 Nichol 5.00; George Fordyce, 1.67;
 Josh Hunter, 1.00; W E Wilson,
 2.00—\$62.84.

Hillsburg—Donald McMurchey,
 \$10.00.

Park Hill—John Gibbs, \$9.00; T
 A Mayberry, 5.00; Mrs Bella Begg,
 3.00; P Stuart, 5.00; Jas Kameston,
 4.00; Wm Ross, 2.00; S Thomson,
 2.00; A McLachlan, 2.00—\$32.00.

Hamilton—J M Stuart, \$25.00.
North East Hope—A Oliver, \$2.00; Jno McMillan, 4.00; D Kippan, 5.00; Dun McMillan, 5.00; Jno Rutherford, 7.00; Ebenezer Rutherford, 3.00—\$26.00.

Tavistock—Alexander Scott, \$1.00; John McTavish, 1.00.

Chinguacousy, 1st—Misses Dobson, \$6.00; Wm Hunter, 10.00; A & J Hunter, 5.00; C Wood, 2.00; H Hunter, 5.00—\$28.00.

Chinguacousy, 2nd—John Beatty, \$5.00; D McConnell, 5.00; James H Sharp, 10.00; Miss M Smith, 10.00—\$30.00.

Belleville—Judge Lazier, \$16.67; Mrs Hogg, 8.34.

Chatham—A D Thompson, \$3.34; John McKerrall, \$16.67; C H Wood, 10.00—\$30.01.

English Settlement for Debt—A Grant, 2.00; H Malton, 3.00; G Douglas, 5.00; C Henderson, 5.00; Agnes Scott, 2.00; W Scott, 1.00; W T Robson, 5.00; Wm Scott, 2.00; Alex Robb, 5.00; J McQueen, 1.00; Jennette Robson, 4.00; J Scott, 5.00; J Loft, 1.50; E Ironside, 2.00; B Charlton, 6.00; G Scott, 2.00; Arch Grant, 2.00; J Taylor, 1.50; G Wood, 1.00; T Wilson, 2.00; T Robson, 5.00; Caverhill Bros, 7.00; Maggie Thompson, 6.00; T Caverhill, 2.00; R Boston, 5.00; W H Caverhill, 1.00; Andrew Brown, 2.00; J Noble, 1.50; J W Robson, 5.00; Mrs J Douglas, 2.00—\$94.50.

Del. rare, North and South—J Scott, \$1.00; C Campbell, 3.00; J McGregor, 4.00; T McGregor, 3.00.

South Westminster—D McPherson, 8.00; Jno McInnes, 5.00; James Thompson, 1.00; R G Rose, 6.00; Ellen Gould, 5.00; Mrs D McColl, 5.00—\$30.

North Westminster—J Dickson, \$6.00; Thos Fleming, 5.00; J Munro, 5.00; Richard Grieve, 50c; Elliott Grieve, 8.00—\$24.50.

Claremont—Jas Birrell, \$1.00; Jno Forgie, 3.00; Wm Young, 3.00; Jas A Milne, 3.00; Thos Caudy, 3.00; Mrs C Cunningham, 4.00; J Whitson, 4.00; Jas Rew, 4.00; Mrs Jas Whitson, 4.00; D G McFarland, 8.00; Andrew Johnston, 8.00; A Waddell, 10.00; R Nesbit, 10.00; Miss Birrell, 50.00; Ebr Birrell, 35.00; D MacNabb, 35.00; Wm Cochrane, 3.00—\$188.00.

Warwick—J Ross, \$9.00; Mrs James, 10.00; G H Baird, 3.35; David McKay, 2.00; Mrs Elliott, 1.65—\$26.00.

Galt, Knox Ch—J Barrie, \$4.00; J Cowan, 100.00; A J Campbell, 5.00; G Nichol, 4.00; Wm Morton, 5.00; Thos Kerr, 10.00; J M Hood, 3.34; W McArthur, 5.00; G A Reid, 10.00; Peter Iddington, 7.50; Andrew Landrich, 5.00; J R Mackenzie, 8.00; J Wallace, 7.00; J Gillespie, 24.00; Chas M Killigan, 2.00—\$199.84.

Carlingford—Wm Davidson, 5.00; Dun Campbell, 5.00; Jno Campbell, 2.00.

Acton, Knox Church—John Hay, \$1.00; Archd Campbell, 10.00; John Nickell, 5.00.

McKillop, Duff's Church—John Hogg, \$8.00.

Flamboro' West—Jno Lawson, \$5.00; Thos Wake, 5.00; A Thompson, 5.00; R Inksetter, 15.00; W Wood, 5.00; T Ireland, 5.00; Thos Gibson, 5.00; W Henderson, 5.00; S Hunter, 5.00; Wm Adams, 3.34; David McMillan, 2.50; R Thompson, 16.67; G Wray,

5.00; Jno Boyle, 5.00; Josh Boyle, 5.00; Robt Sanderson, 5.00; Thomas Thompson, 5.00; Fredk Reder, 1.67; Wm Ireland, 3.00; Jno Ireland, 2.00; D Kinnaird, 5.00; A Hunter, 4.00; Jas Clark, 5.00; Ch Anderson, 2.00—\$126.85.

Galt, Central Church—Thomas Ritchie, \$5.00; J D Moore, 35.00; W Coulthard, 4.00; David Smith, 5.00; Rev J A R Dickson, 33.00—\$82.00.

Seaforth—Jas Hogg, \$10.00; Jas Forsyth, 9.00; Samuel Dickson, 20.00; H Robb, 8.33; Jno Fairley, 3.34; J C Laidlaw, 10.00; J Duncan, 12.50; T W Duncan, 12.50; A Forbes, 1.65; M McDermid, 33.34; Jas Henderson, 5.00; A Scott, 60.00; James Scott, 25.00; D D Wilson, 100.00; Wm Wilson, 10.00; J T Dickson, 16.65; D W Papst, 3.35; Jas Nichol, 16.67; L L McFaul, 20.00—\$375.95.

St Catherines—Jno McCalla, \$100.00.

Coles' Corners—Legacy of late Catherine Mackenzie, \$25.00.

Pembroke—Andrew Glen, \$10.00; Walter Beatty, 10.00—\$20.00.

Oshawa—J S Steele, \$25.00; Rev S H Eastman, 25.00; Mrs A Rogan, 16.66; A McLaughlin, \$10.00; J Monteath, 5.00; D Scott, 5.00; Thos Morris, \$5.00; W Smith, 5.00; D Keith, 5.00; Jas Ross, 10.00—\$111.66.

Hanover and North Normanby—Mrs Gould, \$2.00; Thos Telford, 1.00; Wm Darby, 2.00; Jno Telford, 50c; Wm Ford, 2.00; Jno Hughes, 2.00—\$9.50.

Drummondville—J Campbell, \$5; J Allan, 1.00; Mrs A Land, 6.00; A Cruikshank, 5.00—\$17.00.

Vaughan & Bolton—A McFaul, 5.00; Wm Goodfellow, \$9; George Hart, 2.00—\$16.00.

Columbus—Rev J A Carmichael, \$34.00; Mrs John Radcliffe, 33.00; G Ormiston, 17.00; R Ormiston, 15.00; John Ormiston, 3.50—\$102.50.

Cranbrooke, Knox Church—J Carnochan, \$1.67; Duncan McNair, 1.34; John McTaggart, 1.34; P Sinclair, 1.34; Mrs P Sinclair, 1.34; Andrew McInnes, 2.00; James Fulton, 1.34; A Raymond, 2.00; J McNair, 1.34; P McNeill, 2.00; Dun McInnes, 4.00; Angus McKay, 2.00; Rev D B McRae, 3.34; Lachlan McNeil, 2.00; J Cameron, 1.34; Mrs J Cameron, 1.34; D McTaggart, 1.34; J Scott, 1.00; Alex McKay, 1.00; Robert Leckie, 1.34; A McNair, 2.00; Jas McNair, 1.67—\$38.08.

Guelph—J Little, \$5.00; Mrs Helen Brydon, 7.00.

Carradoc, Cooke's Church—A Sutherland, \$6.00; Henry Sutherland, 2.00; Andrew Small, 3.00; Thomas Inches, 3.00; John McMullan, 6.00; Thos McMullan, 5.00; J McRoberts, 2.00; Wm Young, 5.00; J Hutchinson, 2.00; John Sutherland, 1.00; R Sutherland, 1.00; Jas J Sutherland, 1.00; W Scott, 1.00; James Hendry, 1.00; S M Cracken, 2.00; Mrs James McCracken, 2.00; C Sutherland, 2.00.

Chippawa—Geo Glasgow, \$6.00; Wm Marshall, 3.35; Mrs McCredie, 5.00; Alex McClive, 3.34; James McCredie, 1.67; Mrs R Gray, 1.00—\$20.36.

Smith's Falls—Rev J Crombie, \$25.00.

Lucknow—Geo McHardy, \$10; Wm Connell, 5.00; Mrs Somerville, 3.00; W Anderson, 2.00; J Bain, 5.00—\$25.00.

Mosa, Burns' Church—H Munro, \$2.00; C Munro, 3.00; Mrs McTav-

ish, 5.00; D Chisholm, \$2.00; John McTavish, 1.00; A McAlpin, 2.00; D R McAlpin, 5.00; Mrs A R McAlpin, \$5.00; R McAlpin, 10.00; A Graham, \$2.00; Arch McCall, 1.00; H McAlpin, 5.00; M McKellar, 5.00; Dun Campbell, 4.00; H McLachlan, 5.00; A McVicar, 2.00; D McLachlan, 2.00; Miss M Ferguson, 3.00; A Ferguson, 2.00; M Munro, 2.00; H McIntyre, 2.00; D G McCallum, 2.00; Miss M E McCallum, 2.00; M Leitch, 5.00; D McVicar, 2.00; J Crawford, 1.00; Arch McIntyre, 1.00; John McAlpine, 4.00; A McLachlan,

2.00; H C Munro, 2.00; M L Munro, 4.00; W Robertson, 5.00; A McAlpine, 5.00; D McAlpine, 1.00; D McKellar, 2.00; W Gow, 6.00; Rev N McKinnon, 7.00; A Rattray, 0.50; Mrs S McNeil, 2.00; W L Munro, 2.00; Archd Munro, 2.00; P Campbell, 2.00; Donald Campbell, 1.00; John Campbell, 5.00; D McIntyre, 2.00; D McGugan, 5.00; D McPhail, 5.00; A W Campbell, 1.00; A McNeil, 8.00; D McKellar, 2.00; D McAlpine, 2.00; Archd McVicar, 6.00; D McNaughton, 1.00—\$167.50.

Rothsay—John Taylor, \$3.00.

Eromosa—Jos Wood, \$1.67; Mrs R Scott, 2.00; G Wood, 5.00; Rev A McKay, 14.00; T Scott, 5.00; T Dow, 5.00; W Armstrong, 4.00; Robert Brydon, 4.00; J Edwards, 3.00; W D Wood, 4.00; James Short, 3.34; W Scott, 2.00; P Dunbar, 20.00; J Kennedy, 2.00; W H Shaw, 1.75; W Dow, 5.00; T K Dryden, 6.67; J Taylor, 1.50; G A Dickson, 2.00; R Dow, 5.00—\$96.93.

London—Mrs M M Rutullo, \$10.00.

Hollin—Mrs J Richardson, \$2.00; Neil McQ McEachern, \$5.00; J Watson, 5.00; W Watson, 7.00—\$19.00.

Port Elgin—Wm Geddes, \$1.00; Angus Currie, 2.00; Alex Boyd, 2.00—\$5.00.

Thames Road and Kirkton—James Moore, \$50.00; Jas McCulloch, 15.86; J McQueen, 5.00; H Anderson, 3.50; Neil Molloy, 5.00; Jas Waddell, 4.00; W Rogers, 10.00; D W Dulmage, 5.00; E McKay, 5.00; J Gilmour, 5.00; R Gardiner, jun, 5.00; Thos Kay, 4.00; W Yule, 3.00; Lewis Kirk, 2.00; Jas Marshall, 2.00; Moses Sinclair, 2.00; A Urquhart, 2.00—133.36. Total, \$38,421.24.

MANITOBA COLLEGE.

Received to 5th March, '84, \$1,491.85
 Toronto, St James Square, \$50;
 Keady, Chalmers' Ch, 3.00; Bethesda, 3.69; Alnwick, 3.53; Hastings, 10.00; Monckton, 4.00; Ottawa, Bank Street, 45.00; Toronto, East Church, 20.00; Angus, 3.00; Bonnyton, 3.00; Glenallan, 2.85; Hollin, 8.58; Ayr, Knox Ch, 15.00; Avonton, 7.35; Beckwith, Knox Ch, 10.00; Elmira, Illinois, Knox Ch, 7.00; Avonbank, 7.54; Fullarton, 13.75; St Thomas, Knox Ch, 23.00; Jarvis, 5.00; Brooksdale, 2.00; Langside, 2.47; M'Killop, Duff's Ch, 6.00; Cobourg, 15.00; Lakefield & North Smith, 5.00; Belgrave, Knox Ch, 3.65; Kilmarnock, 2.00; East Zorra, Burn's Ch, 3.00; Toronto, Charles Street Ch, add'l, 5.00; Richmond & Stittsville, 5.00; Brockville, 1st Ch, 3.00; Saugeen, St And, 3.00; North Bruce, 8.65; Essa 1st, Dunn's Ch, 7.50; Oshawa, 15.00; Flamboro West, 7.00; Lyn & Cainton, 8.00; Lucknow, Knox Ch, 5.00; Prescott, 6.00; Toronto, Knox Ch, including SS and Bible Class, 100.00; Southampton &

Burgoyne, 10.00; Bayfield Road, 5.00; Deseronto, 1.00; Markham, St John's, 4.30; Priceville, St Columba, and Bunessan Chs, 5.00; Heathcote, 1.43; Morrisburg, Knox Ch, 7.00; Perth, St Andrews, add'l, 5.00; Wellesley, 8.00; Heathcote, add'l, 0.21; Smith's Fall's, St And Ch, 10.00; Scarborough, Knox, 17.00; Avonton S S, 9.00; Scarborough, Melville, 17.42; Ottawa, Knox, 25.00; Prospect, 4.25; Primrose, 4.00; Shelburne, 5.00; Alexandria, 3.10; Brussels, Knox, 7.00; Dundas, Knox, 10.00; West King, 2nd Con, 6.00; Cookstown, 4.00; Bowmanville, St Paul's, 30.00; Ashton, 10.00; Durham, Knox, 5.05; Georgina, &c, 10.00; St Helen's, 6.00; East Ashfield, 2.00; Kemptville and Oxford Mills, 7.40; Thames Road, 10.00; Kirkton, 5.00; Toronto, Central Ch, 6.36. Total, \$2,183.07.

WIDOWS' FUND.

Received to 5th Mar, 1884, \$1,817.92; Culloden, 2.00; Leaskdale, 5.00; Zephyr, 2.00; Moncton, 4.00; Kildonan, 5.00; Ottawa, Bank st, 15.00; Toronto, East Ch, 10.00; Cornwall, Knox, 11.75; Angus, 1.00; Bonnyton, 2.00; North Nissouri, 3.00; South Nissouri, 5.00; Tavistock, 3.00; Kingsbury & Brompton Gore, 10.00; Glenallan, 5.00; Ottawa, St And, 100.00; Beckwith, Knox, 5.00; Toronto, Erskine, 35.00; Sydenham, Knox, 4.00; Uxbridge, 5.00; Elmira, Ill, Knox, 5.00; Cadus Station, 3.00; Fingal, 15.00; Essa Townline, 4.00; Chatsworth, add'l, 4.00; St Thomas, Knox, 30.00; Jarvis, 8.00; Hawkesville, St And, 2.15; Amherst Island, St Paul's, 2.00; Greenbank, 7.00; Springville & Bethany, 7.00; St Catherine's, Knox, 27.00; Langside, 3.00; Winthrop, Caven Ch, 3.00; McKillop, Duff's Ch, 4.00; Montreal, Erskine, 32.00; Cobourg, 15.00; Lakefield and North Smith, 10.00; Belgrave, Knox, 1.25; Strabane, 4.00; East Zorra, Burns Ch, 4.00; Floss, Knox, 2.00; Claremont, 0.50; Peabody, Zion, 1.45; Bethesda, 4.00; Alnwick, 3.00; Erin, Burns Ch, 5.00; Mount Pleasant, Omemee & Lakevale, 5.00; Brockville, 1st Con, 27.25; Essa 1st, Dunns Ch, 3.50; Hillsdale and Elmsdale, 5.00; Chatham, St And, 8.00; Oshawa, 25.00; Lucknow, St And, 3.00; Flamboro West, 7.00; Carp, Kinburn & Lowries, 5.00; Berlin, St And, 5.00; Lyn and Cainton, 10.00; Lucknow, Knox, 5.00; Carlisle, 10.00; Alliston, 8.00; Gravenhurst, 4.00; North Brant, 6.00; West Winchester, 15.00; Kintyre, 5.00; Toronto, Knox in SS & Bible Class, 100.00; Southampton & Burgoyne, 10.00; South Plymton, 3.00; Cranbrooke, Knox, 2.00; West Brant, 3.20; Heathcote, 1.35; Morrisburgh, 8.00; Dorchester Station, 4.00; Wellesley, 8.00; Ivy, 2.00; Heathcote, 2.65; Harriston, Guthrie Ch, 4.00; Wallaceburg, 6.00; Scarborough, Melville Ch, 6.00; Crumlin, 4.00; Streetsville, 7.45; Princeton, 3.00; West Gwillimbury, 2nd, 4.00; Coldsprings, 10.00; Primrose, 2.00; Shelburne, 6.00; Wallaceburg, 10.00; Alexandria, 5.00; Aylwin, 2.00; Dundas, 10.00; Cookstown, 1.50; Ethel, 1.00; Garafraxa, St Johns, 2.70; Bowmanville, 15.00; Orillia, 10.00; Hamilton, St Johns, 2.00; Lindsay, 6.60; Durham, Knox, 3.63; Norwich, 6.00; Caledon, Knox,

5.00; Ballimore, 10.00; Nassagaweya, 4.00; St Helen's, 4.00; East Ashfield, 2.00; Port Elgin, 7.00; Kirkton, 7.00; Montreal, St Marks, 7.00; Ayr, Stanley st, 15.00; Argyle Ch, 5.00; Wick, 6.00; Oakville, 6.00; Midhurst, Craighurst and Minesing, &c., 4.00; Harrington, 5.00; Durham, 1st Congn, 15.10; Brantford, 1st Congn, 2.00; Orono, 10.00; Toronto, Cookes Ch, 30.00; English River and Howick, 7.00. Total, \$2,836.95.

With rates from Revds J McTavish, \$23.00; G Munro, J R Craigie, S Young, A Henderson, P Straith, 20.00; J B Duncan, 48.00; D Paterson, Que, A D McDonald, J W Penman, Thos Scouler, 10.00; J McNabb, W Scott, H M Parsons, P Scott, 12.00; D Cameron, J Gourlay, J M Macalister, Stuart Achison, G Craw, A Stewart, J White.

AGED AND INFIRM MINISTERS' FUND

Received to 5th March, 1884, \$4,331.10; Culloden, 3.00; Leaskdale, 8.00; Zephyr, 2.00; Moncton, 5.00; Kildonan, 4.00; Cornwall, Knox Ch, 7.75; Woodstock, Knox Ch, 40.00; Ottawa Bank st, 11.00; Toronto, East Ch, 10.00; Angus, 2.00; Bonnyton, 2.00; Balaklava, 4.00; North Nissouri, 3.00; South Nissouri, 5.00; Kingsbury & Brompton Gore, 7.00; Glenallan, 7.00; Hollin, 7.00; Ottawa, St And, 100.00; Scotstown, 3.00; St Mary's, Knox, 11.24; Beckwith, Knox, 10.00; Sydenham, Knox, 2.00; Uxbridge, 10.00; Brooksdale, 4.00; Elmira, Knox, 5.75; Edies Station, 4.25; Fingal, 25.00; Essa Townline, 4.00; Chatsworth, 4.00; St Thomas, Knox, 30.00; Jarvis, 8.00; Hawkesville, 2.24; Amherst Island, 2.00; Greebank, 8.00; St Catherine's, Knox, 27.00; Langside, 3.00; Winthrop, Caven Ch, 8.00; McKillop, Duffs, 4.00; Cobourg, 15.00; Lakefield & North Smith, 15.00; Belgravia, Knox, 1.50; Kilmarnock, 4.00; East Zorra, Burns' Ch, 5.00; Strabane, Nairn Ch, 5.00; Claremont, add'l, 50c; Walpole, 4.00; Floss, Knox, 2.00; Peabody, Zion, 1.40; Bethesda, 4.00; Alnwick, 3.00; Erin, Burns Ch, 6.00; Minesing, add'l, 2.00; Mount Pleasant, Omemee and Lakevale, 7.00; Saugeen, St And, 3.00; North Bruce, 10.00; Essa, 1st, Dunn's Ch, 5.00; Alberton, 2.00; Hillsdale and Elmsdale, 5.00; Chatham, St And, 8.00; Oshawa, 25.00; Lucknow, St And, 7.00; Carp, Kinburn and Lowries, 4.50; Blenheim, St And, 2.00; Berlin, St And, 6.00; Lyn and Cainton, 10.00; Lucknow, Knox, 8.70; Alvinston, 2.50; Carlisle, 10.00; Alliston, 8.00; Gravenhurst, 10.00; North Brant, 4.00; West Winchester, 15.00; London, 1st Congn, 10.00; Brockville, St Johns, 5.00; Moorefield, 3.00; East Oxford, St And, 2.00; Toronto, Knox in S S and Bible Class, 200.00; Southampton and Burgoyne, 14.00; Vernonville, 6.62; South Plympton, 3.00; Coulonge, 21.00; Upper Litchfield, 1.00; Deseronto, 1.75; Cranbrooke, Knox, 5.00; West Brant, 4.56; Kingsbury & Brompton Gore, 3.00; Heathcote, 1.35; Morrisburg, Knox, 7.00; Perth, St And, 6.23; Dorchester Station, 9.00; Wellesley, 11.00; Ivy, 2.00; Heathcote, 2.65; Smith's Falls, St And, 10.00; Harriston, Guthrie Ch, 5.00; Wallaceburg, 6.00;

Scarborough, Melville Ch, 5.00; Crumlin, 5.00; Streetsville, 7.45; Ottawa, Knox, 10.00; Princeton, 5.00; Coldsprings, 15.00; West Gwillimbury, 2nd, 5.00; Primrose, 2.00; Shelburne, 6.00; Wallaceburg, 10.00; Alexandria, 5.00; Bear Creek, 5.00; Brussels, 10.00; Dundas, 10.00; Cookstown, 1.50; Ethel, 1.00; Bowmanville, 15.00; Orillia, 10.00; Hamilton, St Johns, 3.00; Malton, 5.00; Moorewood, 10.00; Lindsay, 6.60; Durham, Knox, 3.37; Georgina, &c, 15.00; Baltimore, 10.00; Cambray, 3.00; Nassagaweya, 4.00; St Helen's, 9.00; East Ashfield, 4.00; Port Elgin, 9.00; Kirkton, 9.00; Wick, 7.00; Ayr, Stanley st, 25.00; Argyle Church, 5.00; Oakville, 7.00; Brantford, 1st Congn, 2.00; Hillsdale and Elmsdale, 2.50; Toronto, Cook's Ch, 40.00; Toronto, Central, 42.28; Orono, 10.00. Total, \$5,636.49.

Rates received to 5th March, 1884, \$1,028.52; with rates from Revds J McTavish, 23.00; G Munro, 10.00; J K Craigie, 3.00; S Young, 4.00; J R McLeod, 3.00; A Henderson, 3.00; P Straith, 10.50; A D McDonald, 8.00; J W Penman, 4.00; J McNabb, 3.00; J J Richards, 3.00; N Patterson, 2.00; J Gandier, 4.50; J Ewing, 3.50; J Boyd, 3.00; Wm White, 75c; R Campbell, Montreal, 8.00; J M Macalister, 3.50; H M Parsons, 17.00; A Tolmie, 9.00; Dun Cameron, 3.25; W A Lang, 6 years, 20.00; J Gourlay, 4.00; Charles McKillop, 6 years, 21.00; G Craw, 3.50; W T Canning, 2.50. Total, \$1,208.52.

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 5th March, less
amts from Dundas, St
Helen's, Flamboro and
Oshawa \$600 appropriat'd 906.85
Craigvale..... 55.00
Brussels, Melville Ch..... 55.00
\$1,016.85

CHURCH AND MANSE BUILDING FUND IN MANITOBA AND N.W.T.

Received to 5th Mar, 1844..\$2,658.56
James McFayden, King.... 5.00
Anonymous..... 1.00

FOREIGN MISSION, TRINIDAD.

Received to 5th Mar, 1884..\$ 270.00
Toronto, Knox Ch, in S S &
Bible Class..... 30.00

FOREIGN MISSION, EROMANGA.

Received to 5th Mar, 1884..\$ 77.00
Ottawa, St Andrew's S S... 20.00

MCCALL, MISSION, PARIS, FRANCE.

Received to 5th Mar, 1884..\$ 4.50
Toronto, Knox Ch, in S S &
Bible Class..... 75.00

OTTAWA LUMBERMENS' MISSION.

Received to 5th Mar, 1884..\$ 9.00
Ottawa, Knox Church..... 10.80

WALDENSIAN CHURCH.

Received to 5th Feb, 1884..\$ 1.00
A Friend, Iroquois, for Col.. 5.00

RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
APRIL 4TH, 1884.

FOREIGN MISSIONS.

Acknowledged already....	\$7,033 70
Little Har S S.....	2 00
Carmel Ch, Westville....	38 75
Friend per Rev Cumming..	2 00
Friend Brant for Trin.....	10 00
J M Stuart, Hamilton, Trin	10 00
Amateur Farmer, Ottawa..	5 00
M O B, Ottawa, Sal Teach'r	25 00
Kingston, Broc St.....	15 00
Lady in Florence	2 00
Member Knox Ch, Galt....	20 00
Kingston Young People's S	10 00
Blue Mt, Pictou.....	8 00
Bank St S S Ottawa.....	25 00
Harbour Grace, Nfld.....	42 50
Alex Campbell, Annapolis..	8 00
Amherst ad'l.....	25 00
Elmsdale.....	28 00
Coldstream Cong.....	11 22
Clyde & Barrington.....	12 00
Redbank.....	2 00
Campbellton.....	30 00
River John (Mr R's Mtg)...	21 00
A Friend, Brooklyn.....	1 50
Members Chalmer's Ch, Hfx	15 00
Lawrencetown.....	10 00
East Jordan.....	1 70
Lockeport.....	1 00
Lockeport, Dr Beckwith...	50
Pugwash (Mr R's Mtg....	8 60
Oxford do.....	4 00
Fam late G McKay, Hard-	
wood Hill.....	24 00
Cape John, Kirk per Mr R	4 00
Gordon Robertson.....	1 00
Springfield & English Set..	4 00
M G, Pictou (½ for Formosa	20 00
Port Hastings.....	7 62
Bass River, N B.....	15 24
Antigonish.....	30 00
St Andrew's Halifax.....	70 00
Harvey, N B.....	23 35
Economy (Mr R's Col)....	17 00
Chebogue.....	2 25
St John's Ch, Halifax.....	100 00
A McKenzie, Riv John..	20 00
St Paul's, Fredericton....	30 00
Friend per Rev R Cumming	2 00
Capt Densmore, Lower Eco-	
nomy.....	5 00
Knox Ch, Wallace.....	40 00
Knox Ch, Wallace (Mr R's	
Col).....	7 00
St John's, Dalhousie.....	27 13
Maple Green.....	7 00
St George, N B.....	5 75
W F M S, Up Stewiacke....	6 25
Princeton Cong M S, P E I	140 00
West and Clyde Rivers and	
Brookfield.....	2 00
Lunenburg, add'l.....	30 00
—	\$8,111 06

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already....	\$3,160 38
Wroxeter S S, for Trin....	16 00
Few friends, Sydney, Miss	
Sample's Sc.....	17 00
Maggie and Ellen Forbes,	
Sutherland's Riv.....	5 00
Harbour Grace, Nfld.....	50 00
St George Jus M S, N B...	11 65
Great Village S S.....	15 00
St Andrew's Ch, Little Riv	8 00
Zion S S, Charlottetown..	20 92
Geo and Laura Tattrie's M	
Box, Riv John.....	1 00
Geddie, Sedley and May	
Meek's M Box, Brooklyn	1 50
Prince St S S, Pictou ad'l..	21 29
Burnside Sec, Springside..	1 71
St David's S S, St John....	35 00

Springfield S S, N B ad'l...	32
Meagher's Grant.....	4 95
Children of Rev B K Mc-	
Elmon.....	4 00
Erskine S S, Montreal....	50 00
St John's S S, Halifax, 1 qr	10 00
St James S S, Dartmouth,	
1 qr.....	24 00
Economy and Five Islands	
S S.....	19 26
Knox Ch, S S, Wallace....	20 00
West and Clyde Rivers and	
Brookfield.....	5 70
St Andrew's, N B.....	24 00
—	\$3,526 38

HOME MISSIONS.

Acknowledged already....	\$3,326 73
Blue Mt, Pictou.....	10 00
Scotch Ridge.....	7 50
Little do.....	2 75
Harbour Grace, Nfld.....	23 00
Alex Campbell, Annapolis..	5 00
Milford and Gay's River..	25 71
Clyde and Barrington.....	4 00
Noel.....	14 00
River John, ad'l.....	2 00
Lawrencetown.....	5 00
1st Pres Ch, Truro.....	21 35
Springfield and English Set	5 00
Union Ch, Hopewell.....	30 00
M G, Pictou.....	10 00
Bass River, N B.....	15 24
St Andrew's, Halifax.....	20 00
Harvey, N B.....	16 45
Economy.....	5 00
Chebogue.....	2 00
St John's, Halifax.....	60 00
Chebogue.....	6 00
St Paul's, Fredericton....	20 00
Princeton M S, P E I....	32 00
West and Clyde Rivers and	
Brookfield.....	10 00
—	\$3,678 73

SUPPLEMENTING FUND.

Acknowledged already....	\$4,095 02
Wroxeter.....	9 22
Blue Mt, Pictou.....	8 00
Scotch Ridge.....	3 83
Little do.....	3 36
Chalmer's Ch, Halifax....	16 00
Alex Campbell, Annapolis..	5 00
St Andrew's, Little Riv and	
Stations.....	6 00
Redbank.....	2 00
Campbellton.....	39 08
River John, ad'l.....	5 00
Springfield and English Set	10 00
St Andrew's Ch, Halifax..	15 00
St John's do.....	85 00
St Paul's Ch, Fredericton..	20 00
Princeton M S, P E I....	75 00
West and Clyde Rivers and	
Brookfield.....	40 00
Greenock Ch, St Andrew's	
N B.....	25 00
Lunenburg add'l.....	20 00
Annapolis.....	25 00
—	\$4,507 51

COLLEGE FUND.

Acknowledged already....	\$7,280 57
Harbour Grace, Nfld.....	20 00
Interest.....	125 00
Alex Campbell, Annapolis..	5 00
Interest ½ year.....	70 00
Truro coupons.....	90 00
Campbellton.....	15 00
St Andrew's, Bermuda....	16 22
Lawrencetown.....	5 00
Interest.....	210 00
Springfield and English Set	4 00
Bass River, N B.....	15 24
do special.....	13 03
St Andrew's Ch, Halifax....	18 00
Interest.....	99 28

St John's Ch, Halifax.....	65 00
St Paul's Ch, Fredericton..	13 00
Princeton M S, P E I....	50 00
West and Clyde Rivers and	
Brookfield.....	32 50
Greenock Ch, St Andrew's,	
N B.....	10 00
Lunenburg add'l.....	10 00
—	\$8,166 84

SYNOD FUND.

Acknowledged already....	\$132 97
Shubenacadie and L Ste-	
wiacke.....	4 00
St Andrew's, Halifax.....	5 00
St Andrews, N B.....	4 00

Manitoba College—Acknowledged
already, \$390 89; Riverside Cong.,
8 30; Alex Campbell, Annapolis,
10 00; River John, 9 00; Prince St,
Pictou, 12 20; St Andrew's, Hali-
fax, 12 00; Economy, 4 00; United
Cong, West River, 6 00; St John's
Halifax, 30 00; Lunenburg, 5 00;
total—\$487 49.

COLLEGE BURSARY FUND.

Acknowledged already....	\$305 10
Friend, Nfld, per Rev L G	
McNeill.....	200 00
Int Matheson beq.....	50 00
Int Hunter beq.....	100 00
St John's Ch, Halifax....	10 00
St David's S S, St John,	
prize.....	40 00
St Andrew's Ch, Halifax..	10 00
St Andrew's, N B.....	5 00
—	\$720 10

AGED AND INFIRM MINISTERS FUND.

Acknowledged already, \$1,617 94;
Harbour Grace, Nfld, 5 00; Alex
Campbell, Annapolis, 2 00; Clyde &
Barrington, 2 00; Mabou, 4 50; St
Andrew's, Halifax, 15 00; St John's
Halifax, 20 00; St Andrews, N B,
5 00; West & Clyde Rivers and
Brookfield, 4 00.

Ministers percentage—Dr McLeod,
1881-82, 4 25; A McMillan, 1883,
3 00; J A F Sutherland, 1882-83,
6 00; T Nicholson, 1883, 3 50; L
Jack, 1883, 2 00; A McRae, 1884,
3 00; J C Herdman, 1884, 4 00; A F
Thompson, 1882, 3 50; Arch Mc-
Dougall, 1883, 4 00; total—\$1,708 69

WIDOWS' AND ORPHANS' FUND, MARI-
TIME PROVINCES.

Rev. George Patterson, Secretary.

Murray Harbour, P E I, 7 00;
Valleyfield, 10 00; Mt Stewart and
W St Peters, 2 75; Gabarus, C B,
2 00; Falmouth St, Sydney, C B,
4 00; 1st Pres Ch, Truro, part
thanksgiving collection, 10 00; Bo-
cabec and Waweig, 2 00; Harbour
Grace, Nfld, 7 00; St Andrew's,
Halifax, 15 00; Rev A McLean,
Hopewell, 40 00.

FRENCH EVANGELISATION.

RECEIVED BY REV. R. H. WARDEN,
TREASURER, 198, ST. JAMES' STREET,
MONTREAL, TO 8TH APRIL, 1884.

Already acknowledged....	\$16,397 87
Mrs Patton, Tiverton.....	2 00
Prospect, Man.....	2 30
Ottawa, St And Ch.....	200 00
North Easthope.....	26 00
Indian Lands S S No 1....	10 00
R Ormiston, Columbus, O..	4 00
Brooksdale, O.....	10 00
Montreal. Erskine Ch S S..	50 00

Per Rev J Matthieu	1,100.48
Montreal, Erskine Ch	37.50
Jarvis	8.00
Thamesville S S	9.42
Botany S S	4.00
Amherst Island	5.00
Kingsbury & Brompton Gore	10.00
Cobourg	30.00
Omamee, Mt Pleasant, &	
Lakeville	20.00
Baltimore S S	8.00
Dresden & Knox Ch	7.00
Walpole	8.00
Ansonia Xn. Endeavour Soc	15.00
Peabody, Zion Ch	2.55
Minesing	3.00
Carp, Kinburn, & Lowries	17.00
Kennebec Road	4.35
Per Rev J Mackinnon,	902.32
Per Rev J Mackinnon,	242.13
Markham, St And & Zion Chs	24.40
Lyn & Cainton	15.00
Lucknow, St And	2.00
English Riv & Howick	13.85
Brockville, St John's	10.00
Mrs Currie, W Puslinch	1.00
Perth, St And	19.31
Camlachie	4.15
W Winchester	43.00
Cranbrook, Knox Ch	7.00
Dorchester Station, Ont.	13.00
Albion, Ont	5.00
Montreal, Crescent Street ..	151.00
Coldsprings	38.50
Montreal, St Mark's	10.00
St Matthew's	30.00
Hull	4.00
Clifford	12.70
Bear Creek	10.00
West Gwillimbury, 2nd Ch	18.00
Ottawa, Daly St	70.00
Mrs A Reid, Vittoria	1.00
Colborne	14.00
Nassagaweya	7.00
Baltimore	13.00
Aldboro, Argyle Ch	15.00
Stirling	6.00
Huntingdon	4.00
Mandaumin S S	2.00
Rochesterville	4.00
S S	5.00
<i>Per Rev Dr McGregor, Halifax.</i>	
Blue Mountain	8.00
Scotch Ridge	5.00
Little Ridge	2.56
R S Munn, Harbour Grace ..	10.00
Kintyre	6.00
J Jillard, Harbor Grace	5.00
Clyde & Barrington	2.00
River John	3.00
Springfield & Eng Set'l'mt.	4.00
M G Pictou	10.00
Halifax, St And	20.00
St John's	44.00
Wm McKee, Gay's River	1.00
West & Clyde R's & B'field ..	20.00
<i>Per Rev Dr Reid, Toronto.</i>	
Toronto, St James' Sq	100.00
Warwick, Knox Ch	1.00
Leaskdale	12.00
Zephyr	3.00
Kildonan	5.00
Cornwall, Knox	30.00
Woodstock, Knox	20.00
B Class	10.00
Toronto East	29.80
Westwood	30.00
Angus	2.00
Bonnyton	2.00
Balaklava	7.00
St Catherines, Knox S S	25.00
Longford & N Mara	3.00
Brucefield, Union Ch	39.75
Nissouri North	5.00
Nissouri South	15.00
King, St And	20.00
Chinguacousy 2nd	27.00
Holland, Knox	5.00

Euphrasia, Temple	7.00
Glenallan	12.00
Hollin	15.00
York Mills S S	1.00
Komoka	4.50
S S	4.00
Hyde Park S S	5.00
St Mary's, Knox	15.25
Beckwith, add'l	2.00
Toronto, Erskine	35.00
Sydenham, Knox	2.00
Uxbridge	20.00
Elmira, Ill, Knox	12.00
Essa, Townline	4.00
Almonte, St And	45.00
S S	5.00
Chatsworth	5.00
St Thomas, Knox	30.00
St Catherines, Knox	50.00
Langside	2.00
McKillop, Duff's Ch	9.00
Lakefield & N Smith S S	25.00
Belgrave, Knox	6.35
Kilmarnock	4.00
East Zorra, Burns' Ch	14.00
Penetanguishene	4.25
Strabane	20.00
Flos, Knox Ch	5.00
Vaughan, St And	25.00
Bethesda	6.00
Alnwick	3.00
London, 1st, S S	35.00
Brockville, 1st Ch	24.00
Sangeen, St And	11.00
North Bruce	40.00
Essa, First Dunn's Ch	10.00
Hillsdale and Elmvalle	25.00
Chatham, St Aws add'l	10.00
Oshawa	20.00
Flamboro West	10.00
Blenheim, St Aws	6.35
Alvinston	5.00
Carluk	7.15
Alliston	6.00
Gravenhurst	4.00
North Brant	7.10
Berlin, St Aws	10.00
Lucknow, Knox	13.00
London, First	15.75
Vaughan, Knox	42.00
Bolton, Caven Ch	25.00
Moorefield	4.00
East Oxford, St Aws	5.00
Toronto, Knox Ch and S S ..	100.00
Weston	10.00
Vernonville	10.00
Tecumseth, First	5.00
Fordwich	20.00
do S S	9.00
South Plympton	20.00
Deseronto	3.00
Vernonville S S	7.00
West Brant	13.96
do S S	4.32
Kincardine, Knox	50.40
Wellesley	11.00
Ivy	2.00
Heathcote	1.65
Smith's Falls, St Aws	50.00
Harriston, Guthrie Ch	10.00
Wallaceburg	12.00
Scarboro, Melville Ch	10.00
Crumlin	8.00
Parkdale	10.00
Ottawa, Knox	25.00
Princeton	5.00
Streetsville	30.00
Primrose	15.00
Shelburne	15.00
Wallacetown	9.00
Alexandria	7.00
Aylwin	2.00
Brussels, Knox	10.00
Cookstown	12.00
Ethel	3.00
Orillia	10.00
Malton, Burn's Ch	5.00
Lindsay	7.50
Durham, Knox	9.00

Hamilton, St Johns	10 00
Norwich	8 00
Norwood	10 00
Caledon, Knox Ch	10 00
Newmarket	6 00
Cambray	2 00
St Helens	16 00
East Ashfield	8 00
St Helen's S S	8 00
Port Elgin	23 00
do S S	3 00
Ayr, Stanley, St	50 00
Alton	5 00
Oakville	7 00
Midhurst, Craighurt, Mine-	
sing, &c.	3 00
Brantford, First Ch	7 00
Orono	15 00
Blytheswood	1 00
Toronto, Cook's Ch	29 30
do Central Ch	75 00

\$21,801 74

POINTE AUX TREMBLES, REV. R. H.
WARDEN, MONTREAL, TREASURER.

Already acknowledged, \$3,414 34;
Montreal, St Joseph St Sab School,
24 00; Tavistock, 1 75; Tavistock
Sab Sch, 7 25; Grimsby, S Sch and
B Class, 31 50; Muir's Settlement,
3 50; Glasgow, Scotland, Wellpark,
Free C S Sch and B Class, 48 55;
John MacPhee and family, Corn-
wall, 10 00; Sarnia Sab Sch, 60 00;
Montreal, Erskine S Sch, 50 00;
Montreal, Knox S Sch, 50 00; Co-
bourg S Sch, 50 00; Alberton, Ont.,
S Sch, 5 28; Norwood S Sch, 25 00;
Oshawa S Sch, 12 50; Deer Park S
Sch, 25 00; D Ross, Leith, 5 00; M
G, Pictou, N S, 10 00; Truro, First
Ch S Sch, 50 00; Uxbridge, 5 00;
Georgina, 20 00; East Ashfield S
Sch, 6 00; Toronto, Knox S Sch,
50 00; Toronto, Knox B Class, 50 00;
W M Clark, Toronto, 50 00; total,
\$4,064 67.

COLLEGE FUND.

REV. R. H. WARDEN, MONTREAL,
AGENT.

Already, acknowledged \$1,829 14;
St Laurent Bible Class, 4 84; Mon-
treal Erskine Ch, add'l, 62 50;
Montreal, St Gabriel Ch, 40 00;
Montreal, St Marks Ch, 3 00; Mon-
treal, St Matthew's Ch, 30 00; Pea-
body Zion Ch, 2 05; English River
and Howick, 12 40; Brockville, St
John's Ch, 5 00; West Winchester,
25 00; Lachute, Henry's Ch, 28 00;
total, \$2,041 93.

MANITOBA COLLEGE.

BY REV. R. H. WARDEN, MONTREAL.

Acknowledged already, \$628 60;
Montreal, St Joseph St S Sch, 10 00;
Montreal, St Gabriel Ch, 10 00;
Montreal, Knox Ch S Sch, 50 00;
Montreal, Erskine Ch, 100 00; total,
\$798 60.

PRESBYTERIAN COLLEGE, MONTREAL.

REV. R. H. WARDEN, MONTREAL,
TREASURER.

Exegetical Chair.—Acknowledged
already, \$2,325 00; Rey D H Mac-
lennan, Tottenham, 10 00; J R
Lowden, Montreal, 25 00; G A
Greer, 20 00; Hugh Mackay, 100 00;
total, \$2,480 00.

Scholarship Fund.—Already ack-
nowledged, \$481 90; Montreal, Knox
Ch S Sch, 50 00; Hugh McLennan,
Montreal, 25 00; George Stephen,
50 00; Hugh Mackay, 60 00; Arch-

Campbell, 25 00; Guelph, Chalmer's Ch S Sch, 40 00; total, 731 90.

Library Fund.—Already acknowledged, \$87 00; Collections, Sabbath afternoon services, 116 50.

QUEEN'S UNIVERSITY AND COLLEGE.

Endowment Fund.

Already acknowledged...\$90,173 29

Renfrew.

Jas Mann, M.D..... 80 00

Ottawa.

John Hardie..... 20 00

Wm Hamilton..... 40 00

F H Chrysler..... 30 00

Peterborough.

R Kincaid, M.D..... 100 00

Williamstown.

Rev A McGillivray..... 60 00

Martintown.

W H McDougall..... 2 00

James C Campbell..... 10 00

\$ 342 00

Total to 31st March, '84. \$90,515 29

BUILDING FUND.

Already acknowledged....\$39,364 53

Kingston.

T R Dupuis, M D 100 00

M Lavell, M D..... 100 00

\$ 200 00

Total to 31st March, '84. \$39,564 53

MANITOBA COLLEGE.

RECEIVED BY D. MACARTHUR AND
REV. DR. KING.

Ordinary Revenue—Nelson, Manitoba, \$7 75; Winnipeg, St Andrew's Church, 112 65; Kemp & Walton, N S, per Rev Mr Pitblado, 5 00; Oak River, Man, 8 00; Stonewall Group, 9 00; Princeton, Ont, 20 00; Cook's Creek, Man, 1 45; Neepawa; Man, 7 00; Wolsely, 4 00; Innerkip; Ont, Bible Class, 15 00; St John, N B, collection at Union service, 17 40; Regina, Man, 6 00; Sunnyside, Man, 3 05; Sharon, Man, 2 10; James J Hill, per Professor Bryce, 200 00; A Friend, per Professor Bryce, 200 00.

Towards Expenses of Double Windows for the College.—Ladies Aid Associations of Knox and St

Andrew's Churches, Winnipeg, \$274 00.

Scholarship Fund.—Kildonan B Class, 40 00.

For Debt—John Fraser, Montreal, 100 00.

WIDOWS' AND ORPAHNS' FUND.

In connection with the Church of Scotland.

JAMES CROIL, TREASURER, MONTREAL.

Amos, \$6 00; Orchardville and Normanby, 6 00; St Andrew's Church, Quebec, 50 00; Walpole, 6 00; Vaughan, 14 00; Lonsdale, 5 00; Kitley, 5 00; Norwood, 12 00; Rosemount, 10 00; Moorefield, 3 00. St Andrew's Ch, Perth, on account, 10 00; Scarboro, St Andrew's Ch, 25 25; Oro Guthrie Ch, 3 00; Brock, 12 00; Stirling, 32 00; Huntingdon, Ont, 5 00; E Williams, 12 00.

JUVENILE MISSION.

MISS MACHAR, KINGSTON, TREASURER

Ormstown S S, \$25 00; Seymour, St Andrew's S S, 13 00; Fort Coulonge, 5 00; Brockville, St John's Ch Bible Class, 4 59; three little children's missionary box, 85c.

Presbyterian Council.

BELFAST is preparing to give the Council a hearty reception. \$6,000 have been subscribed to defray the expenses. The Council meets on the 24th of June. Divine service will be held in St. Enoch's Church on that day at 11 a.m. Sermon by Rev. Dr. Watts. Mr. D. Taylor, the Mayor of Belfast will entertain the Council at a public reception in the evening in the Exhibition Buildings, Botanic Gardens, and has engaged the entire grounds for the accommodation of the delegates and their friends. The ordinary meetings of the Council will be in St. Enoch's Church at 10 a.m. and 7 p.m., and will continue for ten days. Saturday of the first week will be devoted to excursions to points of interest in various parts of the country.

Our church has taken a lively interest in the General Alliance of the Reformed Churches holding the Presbyterian system ever since its organization. Indeed a number of our ministers and elders were present at the first steps taken towards its formation, in New York, in 1873. At the Council held in Edinburgh in 1877, and in Philadelphia, in 1880, the Presbyterian Church in Canada was well represented. At the Belfast Council there will be delegates from the Waldensian

Church; the Free Church of Italy; the Evangelical Church of Hungary; the Moravian Church; the Church of Bohemia; the Free Reformed Church of Germany; the Reformed Church of East Friesland; the Reformed Churches of Switzerland, of France, of Spain, and of Belgium; the Church of the Netherlands, the Welsh Calvinistic Methodists, the Presbyterian Churches of Scotland, England, and Ireland; six different churches in Africa, nine in Australia.

MEETINGS OF PRESBYTERIES.

Ottawa, St. Andrew's church, 6th May, 7.30 p.m.
Lan. & Renfrew, Carleton Place, 12th May.
Lindsay, Beaverton, 27th May, 11 a.m.
Barrie, Barrie, 27th May, 11 a.m.
Pictou, N. Glasgow, 6th May.
Brockville, Morrisburg, 8th July, 1.30 p.m.
Paris, Ingersoll, 13th May.
Guelph, Knox church, 20th May, 10 a.m.
Peterboro', St. Andrew's church, 1st July, 2 p.m.
Hamilton, Welland, 19th May.
Glengarry, Lancaster, 8th July, 2 p.m.
Quebec, Three Rivers, 6th May, 10 a.m.
Montreal, Morrice Hall, 8th July, 10 a.m.
Maitland, Kincardine, 8th July, 1.30 p.m.
Chatham, Ridgetown, 8th July, 11 a.m.
St. John, 6th May.
Stratford, Milverton, 13th May, 10 a.m.
Huron, Clinton, 13th May, 2.30 p.m.
Saugeen, Durham, 8th July, 10 a.m.
Kingston, Belleville, 7th July, 7.30 p.m.
Bruce, Southampton, 8th July, 2 p.m.
Toronto, Knox Church, 6th May, 11 a.m.

GRATEFUL—COMFORTING. EPPS'S COCOA.

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J. MAXWELL,

Barrister, Solicitor, &c.,

L'ORIGNAL, - - - Ontario.

Crown Attorney and Clerk of the Peace, United Counties
Prescott and Russell.

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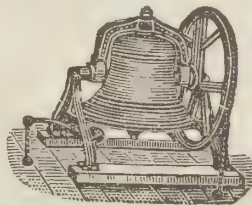
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FOR THE
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JUNE, 1884.

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FOR THE DOMINION OF CANADA.

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JUNE, 1884.

No. 6.

CONTENTS.

The Book.....	141	Meetings of Presbyteries and Synods.....	149
The "Dayspring" in 1883.....	142	Obituary Notices.....	152
Trinidad.....	143	Ecclesiastical News.....	153
International Sabbath School Lessons.....	144	Formosa—Rev. Dr. Mackay.....	156
Our Own Church.....	146	Missionary Cabinet, Dr. Robert Morrison.....	157
The Colleges.....	147	Persecution and Progress in Spain.....	158
Manitoba Items.....	148	Christianity in Japan.....	159
Church and Manse Building Fund.....	149	A Page for the Young.....	161

The Book.

THOSE sacred writings which have come down to us from pre-historic times, which contain the revelation of the Creator to mankind, and in which all the faiths of Christendom find a common origin, are called *The Holy Scriptures* because they were originally committed to writing and in that form have been continued in existence. They are called *the Word of God*, because they declare authoritatively His mind and will, containing the divine code of laws which teach us what we should do and what not to do; and they are vocal with the promises of God. They are called *The Oracles of God*, because of them we are to enquire in all matters of difficulty, and especially respecting the affairs of another life. We call these writings *The Holy Bible—par excellence* THE BOOK—the Book of books—the best of all books: a name comprehending all other names by which it is known. It is related that Sir Walter Scott on his death-bed asked some one to read him a portion of "the book." "What book?" asked his attendant. "*There is but one book for a dying man,*" said the great author who had fascinated the world with the number and the brilliancy of his own writings.

Wonderful Book! At once the oldest in existence and the newest. Other old books find a quiet lodgement on the topmost

shelves of our libraries and acquire a fictitious value proportioned to the dust that gathers on them. Not so the Bible. It still holds undisputed sway in the hearts of men. It is the most popular book in the world to-day. Read by old and young, rich and poor, it has the entrée into "Society"; it commands homage from all sorts and conditions of men. The sailor sleeps with it under his pillow. It is the traveller's companion. It is the solace of the sick-room. It brings rest to the weary. It calms the troubled breast. It opens the door of heaven. It is the Magna Charta to humanity. Never within the boards of a single volume was there ever compressed so extraordinary an amount and variety of information and instruction as is to be found in the Bible. As a book of history it is unique. There is no such literary marvel as the Bible. The best history of England does not profess to give authentic information much beyond the Christian era. You must be content to begin the history of America a thousand years later. But the Bible carries you back to the very genesis of the human race—well on for 6,000 years, and with scarcely a missing link in the thread it traces the history of an important portion of it during four thousand years with the consecutiveness of a panorama—marvellous for its exactness and often for minuteness of detail. Assuming the Penteteuch to have Moses for its editor in chief, that portion of

the Bible is now some 3,375 years old. Where will you find loftier flights of eloquence than in Isaiah, grander poetry than in Job, sweeter lyrics than the Psalms of David, more graphic history than in the Books of the Kings, more profound reasoning than that of Paul of Tarsus? Fiction never invented stories so interesting as the lives of Joseph, Samuel, David, and Daniel. As for the life of Jesus Christ, as Giekie remarks, it must ever remain the noblest and most fruitful study for all men, of every age. The great Napoleon said of it, "I defy you to cite another life like that of Christ."

"Do you really believe the Bible to be true?" said an infidel to an aged Christian lady. "Indeed I do," was the reply, "and let me tell you, sir, if you had known the author of it as long as I have, you would believe it too." The Bible has upon it the stamp of divinity—the imprimatur of God. The longer one studies it the more does one admire it, and implicitly believe it to be indeed the Word of God. Not a single statement in the Bible has ever been disproved. Science has often assailed it, but always in vain. Modern discoveries in Bible lands have been so numerous, and in every instance so corroborative of the sacred text, that hostile criticism from that quarter may be said to have retired vanquished from the field. The very stones of Nineveh and Babylon, and Bashan, and Sinai have been heard crying out, "the Old Testament Scriptures are true!" The debris of villages and towns, the hills, the rivers, the lakes, in Palestine, and the ruined cities of Asia attest the truth of the New Testament.

The History of the Bible, apart from its sacred origin, is a subject full of interest for every Christian. The Book is the growth of many generations. For centuries it consisted of the five books of Moses, which were deposited in "the holy of holies," in the side of the ark. According to Jewish tradition the Old Testament canon was not completed until the time of Ezra, 450 B. C. Originally written in Hebrew, it was translated into Chaldee during the period of the Babylonish captivity. In the year 285, B. C., owing to the prevalence of the Greek language, the celebrated translation known as the "Septuagint" was executed by a company of learned Alexandrian Jews and was

so called from a tradition that it was made in seventy-two days by seventy-two Jewish scholars. When the Greek language in turn gave way to that of Rome, the Septuagint was superseded by the "Latin Vulgate," translated by Jerome in the end of the fourth century, and which is still the "authorized version" of the Church of Rome. The first book ever printed from type was a copy of this Latin Bible. The whole of the New Testament, with the exception of Matthews' gospel, was originally written in Greek. The books composing it were collected together about the middle of the third century. They were formally accepted and ratified by the Council of Carthage, A. D. 397, and since that time have remained unchanged. John Wicliffe, "the morning star of the Reformation" translated the Latin Vulgate into English. He completed his noble task in the year 1380. This was England's first Bible and her only one for a hundred and thirty years. Then came Tyndale's printed Bible, translated from the original Hebrew and Greek Scriptures, which furnished the basis of all the English editions that followed until the appearance of our own authorized version in 1611. One of the best books that has been published on this subject, since the Revision Company commenced their labours, is "The Historic Origin of the Bible," by Edwin C. Bissell, New York; Anson, Randolph & Co.; 1873. price \$2.50.

Trinidad

1883.

On April, on the retirement of the Rev. Thomas Christie on account of ill-health, I, in accordance with the appointment of the Mission Council, took charge of Couva, assisted by Babu Lal Behari. We continued the work just in Mr. Christie's lines, with a slight change in the staff. In addition to the school work, we aimed at and succeeded in keeping up all the religious services. This we felt bound to do, as the proprietors continued their monthly donation of \$100, even though the missionary was not in the field. To accomplish this we removed one of our most earnest workers into Couva, who visited the hospitals, and estates and made

known the truth wherever he could get people to hear. During the vacancy, we paid between eighty and ninety visits. The Sabbath work devolved principally upon Lal Behari, as the English work in San Fernando rendered it inadvisable for me to be absent frequently. The Sabbath attendance was well sustained, and we found the hospital work specially interesting. The little Christian community gave us comparatively little trouble. The Board may be reminded that petty strifes and brawls are speedily engendered even among our converts, resulting, I suppose, from previous habits. We became much interested in Couva, and regarded it as an encouraging field for missionary labour. We, however, hailed the arrival of Mr. Wright and family with great pleasure, as we felt that we were quite unable to do justice to Couva, and strength expended there was lost to our own district. As Mr. Wright is not probably known to the members of the Board, I do not hesitate to say, that I believe he will take a hold, and do his part, and that well, and at once. On his arrival I had in hand \$353.36 to the credit of the district. Acting under the instructions of the council, I paid him \$200 as salary in full to Dec. 31st, and the balance, \$153.36, to aid in buildings which must be provided without delay at two out-stations. Baptisms, 15; of these six were adults and nine children.

J. K. GRANT.

THE "DAYSPRING" IN 1883.

About £500 sterling worth of repairs was required by the mission ship at the beginning of last year. She then made as usual two voyages between Sydney, Australia, and the Islands. Her first voyage occupied from the 1st April to the end of September. She went as far north as Ambrym, and then gathered all the missionaries to the Synod at Anelgauhat, Aneityum, in June. The Synod lasted a week. Mr. Murray was settled on Ambrym and Dr. Gunn on Futuna, and the other missionaries were returned to their respective stations. All assisted in building a house for Mr. Murray on Ambrym. On the 13th October the "Dayspring" left Sydney on her second voyage, taking back Rev. D. Macdonald

with his family to Efate. She visited all the stations with supplies and completed the work mapped out for her by the Synod, and arrived at Dunedin, New Zealand on the 9th January 1884. She visited several New Zealand ports in order to interest the children and evoke continued support. She was ready to leave Sydney on her voyage for the Islands on the 1st April. The vessel is railway, postman, carrier, and all to our New Hebrides missionaries. Every year the demands upon her are increasing, and her capacity is hardly sufficient for the requirements of the work. Both in April and October some things had to be left behind at Sydney for want of room. The entire amount expended on the *Dayspring* last year was £2,208 sterling. The Rev. John G. Paton, missionary of the Presbyterian Church of Victoria upon the Island of Aniwa, has gone to Scotland with the view of obtaining funds to purchase a new mission vessel of larger capacity than the "Dayspring" with auxiliary steam power.

A HINDOO and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces; but that was not all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed "Hallelujah!" The New Zealander, in delight, cried out, "Amen!" These two words not found in their heathen tongues were to them the beginning of "one language and one speech."

—In Mr. Spurgeon's inexhaustible fund of illustrative stories is one of a man who use to say to his wife. "Mary, go to church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven, Peter said, "Mary, go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.

—Whem Benjamin Parsons was dying a friend asked him, "How are you today?" He answered, "My head is resting very sweetly on three pillows—Infinite Power, Infinite Love, and Infinite Wisdom."

Justification by Faith.

JUNE 8.

ROMANS III: 19-31.

Golden Text, Rom. 5: 1

THIS epistle coincides in point of time with Acts 20: 3, was written by Paul at Corinth during his three months' stay in that city. When or by whom the Church in Rome was formed is not mentioned in Scripture. If Peter had been the founder, it surely would have been recorded. Most probably it was formed by private Christians who had come from Palestine to reside there. Rome with its suburbs had then a population of two millions, among whom were many wealthy and influential Jews. Some of the members of the Imperial household were Christians, Phil. 4: 22. Paul had not yet been in Rome, Acts 19: 21; when he did reach it, it was as a prisoner, Acts 28: 17, 20. The Gospel had its opponents in Rome who argued against the doctrine of Justification by Faith, and the Jewish converts were slow to admit the right of Gentiles to the privileges of the Kingdom. "It was the object of this epistle to win the former to Christian truth, and the latter to Christian love." V. 19. The Jews considered themselves amenable to the Mosaic law but, as they did not live up to its requirements of morality they had no right to claim that they were better than others who had no such law. V. 20. His inability to keep perfectly the law of God shows the sinner how far short he falls of the standard which law sets before him. V. 21. Christianity introduces entirely a new element, namely, that justification must be obtained otherwise than by a *personal* obedience to law. Vs. 22, 23. The offer of pardon is to all, but those only who believe and accept the gift can be justified. *No difference*—betwixt Jew and Gentile. No accident of birth or creed will ever save a soul. Men differ in the nature and extent of their sinfulness, but *all* have sinned and therefore all need Salvation. V. 24. Justification is not a matter of rewards: it is a free gift, ch. 5: 18. V. 25. *Propitiation*—see 1 Jn. 2: 2; 4: 10—equivalent to "atonement" in the O. T. and "reconciliation" in Heb. 2: 17. *His blood*—Heb. 9: 22. Exo. 12: 7, 13. *Sins that are past*—committed before the death of Christ. "We who live after that death are forgiven through its atoning virtue; they who lived before it were also forgiven by virtue of the divine purpose to send a Redeemer," Heb. 9: 15. V. 26. *This time*—contrasted with the past time of God's forbearance. *Just*—The sacrifice of Christ being accepted by God as sufficient, it would be inconsistent with his *righteousness*—or right doing, to exact the penalty from the penitent sinner, 1 Jn. 1: 9. Vs. 27, 30. The Jews boasted that they only would be saved. Paul here argues the absurdity of such a supposition. V. 31. Justification by faith does not annul the obligations of law, Matt. 5: 17; Gal 3: 24. The free offer of Salvation to *all* is the crowning excellence of the Gospel, but it must be remembered that only those who believe in the Lord Jesus Christ can be saved. Jn. 3: 15-18.

The Blessedness of Believers.

JUNE 15.

ROMANS VIII: 28-39.

Golden Text, Rom. 8: 28

HAVING explained the doctrine of Justification by Faith and the necessity of Sanctification, the Apostle in this chapter speaks of the consolation of the Lord's people. It is one of the grandest chapters in the Bible and has proved a source of comfort to many in their last hours. This portion of it might with equal propriety be called the *security* of believers finding, as it does, in the electing love of God a guarantee that the believer shall ultimately triumph over every obstacle and enter into glory. V. 28. *We know*—Faith begets assurance, Job 19: 25; 2 Tim. 1: 12. *All things work together*—individual trials may not be good in themselves, but the whole chain of God's providences is so designed that good results from seeming evil. V. 29. *Foreknow*—God's foreknowledge of the saints is the same with His everlasting love for them, Jer. 31: 3. *Predestinate*—lit. "to mark off first—to determine before, Ephes. 1: 5, 11; 1 Cor. 2: 7. *Conformed*—Saints shall not only be like Christ in heaven, 1 Jn. 3: 2, they shall be like him in this world, Phil. 2: 5. *Many brethren*—Christ is surrounded in glory by multitudes who share his likeness, Heb. 12: 22, 23. Rev. 7: 9. V. 30. *Called*—All are called, but while some refuse the precious invitation, those who are predestinated accept and obey. V. 31. *What shall we say?* What can we say but express a grateful acceptance of his mercy, Ps. 116: 13-19. To have God *for us* is to have God *with us*—upholding, protecting, guiding us, Ps. 23: 4. Having Him on our side we have nothing to fear, 2 Kings 6: 16. V. 32. *That spared not*: He who gave Christ may safely be trusted to provide for believers all that they need, Matt. 7: 11. V. 33, 34. *Who shall lay anything?*—no one can lay anything. *God's elect*—His chosen ones whom he has called and justified. V. 35. *The love of Christ*—(1) Christ's love to us: (2) our love to Christ. In giving Himself for us Christ gave the strongest possible proof of his love, Jno. 15: 13. None of the trials here named will cause the Christian to doubt the love of God: He knows they are among the "all things." v. 28. V. 36. *It is written*—Ps. 44: 22. V. 37. *More than conquerors*—They rejoice in their trials, 1 Peter 1: 8. *Him that loved us*—and washed us from our sins in His own blood, Rev. 1: 5. V. 38. *Persuaded*—Here again is full assurance of faith that nothing can rob the Christian of his inheritance—neither the terrors of death nor the allurements of life; *nor angels*—even if they were to try; *nor principalities*—all the forces in the world combined, Ephes. 1: 21; 6: 12. *Things present*—The sense of present troubles nor the fear of troubles to come. V. 39. *Heighth nor depth*—of prosperity or adversity. *Any other creature*—any conceivable thing. *Separate us*—It is in and through Christ that God love us.

Obedience to Law.

JUNE 22.

ROMANS XIII: 1-10.

Golden Text Rom. 13: 1.

THE apostle here deals with the general question as to the proper attitude of the Christian towards the government under which he lives. Two reasons may be assigned for giving this advice, (1) because Christianity had erroneously come to be regarded by existing governments as in some sense a revolutionary element, Christians ought to disprove the allegation by being conspicuously law-abiding. (2) Those whom he addresses were living at the seat of government and the reigning emperor, Nero, being notoriously a bad man, the advice was particularly needed by the converts in Rome. There is nothing said about exceptional cases, such as Peter and John before the Council, Acts 4: 18-21, nor as to the right of seeking redress in a proper way, for that is always in order, but submission to constituted authorities as a rule of life is urged upon all. V. 1. *Every soul*—every one capable of reasoning on the matter. *Higher powers*—the governments under which we live. *Ordained of God*—It is the will of God that government should exist and that those who exercise it should be obeyed. Among the wildest savages we find the instinct of obedience to a higher power in some form or other. V. 2. The inference therefore is that those who resist temporal rule virtually resist God and expose themselves to "judgment," as in the R. V. that is to punishment at the hand of the ruler who is disobeyed. Vs. 3, 4. However much governments may err, as in Nero's case, their tendency is salutary and, as a rule, the best way of avoiding punishment is to be obedient. *He beareth not the sword in vain*—the divine purpose in investing the magistrate with authority is the suppression of evil. V. 5. *Wrath*—from fear of punishment. *Conscience*—from reverence for God's authority and that others might be induced to lead peaceable lives. V. 6, 7. The fact of a citizen voluntarily paying taxes is an admission on his part that he owes subjection to the power that imposes the tax. *God's ministers*—deriving their authority from God; and, spending their time in administering government, are entitled to support. *To all their dues*—not only to rulers as such, but also to parents, masters, teachers, Eph. 6: 1, 5; Prov. 5: 11-13. V. 8. *Owe no man*—(1) keep out of debt if you can. (2) Remember there is a debt which can never be fully paid—the love we owe to God and to one another. V. 9. The second table of the law is quoted to prove that love is the fulfilling of the law. He who loves his neighbour as himself will do none of these things. Matt 7: 12. V. 10. Love neither practices nor contrives ill to his neighbour. It is a living active principle of obedience, delighting in the happiness of its objects; it prevents us from injuring those we love, thus fulfilling the law, Christ Himself was a conspicuous example of obedience to law, Luke 2: 51; Matt 22: 17-21.

David King over all Israel.

JULY 6.

2 SAMUEL V: 1-12.

Golden Text, Psalms 89: 20.

COMPARE 1 Chron. 11: 1-9. On the death of Saul, Ishbosheth his son was proclaimed King of Israel in his stead, ch. 2: 8-11. David by command of God removed from Ziklag to Hebron where he was made King of Judah, ch. 2: 4. V. 1. *Then*—B. C., 1048, shortly after the death of Ishbosheth. *All the tribes*—an immense gathering (340,224) who remained three days at Hebron, 1 Chr. 12: 39. *Hebron*—twenty miles south of Jerusalem, one of the oldest towns in the world, where the Patriarchs and their wives were buried, Gen. 49: 29-31. V. 2. Three reasons for offering the Kingdom to David,—(1) He was an Israelite, Deut. 17: 15. (2) He had given proof of his military skill: (3) Because God had chosen him. *Shalt feed*—the shepherd boy becomes a shepherd king. V. 3. *League*—a solemn contract on the part of David to rule according to the laws, and of the people, promising due allegiance. *Anointed*—this for the third time, 1 Sam. 16: 13; 2 Sam. 2: 4. V. 4 His first twenty years were spent on his father's farm near Bethlehem. The next ten were years of great trial, preparing him for the responsibilities awaiting him. V. 6. Jerusalem being more central than Hebron is selected as the seat of government, but it had long been occupied by the Jebusites and was so strongly fortified it was considered by them impregnable, hence the derisive taunt that the *blind and the lame* could successfully resist the Hebrew King. V. 7. *Zion*—the citadel on a rocky eminence. *City of David*—from this date it became so, V. 8 reads like a "forlorn hope" with the promise of a reward to the first man who should scale the walls. Who that was, see Chr. 11: 6. *The blind and lame*—stand for the hated and boastful Jebusites. *Wherefore they said*—it passed into a proverb. V. 9. David made this citadel his residence, called it by his own name, and strengthened the approaches to it. *Millo*—a detached fortification to the north of Zion. V. 10. *Went on and grew great*—taking the fort was only the first act which led to the consolidation of the Kingdom. The secret of success was that *the Lord was with him*—Ps. 84: 5, 7. V. 11. *Tyre*—one of the two great cities of Phoenicia, 100 miles north of Jerusalem and with which a large trade was carried on. *Sent messengers*—to congratulate David on his accession. Cedar abounded in the forests of Lebanon and was prized for its strength and durability. Tyre was ahead of Jerusalem in the mechanical arts. V. 12. *David perceived*—by his unanimous call to the throne, his recent victory and great prosperity. Instead of taking credit to himself he humbly ascribes all to "The Lord," and sees the purpose of it—that His chosen people might be exalted to a first rank among the nations. Short as was their national existence it served an important end in the economy of God.

Our Own Church.

IN a few days the tenth session of the General Assembly will meet in Toronto, the Queen city of what use to be called Western Canada, but which by reason of the march of empire is now much nearer the rising sun than it used to be. This fine city was founded in 1794 and has now 90,000 inhabitants. Its growth during the last few years, especially, has been both rapid and substantial. The first Presbyterian congregation in the city was organized in 1821 by the Rev. William Harris who died only a few years ago. There are now fifteen large and flourishing congregations in Toronto and its suburbs, representing a Presbyterian population of 16,000. Many of the churches are expensive and beautiful. The St. James' Square Church, in which the Assembly meets, is a model of elegance, convenience and comfort, and is seated for about 1,200 persons. It has become "vacant" since last Assembly by the appointment of its late pastor, Rev. John M. King D.D., to the Principalship of the Theological College, Manitoba.

There is sure to be a large attendance of commissioners, though many of the Eastern brethren may be prevented by the great distance and expense of travelling. Some of the Presbyteries have undertaken to defray the travelling expenses of their representatives in the Supreme Court. But there are still many who have to pay their own way and many more who cannot afford to attend. We wish that some plan could be devised to meet this difficulty. A Central fund similar to the Assembly Fund, *plus* local effort, might be the most successful and equitable way of reaching the case.

COMMISSIONERS will as usual receive their certificates for travelling from Dr. Reid, the Clerk of Assembly, to whom all communications intended to be presented to the Assembly are to be addressed. Rev. P. McF. Macleod, Toronto, is the chairman of the local committee of arrangements. All commissioners who wish accommodation provided for them should notify Mr. McLeod. Those who have made private arrangements should also mention the fact to him.

DEMARARA.—The missionaries sought for Demarara have not yet been found. Mr. Ewing of Ardincaple Castle, Helensburgh, who is largely interested in the sugar estates, and who offers to pay the salary of one of the missionaries, is beginning to despair of securing the services of a suitable Canadian agent, and is now advertising in Britain, but he would prefer a man from this country, so it is not yet too late to apply. The salary offered by Mr. Ewing is \$1,500, with a manse, and the reason of his preference of a Canadian minister is evidently on account of the success of our Trinidad mission. Mr. Ewing says that the district in question is one of the healthiest in the Colony. At New Amsterdam, in the same locality, Rev. John Rannie, one of our ex-Canadian ministers, has been residing for some eight years and his reports which have reached us from time to time lead us to infer that the climate is not unhealthy and that in other respects the place has many attractions. The chief attraction, however, is that there are many there who want a faithful minister to labour among them and to look after their moral and spiritual interests. It is a *mission field*—needing the services of an earnest missionary. Will no one respond to the call?

THREE GREAT CONVENTIONS are looming up, in each of which the Presbyterian Church in Canada has more or less interest. (1) *The International Sunday-school Convention*, to be held at Louisville, Kentucky, June 11-13, It is important that our Church should be well represented there. Special rates of travel will be offered to delegates. Mr. David Morrice of Montreal, who is a member of International Committee, or the Rev. John McEwen of Toronto, will be happy to supply information in this behalf. (2) *The Presbyterian Alliance*, which commences at Belfast on the 24th of June. Some changes have been made in the list of delegates appointed by last General Assembly. Dr. Reid and Professor Maclaren being unable to go, Dr. Mathews of Quebec and Rev. A. B. Mackay of Montreal have been appointed in their stead. Only two elders have, so far, announced their intention of compearing at Belfast—the Hon. David Laird of Charlottetown, and one of the Montreal men. The full number of ministers, (eight), will be there if all goes

well, namely Drs. King, Caven, MacVicar, Cochrane, Burns and Mr. Burrows, together with the alternates just named—a pretty strong team. (3) The meeting of *The Evangelical Alliance* at Copenhagen, which commences on the 23rd of August, will be not the least interesting of the three. Principal MacVicar and Mr. Croil are commissioned to represent the Montreal Branch of the Alliance. Dr. Burns and Rev. L. H. Jordan, are expected as delegates from Halifax.

PERSONAL.—We are very glad that Professor Mowat of Queen's College, Kingston, has received the degree of D.D., from the University of Glasgow. If eminent scholarship, long and valuable services, and personal worth are taken into account in such matters, few men have earned the distinction more honestly than Dr. Mowat. Besides the delegates, the following Canadians expect to attend the Belfast Council: Revs. S. Mylne, Smiths Falls; A. H. Scott, Owen Sound; R. Hamilton, Motherwell; W. A. Wilson, St. Mary's; W. Frizzell, Leslieville; James Fleck, Montreal; T. S. Chambers, Kingston; L. H. Jordan, Halifax; and Professor Kirkland and Dr. Giekie, Toronto. Rev. Andrew Paton of Penpont was last heard of at Salt Lake City—where he and Mr. Menzies, the Agent of the Church of Scotland, were among the Mormons, but there is no cause for alarm, as they are both expected to be half-seas-over before these lines meet the reader's eye.

OUR INDIAN MISSION.—The latest news from Indore are not encouraging. The opposition of the native rulers to the preaching of the Gospel is more pronounced than ever. But our missionaries are men of metal and are determined to fight it out. Mr. Fraser Campbell of Mhow, who is daily expected, will be able to give the committee and the Assembly full particulars of the situation and its prospects. The accounts from all our other missionaries are highly encouraging.

ORDINATIONS AND INDUCTIONS.

HARBOUR GRACE: Newfoundland.—Rev. R. Logan was inducted to this charge in the month of April.

HALIFAX: Chalmer's Church.—Rev. John McMillan, formerly of Truro, was inducted on the 2nd of May.

MIDDLE MUSQUODOBOIT: Halifax.—Rev. E. S. Bayne, lately of Murray Harbour, P.E.I., was inducted on the 13th of May in room of Rev. Robert Sedgwick, D.D., retired.

PARRSBORO: Truro.—Rev. Alexander Ross, formerly of Harbour Grace, Newfoundland, was inducted on the 20th of May.

LONDON EAST.—Rev. Walter M. Roger, formerly of Ashburn and Utica—*Whitby*, was inducted on the 1st of May.

HANOVER AND NORTH NORMANBY: Huron.—Rev. Nathaniel Paterson, formerly of Bayfield, was inducted on the 22nd of April.

CALLS: Rev. Jas. McG. Mackay, to Shediac and Shemogue, N.B., accepted. Rev. W. McWilliam, to Prince Albert, N.W.T. Rev. D. D. Macleod, of Paris, to Barrie. Rev. John S. Lochead, of Londesboro and Hullett, to Parkhill and McGillivray, *Sarnia*. Rev. P. C. Goldie, of Watford, *Sarnia*, to First Presbyterian Church of Au Sable and Oscola, *Michigan*, U. S., accepted. Rev. James Anderson, to Burns and Moore Line Church, *Sarnia*. Rev. A. Stevenson, of St. Vincent and Sydenham, Owen Sound, to Sunderland, *Lindsay*. Rev. James Sinclair, of Londonderry, N.S., to St. Paul's Church, Woodstock, N.B. Rev. William McMillan, in connection with the Church of Scotland to St. Paul's Church, Truro. Rev. S. H. Turnbull, of Goderich, to Widder street church, St. Mary's—*Stratford*.

DEMISSIONS: Rev. H. Crozier, of Port Perry and Prince Albert, *Whitby*. Rev. Robert Jamieson, of New Westminster, B.C. Rev. A. F. Colter of Thornbury and Heathcote, *Owen Sound*.

THE COLLEGES.

QUEEN'S UNIVERSITY, Kingston.—The annual convocation commenced on the 29th of April. The proceedings were witnessed by a very large number of persons, many of whom came from a distance. Principal Grant reviewed the work of the session and alluded to the increasing prosperity of the institution. The attendance of students in Arts, Medicine and Theology was larger than in any previous session—216 in the first, 102 in the second, and 25 in the third. The *morale* of the students was said to be perfect. Two handsome bequests were acknowledged—namely, from the late Mr. David J. Greenshields, of Montreal, \$5,000, and the late Mr. James Michie, of Toronto, \$4,000. The following degrees were conferred:—B.D., James Murray, of Pictou, N.S.; D.Sc., Rev. Robert Campbell, of Renfrew, Ont.; LL.D., Judge James, Robt.

Gowan, and Rev. Archibald Geikie, D.D., of Bathurst, N.S.W. ; D.D., Rev. James Chalmers Burns, of Kirkliston, Scotland, Convener of the Colonial Committee of the Free Church. The names of the theological students who have finished their course are : Messrs. James Bennett, William H. W. Boyle, Adam R. Linton, John Moore, James Murray, Daniel Mactavish, Peter M. Pollock, and James Somerville. Portraits of ex-Principals Cook and Snodgrass were presented to the University in the name of the alumni by Dr. Bain and Rev. Alexander McGillivray respectively. The annual convocation was a most brilliant affair. One lady student carried off the Prince of Wales' Gold Medal ; two were capped as B.A's., and three ladies received their diplomas as Doctors of Medicine.

PRESBYTERIAN COLLEGE, Halifax.—The session was closed in St. Matthew's Church on the evening of April 24, Principal McKnight, D.D., presided. The report of the session was read by Professor Currie. The following students graduated :—G. S. Allen, Thomas Stewart, John Ferry, W. H. Spencer, and George Fisher. Books from Dr. Burns and another friend were presented to these students. Eight prizes, varying in value from \$10 to \$40, were distributed. Suitable addresses were delivered by Rev. Dr. Burns and Rev. P. M. Morrison. The Board of Managers met on Thursday at the College. The question of the Synod's relations with Dalhousie College was discussed, and a resolution adopted which will meet the views and wishes of the Church, and at the same time carry the cordial approval of the authorities of Dalhousie College in which the Synod has been supporting three Professors. Mr. George Munro, New York, has recently endowed another chair—English Literature—in Dalhousie College. The "Macleod University Fund" has also been utilized to strengthen it. It seems fitting that the Synod should, as soon as possible, have the benefit of some relief for responsibilities borne for twenty years. The current receipts of the College Board, Halifax, are not fully equal to current expenditure. The Building and Endowment Fund is slowly advancing towards \$72,000. Arrangements have been made for the boarding of students next session in the building in which the principal also will reside.

MANITOBA ITEMS.

The students of the various colleges to the number of about twenty-five are now on their wide North-western mission fields. Their fields extend from Red River to the great Saskatchewan. They are full of enthusiasm. Why do we lose so much of this when we become settled ministers ? The North-west is getting some of our best talent. Messrs. Farquharson and Tibb, two of our missionaries are this year examiners in Manitoba University. Ten of our ministers are Manitoba school Inspectors. St. Andrew's, Winnipeg, has employed an assistant for their hard worked pastor, Rev. Mr. Pitblado. They have opened a new station in North Winnipeg. Mr. Winchester is the new assistant, and goes on with his studies next year in Manitoba College. Executors of late Edward Mackay have paid over \$1,000 each to Manitoba College, and the Church and manse Building Fund. The Manitoba Government has paid over \$3,300 for the year, proceeds of marriage licenses, to Manitoba University. Missionaries are rejoicing at the success of the Augmentation and Home Mission Schemes this year. Unsettled missionaries now receive \$850 and pastors in supplemented congregations \$950. That is nominally. But it is feared this year that there will be large arrearages on account of the scarcity of money in Manitoba. Real Estate is lowering in price. For farmers who can command sums of money and who want to settle in the North-west, now is the opportunity. Improved farms owned by men in difficulties from over speculation can be had at reasonable figures. Older settlements will soon receive more additions, as it is pretty well demonstrated that Manitoba is the most fertile part of the North-west. Churches and schools will feel the benefit of the better class of settlers. A lively discussion took place in the Manitoba Presbytery as to the policy of concentrating efforts in the older settlements, or of striking out into the newer fields. The weight of opinion seemed in favour of pushing out into such new fields as Battleford, Fort McLeod, the Temperance colony and the like. The newspapers in these distant points comment on the discussion, and compliment their advocates who have the

courage to work and hope for the Presbyterian Church reaching to every new settlement. B.

THE NORTH-WEST.

CHURCH AND MANSE BUILDING FUND.

About \$80,000 have been subscribed on behalf of the Church and Manse Building Fund, and \$15,000 paid. The money has been loaned to assist in the erection of forty churches and manses. Owing to the depression in Manitoba many of our subscribers there are not able to pay at present, and yet means are urgently needed to carry on the work. Several applications for aid had to be declined last year owing to lack of funds. Further delay will discourage missionaries and people. Aid is asked 1st, Because the people of the North-West are doing their best to help themselves. Their contributions last year were the highest in the Church, being \$37.64 per communicant and \$47.57 per family. 2nd, There is no collection taken up by the Church for a building fund. This fund depends solely upon moneys given specially for Church erection. 3rd, When provided with a church the contributions of the stations increase rapidly. In several cases they have more than doubled in two years. 4th, The best way to root Presbyterianism in the soil of the North-West is to encourage the early settlers. 5th, Our Missionaries are a devoted band of men and they are nobly assisted by their wives. They are, however, sometimes housed where an Ontario farmer would scarcely put his cattle; hence, needless suffering, impaired health, and diminished power for mission work. The broken health of some and the death of others must be laid in part at least at the door of insufficient shelter in trying weather. This is not creditable to us. Treat our missionaries generously and they will do more and better work. When I have appealed personally, sympathy has been expressed and aid cheerfully given. I cannot visit every district, and yet we need the help of all. Treat this letter, reader, as a personal appeal. Do not object—"the North-West is always asking help"—Have you a large and increasing family? You know it takes more to keep them every year. The western branch of the Presbyterian

family is growing fast—about 70 new stations were opened last season—and hence our increasing demands. A combined church and manse costs about \$1,400. On an average, congregations contribute \$800 or \$900. Could not a few wealthy men give \$500, and assist a congregation in getting a church, and a minister a home? Let two, five, or ten men unite in a congregation and get this sum. Could not the Sabbath-schools of a Presbytery erect a church? Any amount from \$1,000 to \$1.00 will be thankfully received. The building season is upon us, who is ready to help? Contributions can be sent to Rev. Dr. Reid, Toronto, Rev. R. H. Warden, Montreal, Rev. Dr. MacGregor, Halifax, or J. B. MacKilligan, Winnipeg. — JAMES ROBERTSON.

Meetings of Presbyteries.

BRITISH COLUMBIA: 10th April:—This Presbytery, in connection with the Church of Scotland, met in St. Andrew's church, Victoria, on the 10th of April. Sederunt, Messrs. Stephen, Dunn, and Anderson, *ministers*; and Messrs. Munro and Earle, *elders*. Mr. Dunn was appointed moderator for the next twelve months. The clerk read an extract of the appointment of Rev. A. H. Anderson, by the Colonial Committee, to St. Andrew's church, Nanaimo, whereupon his name was placed on the roll and he received the right hand of fellowship from the members present. It was also announced that Rev. Mr. Christie had been appointed by the Colonial Committee to Comox. It was agreed that on his arrival he should be asked to take charge of St. Andrew's church for a few weeks, to enable Mr. Stephen to visit Nicola and some other stations.

NEWFOUNDLAND: 21st April:—The Presbytery met in St. Andrew's Church, St. John's, Rev. L. G. Macneill was appointed moderator, and Rev. R. Logan clerk for the ensuing year. Mr. Macneill, and Mr. R. S. Munn, elder, were appointed commissioners to the General Assembly. Principal Macknight was nominated as moderator of the General Assembly. Mr. Macneill reported the induction of Rev. R. Logan at Harbour Grace. It was agreed to recommend to congregations the General Assembly's scheme for increase of stipends.—R. LOGAN, *Clk.*

TRURO: April 30:—A call from Parrsboro' in favour of Rev. Alexr. Ross was sustained. Moderation in a call was granted to St. Paul's Church, Truro. Arrangements were made for the supply of mission stations during the summer. A report on Temperance was read by Mr. Logan, approved, and directed to be forwarded to the Assembly's committee.—J. H. CHASE, *Clk.*

HALIFAX: *April 29*:—The Presbytery sat the greater part of two days. Three congregations asked for and obtained moderation in calls, viz: Carleton and Chebogue, Musquodoboit Harbour, Lawrencetown and Cow Bay. These congregations are numerically and financially very weak, the largest amount raised for stipend by any of them being \$450. They will be aided by the Augmentation Scheme. Five students who had completed their Theological course in the College were, after the usual trials, licensed to preach the Gospel. These are George S. Allan, John Ferry, George Fisher, W. H. Spencer, and Thomas Stewart. Catechists were appointed to labour during the summer at Mount Uniacke, Digby, Bridgetown, North West Arm, Quoddy and Moser River. A committee of Presbytery was appointed to visit Kempt and Walton. Favourable reports were received from delegations which had visited the congregations in the interest of the Augmentation Scheme. Principal Macknight was nominated for moderator of the General Assembly.—A. SIMPSON, *Clk.*

LUNENBURG & SHELburne: *April 15*:—The Presbytery met at Lunenburg. The deputation which had visited Shelburne reported that no increase of stipend was secured. The congregation was recommended to the Supplementing Fund for aid. Rev. E. D. Millar and Mr. James Eisenhaur were appointed delegates to the General Assembly. Principal Macknight was nominated for moderator. The financial report submitted to the Presbytery showed very marked progress during the year. There is an increase on the average contributions of the past three years of over 35 per cent. The contributions to the Supplementing Fund are nearly 5 per cent of all the stipends. One congregation shows an increase of 102 per cent; another 98 per cent and another 50 per cent. In one congregation, twenty-one families and fifty-nine communicants have been added to the Presbytery during the year. A conference on Sabbath-schools was held in the evening; the reports were encouraging.—D. STILES FRASER *Clk.*

MIRAMICHI: *April 15*:—Summer supply was arranged for Restigouche, Caraquette, Escuminac, and Kouchibouquac, New Bandon is to be supplied, in connection with Bathurst, by Mr. Quinn. Mr. Nicholson, Charlo, being seriously ill, supply for his pulpit was arranged till the end of June. Rev. John Robertson agreed to give the district of Napan fortnightly supply for a year. Reports on the State of Religion and on Sabbath-schools, both very encouraging, were submitted by Messrs. Waits and Quinn respectively. The following delegates were appointed to the General Assembly: *ministers*, John McCarter, James Murray, E. W. Waits and W. Aitken; *elders*, James Hamilton, Stratford; James Cowan, Galt; W. Mitchell, Toronto; W. Anderson, Chatham, N. B. Rev. K. MacLennan, Charlottetown, was nominated for moderator of the General Assembly. Committees were

appointed to visit the congregations in the interest of the Augmentation Scheme. An hour in the evening was devoted to a conference on the State of Religion.—JOHN McCARTER, *Clk.*

PICTOU: *May 6*:—Mr. R. C. Murray was appointed to labour as catechist at Country Harbor &c. and Mr. A. P. Logan between Trenton and Cape George. Agreed to ask the Hunter Fund committee for a grant of \$500 to aid the people of Glen Bard to build a church. The committees on the Augmentation Fund reported, on the whole, very favourably. Large increase of the Supplementing Fund is expected. One congregation at least, hitherto paying less than the minimum mentioned by the Assembly, has resolved to come up to that minimum. Moderation in a call was granted to Glenelg congregation. The following recommendations were reported by the committee on Temperance, and adopted: (1) That we all do the best we can to secure the faithful enforcement of the Temperance laws we at present have. (2) That we press forward for still more stringent legislation with the view of obtaining total prohibition. Principal Macknight was nominated for moderator of the General Assembly.—E. A. McCURDY, *Clk.*

ST. JOHN: *6th May*:—A report on the number of meetings of Presbytery and the order of business were considered and a scheme adopted. A call from St. Paul's church, Woodstock, to Rev. J. Sinclair, was sustained. Rev. McG. McKay was appointed to visit stations along with Mr. Hogg in the interests of the augmentation of stipends. Report on State of Religion was given in by Mr. Bruce. Certain forms for the use of Sabbath-schools were recommended for adoption. Dr. Macrae and Rev. J. S. Mullan were appointed commissioners to the General Assembly in room of Rev. K. MacKay and Rev. L. Jack, resigned. Very satisfactory reports were given of the missionary's work in New Kincardine and also of congregational prosperity in Mr. Mullan's field, Nashwaak and Stanley. J. BENNETT, *Clerk.*

QUEBEC: *6th May*:—Mr. J. R. MacLeod and Dr. Thomson were appointed commissioners to the Assembly in room of Wm. Robertson and John Whyte, resigned. Mr. J. R. MacLeod reported that Messrs. McAyeal, J. C. Martin, Mr. McLennan, James Sutherland and Dr. W. Clarke were appointed to mission fields within the bounds of the Presbytery. Mr. Amaron read the report on Temperance, which, with its recommendations, was adopted. Mr. Amaron's resignation was accepted to take effect on the 16th of June. Mr. F. M. Dewey was appointed moderator of the session of Three Rivers. Mr. W. Robertson was appointed convener of the Presbytery's Home Mission Committee. Mr. A. McConnechy, student in divinity, presented himself for examination with the view of being taken on trials for License. After examination it was decided to apply to the Synod for leave to take him upon trials.—F. M. DEWEY, *Clerk.*

OTTAWA: 6th May:—Mr. Armstrong reported on behalf of the committee on the remit on the probationers' scheme. On the whole, the committee consider the present system preferable to that proposed in the remit. Professor Maclaren was nominated for the moderatorship of the General Assembly. Rev. Thomas Bennett and Messrs. James Gibson and Dr. Thorburn were appointed commissioners. Mr. Armstrong introduced an overture on the evils resulting from intense party politics in the country and requesting the General Assembly to take this matter into consideration.—J. WHITE, *Clk.*

KINGSTON: 29th April:—Mr. Chambers was granted four months leave of absence, and the disposal of his resignation was deferred until his return. Mr. Young, of Napanee, was appointed *interim* clerk. The following students of Queen's College were, after due examination, licensed:—Messrs. D. McTavish, M. A.; J. Murray, B. A.; J. F. Somerville, B. A.; W. H. W. Boyle; J. Moore, B. A.; P. M. Pollock, B. A.; A. R. Linton, B. A., and J. Bennett, B. A.—T. S. CHAMBERS, *Clerk.*

WHITBY: 15th April:—A conference was held on the State of Religion and Sabbath-school work. The following were appointed commissioners to the General Assembly:—Messrs. Craig, Kennedy, Abraham and Drummond, *ministers*; and Messrs. Heron, Madill, J. C. Smith and McCulloch, *elders*. Professor Maclaren was nominated for the moderatorship of the General Assembly. Mr. Crozier was, at his own urgent request, loosed from the congregation of Port Perry and Prince Albert.—A. A. DRUMMOND, *Clerk.*

TORONTO: May 6:—Mr. G. Wallace was appointed a commissioner to the General Assembly, in room of Mr. Kilgour, resigned. The name of Rev. R. Jamieson, minister of New Westminster, B. C. was placed on the Presbytery Roll and the congregation of St. Andrew's Church there was also recognized as a charge under the Presbytery's care, conformably to a deliverance of last Assembly. It was also agreed to accept of Mr. J.'s resignation because of his ill health, to ask the Assembly to put his name on the list of retired ministers, and to recommend his case to the favourable consideration of the committee on the Aged and Infirm Ministers' Fund. The Presbytery are to apply to the General Assembly for leave to receive as a minister of our Church Rev. A. K. Caswell, a minister of the American Presbyterian Church. Messrs. J. S. McKay, W. S. McTavish, Thomas Nixon, G. E. Freeman and John Campbell were duly licensed to preach the Gospel.—R. MONTEATH, *Clk.*

OWEN SOUND: Rev. A. F. Colter resigned his charge of Thornbury and Heathcote, on account of ill health. Rev. A. Stevenson accepted a call to Sunderland and Vroomanton.—Lindsay: Rev. Duncan Morrison renewed his application for

leave to retire from the active duties of the ministry.—J. SOMERVILLE, *Clerk.*

VICTORIA, B. C.:—The annual congregational meeting of the First Presbyterian church was held on 31st March. Three additional elders were elected. There are six now, who will do their utmost in the work before them. The Sabbath collections averaged \$30 for the year—a large increase on many previous years. The pew-rents, at about \$6 per sitting annually, amounted to \$560. The building funds amounted to \$4,976 paid. The congregation recommended to the managers to "unmuzzle our ox" by an increase of \$300 per year so soon as the difficulty of re-building is overcome. He has trodden the corn well during the past two years. He has just gone on a ramble through the bunch-grass country of eastern Washington and Idaho Territories.—J. McK.

THE SYNOD OF HAMILTON AND LONDON:—Met at Seaforth on Monday evening the 14th of April. Rev. A. D. Macdonald preached the opening sermon. Rev. D. H. Fletcher, of Hamilton, was elected moderator for the current year. The report on Temperance was read by Mr. Maclean, of Blyth. After discussion, the Synod adopted a series of resolutions expressing its sympathy with the efforts which are being put forth with a view to the total suppression of the liquor traffic. Mr. Macleod, of Paris, read the report on State of Religion and Mr. Mungo Fraser that on Sabbath-schools. An overture from the Presbytery of Paris anent the powers of the General Assembly as to instituting new theological colleges and chairs in the same, was considered at great length, adopted, and ordered to be transmitted. An overture from the Presbytery of Hamilton in favour of a term-service for the eldership instead of the life appointment as at present, was introduced by Mr. Lyle. The motion to transmit the overture to the Assembly was lost by a vote of thirty to thirty-five. It was agreed to hold the next meeting in McNab street church, Hamilton, on the second Monday of April, 1885.—W. COCHRANE, *Clerk.*

THE SYNOD OF MONTREAL AND OTTAWA met in Bank street church, Ottawa, on the 13th ultimo. Rev. John S. Burnet, of Martintown, preached the opening sermon. Rev. James Watson, of Huntingdon, was elected Moderator, and Rev. John Crombie, of Smith Falls, Clerk. Reports were read on Protestant education in the Presbyteries of Ottawa, Lanark and Renfrew, and Montreal. The report on the Quebec Lottery Bill reported through Rev. R. Campbell, of Montreal, to the effect that they had used their best efforts to prevent the passing of the Bill, and had so far been successful. A committee was appointed to obtain information as to educational matters in Quebec Province. The Committee on Temperance reported that the outlook was encouraging, and that public opinion is being aroused in favour of prohibition. A long and interesting discussion took place on the state of religion.—JAMES WATSON, *Clerk.*

Obituary.

REV. DAVID COUTTS died of apoplexy at Brampton on the 6th of April, in the 83rd year of his age. Mr Coutts was a native of Perthshire, Scotland. He was educated in Edinburgh for the ministry of the United Secession Church. He also attended the medical classes in Glasgow College and obtained a diploma as surgeon. In 1855 he arrived in the United States, intending to practice medicine there, but in the providence of God he was led to the township of Esquesing in Ontario where there was a vacant congregation connected with the American Presbyterian Church of which he became the pastor, and where he remained for seven years. In 1842 he resigned this charge and became the minister of Chinguacousey in connection with the United Secession Church, and had the charge of four congregations. In 1867 he was constrained by ill-health to retire from the active duties of the ministry. As one of the pioneers of Presbyterianism, in Canada, Mr. Coutts did good service to the cause of Christ. His labours were most abundant and self-sacrificing. J. P.

REV. DONALD MCKENZIE, another of our pioneer ministers, died at Ingersoll, Ont., on the 8th of April in his 86th year. Mr. McKenzie was ordained as a missionary to Canada in May 1834, the Rev. Dr. Macdonald—"the Apostle of the North" presiding upon that occasion. In a short time after his arrival he was inducted into the charge of a congregation in Zorra of which he continued to be the pastor until the year 1872, when he retired from the active duties of the ministry. He was a man of fervent piety and a laborious and faithful minister. As fruits of an earnest ministry, his congregation, known as Knox Church, Embro, has furnished more students for the ministry than any other within the same area in the Dominion; one of these being the distinguished missionary, Dr. Mackay of Formosa. During his ministry, by precept and example, he became an earnest advocate of Temperance. He has left his mark; and his life will be identified with the history of Zorra for generations to come. G. M

REV. JAMES Y. THIRDE, of Huntsville, Muskoka, died on the 9th of April. It is only about six months since he arrived in Canada, and a few weeks since he was appointed to missionary work in Muskoka; but in that short time he seems to have made a very favourable impression upon those among whom he laboured. He has left a widow and three children utterly unprovided for. Dr. Cochrane of Brantford will thankfully receive any contributions which may be sent to him in their behalf.

REV. ALEXANDER F. KEMP, LL.D., died at Hamilton, Ont., on the 4th of May, in the 62nd year of his age. Dr. Kemp was a native of Greenock, Scotland, and was educated for the ministry at Edinburgh University and the Presbyterian College, London, England. He was ordained in November, 1850, and in 1854 was appointed by the Colonial Committee of the Free Church of Scotland, chaplain to the 26th Cameronians at Bermuda. He was called and inducted into St. Gabriel Church, Montreal, in September, 1855, and was translated to Windsor, Ont., in 1867. He was shortly afterwards appointed professor of Mental and Moral Philosophy in Olivet College, Michigan, and subsequently in Knox College, Galesburg. Afterwards he became Principal of the Brantford Ladies' College, thence he removed to Ottawa and was for five years Principal of the Ladies' College there. Dr. Kemp was a man of very superior attainments and culture. He had a special turn for natural philosophy and literature, to which he devoted much of his time and energies. In the domains of Geology and Botany he had few equals. He was master of the English language; and, however, much one might differ from his views upon a given question, his fluency of speech and his graceful mode of expression were always admirable. He was an independent thinker, too tenacious of his own views ever to become a leader in the Church Courts, but he was not without influence there, and always commanded respect. At one time he was joint-editor with Rev. Dr. Donald Fraser, of *The Presbyterian*. His "Digest of Minutes of Synod of the Presbyterian Church of Canada" is still a standard work of reference. He was also the author of numerous scientific papers. In acknowledgment of his scholarship and his contributions to

literature and science he received the honorary degree of LL.D. from Queen's University in 1871. Men like Dr. Kemp are seldom appreciated as they should be till they are taken away from us.

REV. THOMAS MACPHERSON, M.A., of Lancaster Ont., died on the 14th of May in the 82nd year of his age. Mr. Macpherson was a native of Rossshire, Scotland; he was educated at the University of Aberdeen and came to Canada in 1836. He was first stationed at Melbourne. Que., but after a short time was ordained and inducted to Beechridge, where he remained until 1843 when he was translated to Lancaster. He was a fine Gaelic scholar, and was greatly beloved by his countrymen throughout the county of Glengarry, over whom his influence was almost unbounded. Mr. Macpherson did not enter the Union in 1875, but about that time retired from the active duties of the ministry.

MR. ISAAC WYLIE, senior elder of the Presbyterian Church at Streetsville died the 12th of April, aged 94. The deceased was a native of Donegal County, Ireland, who came to Canada in 1835. He was ordained to the eldership in 1836, and was repeatedly chosen to represent his congregation in the Church Courts.

MR. THOMAS AITKEN, elder in the congregation of Eadies Station, Turnberry, died on the 3rd of May. He was a native of Dumfriesshire, Scotland. He was for forty years an earnest Sabbath-School teacher and superintendent.

MR. WILLIAM REID, elder in the congregation of Holstein, died on the 20th of April aged 71 years. He was a native of Stirlingshire, Scotland.

MR. CHARLES WILSON Sen., an elder in the congregation at Bondhead, died at Tecumseth on the 7th of April in his 85th year. For forty years Mr. Wilson was a ruling elder of the church, which by his removal has lost one of her most efficient office-bearers.

MR. CHARLES ROGERS, for many years an elder in St. Andrews Church, Niagara, noted for his Christian deportment and faithfulness, died on the 3rd of November last, in his 78th year. Mr. Rogers was a native of the old town of Niagara and a pillar of the old Kirk.

MR. JOHN STARK, an elder in the congregation at Annan, Ont., died recently in the 58th year of his age. He was a native of Lanarkshire, Scotland. He came to Canada in 1865 and was ordained to the eldership at Scarborough. He took a great interest in Sabbath-schools and was in every respect a most efficient office-bearer.

Ecclesiastical News

IT has now been decided that the Evangelical Alliance will meet at Copenhagen on the 23rd of August and will remain in Session for ten days—including two Sundays. It is expected that it will be an occasion of very great interest. Coming so soon after the rising of the Presbyterian Alliance many of the delegates to the latter will be induced to kill two birds with one stone by a visit to the famous capital of Denmark after doing Belfast and the Giant's Causeway. A number of Canadians are already booked for Copenhagen. The Tercentary celebration in honour of Edinburgh's honoured University was a grand affair and passed off with great eclat. A commemoration service was held in St. Giles' Cathedral when Professor Flint preached with so much of the *perfervidum ingenium Scotorum* as to remind his audience of Knox and other heroes of the Reformation who had held the people spell-bound within these venerable walls centuries ago. There was banqueting also, and much speechmaking, and conferring of honorary degrees. Among the hundred and twenty-six illustrious graduates were Tennyson, the Poet-laureate, and Dr. Dawson the distinguished principal of McGill College, Montreal. Edinburgh, the youngest of the Scottish Universities, was founded in 1582; Aberdeen University dates from 1494, Glasgow, from 1451, and St. Andrew's, from 1411. The number of students in Edinburgh last session was 3314. The proceedings connected with the election of a successor to the late Dr. Begg in the Newington Free Church, Edinburgh, presented a sad spectacle. Policemen outside the Church, and detectives within, seem to have been necessary for the preservation of the peace. The choice of the unruly congregation eventually fell upon the Rev. Murdoch McCaskill of Greenock, who had a majority of twenty-two votes over the other candidate, Rev. T. Adamson of Preston Kirk.

Rev. Dr. Kennedy, of Dingwall, the leader of "the Highland Host," and one of the most prominent ministers of the Free Church of Scotland, died at Bridge of Allan, on the 28th of April, aged 65. He was licenced immediately before the disruption and inducted as first minister of the Free Church at Dingwall in 1844. He was a staunch friend and supporter of the late Dr. Begg in his opposition to instrumental music in

churches and other modern "innovations." He was a man of great ability and exercised a powerful influence all over the Highlands of Scotland.

At a conference of the representatives of the Glasgow Free, Established, and U. P. Presbyteries, it was agreed that Fast-days had ceased to be for edification, and therefore the observance of the Lord's Supper should be dissociated from them. The disestablishment question has come to the front in a most unexpected manner. At the meeting of the Established Church Synod of Aberdeen the retiring moderator, Rev. C. C. Macdonald of St. Clement's Aberdeen made it the subject of his opening discourse, and on the floor of the house moved the adoption of an overture praying the General Assembly to take steps to have the whole question investigated by a Royal Commission. The transmission of the overture was agreed to by a vote of 34 to 8. Much as he values church and state connection, Mr. Macdonald would sacrifice it for the purpose of achieving a greater good—the reunion of Scottish Presbyterianism. It is a good thing to see that Mr. Macdonald does not stand alone in his branch of the church. The present relations of the Scottish Churches to one another cannot continue much longer without disastrous consequences to the cause of religion. What has been done in the Colonies, by all denominations, must be done in Scotland, and the sooner it is done the better. Our observing correspondent writes as follows.—

EDINBURGH 9th APRIL.—"The burning question of the disestablishment of the Church is up in full force; nor do I think it can well be laid, without some definite settlement. In the House of Commons a day in May has been set apart for the discussion of Mr. Dick Peddie's motion on the subject. The startling fact in connection with the movement at present is, that inside the Church, a movement has begun. Thus: at the opening of the Aberdeen Provincial Synod of the Established Church, the Rev. C. C. Macdonald of St. Clement's, Aberdeen, the retiring moderator in his opening sermon urged that "disestablishment was the only remedy for the ecclesiastical disorder of the day." After commenting on the growing vitality of the Church, he adds, that "the Church should demand that action be taken to obtain the views not only of representative churchmen, but also of representative laymen, and on a distinct expression of opinion being given in favour of disestablishment, it would be vain for the Church to resist the spirit of the age." As to the State endowments, he urged that these should be made over to a "United Presbyterian Church for religious uses, as a gift, compensation being made for vested rights. The springing of this mine causes tremendous feeling throughout our ecclesiastical circles. On the afternoon of the same day, Mr. Macdonald moved the adoption of an overture, praying the General Assembly "to take steps to have the whole question investigated by a Royal Commission." An amendment rejecting the overture was lost by a

vote of 34 to 8. Thus the subject comes before the Assembly's committee on Bills and Overtures, and may find its way even into the discussions of the house. We had a grand lecture on Canada the other evening from Mr. Alderman Moore of Toronto; Dr. Macgregor in the chair. The Dr. was full of enthusiasm as usual, and Mr. Moore is just the man to interest the people. For an hour and a half he kept their attention engaged while he described the splendours and resources of the country, and at 9. 30. p.m. commenced his dissolving views. In a few days the Rev. Mr. Ross leaves for Glengarry, having taken to himself a wife. Wise man! The Rev. John Mackinnon will be inducted into the Free Church at Nigg by the time you receive this. Students are all on the wing, except the poor medicals, whose examinations take place in June. The voice of the singing of birds is again heard in the land. It is perfectly charming to listen to the music of the groves and woods just now, and hear whole choruses of larks singing, warbling divinely in the blue "lift." D.

CANADA. The new rector for the Cathedral church, Montreal, Rev. J. G. Norton, of Durham, England, has arrived and entered upon his duties. Rev. James Carmichael has been made Dean of Montreal. Rev. Charles B. Ross, who was ordained by the Presbytery of Kinross, Scotland, on the 12th of March, was inducted into the charge of St. Andrew's church, Lancaster, in connection with the Church of Scotland on the 25th of April. Mr. George Munro, of New York, has recently endowed another chair in Dalhousie College, Halifax. This is the *fifth* he has endowed in that Institution,—One with an income \$2,400 a year; and four with \$2,000 a year each, besides two tutorships of \$1,000 a year each, and a number of bursaries representing an interest-bearing capital of \$45,000. Dr. G. Cochran, President of the Toronto Conference, has consented to return to Japan, to take charge of the Mission Institute about to be established in that country by the Methodist Church of Canada. He will be accompanied by three other brethren, one to engage in educational work and the others in evangelistic labours. The closing exercises of the Wesleyan Theological College of Montreal took place in the end of April. The number of students during the session was twenty-three, seven being French. The third annual "Collation" of the Trustees, Faculty and Students of the Toronto Baptist College was held in McMaster Hall on the 29th of April. After lunch there was the "feast of reason and flow of soul," which indicated that the Baptist College is "booming." Indeed, with its staff of *five* professors it is said to be the best equipped theological Institution in Canada. There were some forty-one regular students during the session, and it was stated that the college had already sent out fifty young men to the mission fields of the North-west and other parts of Canada. Four of the students received their diplomas, one hailing from Toronto, one from Nova Scotia, one from Prince Edward Island and one

from New Brunswick. The progress of this Institution, which is intended to be the one Theological Baptist College for the Dominion, will be watched with great interest.

UNITED STATES. The Presbytery of Chicago have unanimously elected the Hon. S. M. Moore, ex-Judge of the Supreme Court, as Moderator of the Presbytery. The Presbytery of Cairo recommends that ruling elders in the churches, especially those in groups receiving aid, be invited and urged to labour under the direction of the pastors and stated supplies, in such a manner as to maintain regular services in each place, whether the minister be there or not; and any elder of any church is hereby declared to be competent for the conduct of ordinary services, not only in the church with which he is connected, but also in any church, especially of the same group, when in the judgment of the pastor or stated supply his labours will prove acceptable. The General Assembly, North, which met at Saratoga on the 15th of May, reports 5,514 ministers, and 600,695 church members. The Southern Assembly met at Vicksburgh on the same day. It reports 1,070 ministers, and 127,017 members. The Cumberland Presbyterians met in General Assembly at McKeesport, Pa. They have 1,439 ministers and 113,750 members. The U. P. General Assembly met on the 28th ult. at St. Louis, Mo., and reports 717 ministers and 85,443 communicants. The Synod of the Reformed (Dutch) Church meets at Grand Rapids, Mich., on the 4th of this month. They have 569 ministers and 80,156 members. Here is a grand total of 9,311 ministers and 1,007,061 church members of the Presbyterian order, with several other branches unreported. The number of Mormons or "Latter Day Saints" in Utah and adjoining territories is computed to be 138,000. The church officials are classed as follows:—12 apostles, 68 patriarchs, 3,413 high priests, 4,747 "seventies," 12,191 elders, 1,611 priests, 1,786 teachers, and 5,022 deacons. The revised confession of faith and catechism of the Cumberland Presbyterian Church are contained in a small pamphlet of thirty-six pages. The Westminster Catechism has been "boiled down" considerably, but most people will say "the old is better."

IRELAND. The session in both colleges, Belfast and Londonderry, closed early in April. The degree of D. D. was conferred on the Moderator, the Rev. H. B. Wilson, of Cookstown. The official duties of the Moderator of the General Assembly in Ireland are evidently much more onerous than they are in Canada. He is on all important boards and the duties expected of him are various and important. All these Dr. H. B. Wilson has performed with an ability and a grace that do him much honour. Of course the duties involve considerable expense and so an official salary is given. At one time it was \$100, but latterly it is \$250. Three others were honoured with D. D.'s at the same time. These are Rev. John Crawford, Missionary to the Jews at

Damascus; Rev. J. L. Rentoul, of St. Kilda, lately elected by the Assembly of Victoria to fill the chair of Exegetics and Apologetics in the Theological College in Melbourne; and the Rev. James Gibson of Free West church, Perth. Dr. Gibson is the only surviving son of the late Professor Gibson of the Assembly's College, Belfast, and author of the "Year of Grace." Two ministers got the degree of B. D. by examination. There has been considerable feeling stirred up by an article that appeared in a leading review under the heading "Church Life in Belfast." The writers name is not given, although it is the custom in that review to give the name. There has been a free handling of names both living and dead, even such men as Dr. Cooke and Morgan are presented in a disparaging light. The leading lights of other denominations both living and dead are treated in the same way. The point of view evidently of the writer is that of "culture," the so-called culture of the day, the sweetness and light of the modern apostles of literature. Pulpit services are made everything of, and pastoral visitation is relegated to the region of contempt. There is an apparent exception in the article to what has just been said, in that the benevolent activity of Rev. Dr. Johnston is praised very fully. This may be for a purpose, to throw the unwary off the track. At the same time it may be granted that there is some ground for the statements that have been made. Belfast people, however, will not soon allow such names as those of Cooke, Morgan and Drew to be belittled, different as the men were in many respects. To call some of them "Political Parsons" and to dub the *modus operandi* of others "Herding" may savour of the smartness of the day, but not much more can be said in favour of such criticism. There is a lack of manliness and generosity in holding men up to such contumely after they have been in their graves for years. One writer, while acknowledging that the reviewer had grounds for what he said, thinks that he erred in defect, as well as in excess, when such a man as the Rev. William Park, the junior minister of Rosemary street church is ignored. It is claimed that Mr. Park should not have been passed by when others were getting credit. We think so too, and we know somewhat of what we write in the classes when he passed through college and very few peers, and he is a man of very fine spirit as well; as humble as he is scholarly. His first charge was no ordinary one and his present is second to none in the church. That he was counted worthy of being a colleague to Rev. John Macnaughton is something of which any man might be proud.—H.

TEMPERANCE.—The promoters of the Scott Act have been sadly scandalized by the publication of a Government blue-book giving the names of parties who have been supplied with intoxicating liquors in the County of Halton from the 1st of May to the 31st of December,

1883. One druggist, on the strength of "medical certificates," had made 1,780 sales of liquor during that time. This has given occasion to the opponents of the Act to pronounce it a failure and a farce. They say that the consumption of intoxicants in this "model county" is as great, if not greater, than ever, and that if the Act is good at all, it is only good for the druggists. The temperance men acknowledge that there is a screw loose somewhere, and will set themselves to work to rectify it. In the meantime mass-meetings are being held in different parts of the country, where the whole question is being calmly discussed on its merits. That the subject of temperance has taken hold upon the people, as never before, and that we are upon the eve of important changes in this regard cannot be doubted. One of the drags on the chariot wheels at present is the clashing of jurisdiction betwixt the Dominion and the Provincial Legislatures. It is a moot question with whom rests the power of regulating the liquor traffic. Meanwhile licenses to sell the obnoxious article are issued by both. The result being in some places, Montreal for example, that double the number of licenses have been granted this year that the city asked for. The amount of intoxicating beverages consumed in Canada is said to be at the rate of about \$6 annually for every man, woman and child in the Dominion. This is small compared with the United States, whose drink bill last year was \$900,000,000—about \$17 per capita. The British liquor bill for 1883 was \$628,386,375—the quantity consumed being 1,032,142,158 gallons. This would make a lake a mile long and a mile wide, with a depth of 35 feet—sufficient to float the whole British navy. Through the efforts of the United Kingdom Alliance public opinion in the old country has undergone a very great change and even the Government stand pledged to introduce repressive legislation into the House of Commons at an early day.

THE MARCH OF CHRISTIANITY. There are 425,000,000 Christians on the globe, who are divided into 215,000,000 Roman Catholics, 122,000,000 Protestants, 80,000,000 adherents of the Greek Church and 8,000,000 of other Churches. In the German Empire there were, on Dec. 1st, 1880, (the last time that general statistics were taken) 28,318,592 Evangelical Christians, 16,229,290 Roman Catholics, 93,834 other Christians, 561,612 Jews, and 30,675 adherents of other religions. The other Protestant countries of Europe are England, the Low Countries, Sweden and Norway, Denmark and Switzerland. In Austria-Hungary there are 28,500,000 Catholics, and a little over 3,500,000 Protestants; in France, 37,000,000 Catholics and 600,000 Protestants; in Russia 8,000,000 Catholics, 4,000,000 Protestants, 63,000,000 Greek Christians, 2,500,000 Jews, and 2,000,000 Mohammedans; in Italy there are 28,500,000 Catholics and only 60,000 Protestants; in Sweden over 4,500,000 Protestants, but only 600 Catholics; in Denmark, 1,

953,000 Protestants and 3,000 Catholics; in Switzerland, 1,670,000 Protestants and 1,160,000 Catholics; in Belgium, 5,500,000 Catholics and 15,000 Protestants; in the Netherlands, 2,500,000 Protestants and 1,450,000 Catholics. For England the following figures are given: 18,537,000 members of the State Church, 1,473,000 of the Scotch Church, 6,039,000 Dissenters, 5,520,000 Catholics and 76,000 Israelites. In a recent speech in Toronto, the Rev. Dr. Hall, of New York, dealing with the allegation that "Protestantism is a failure," very pertinently quoted some remarkable statistics from a book entitled "The Problem of Religious Progress," by Dr. Dorchester. "How can that be a failure," he asked, "which in A. D. 1500 did not exist, and in A. D. 1883 controls populations to the extent of 408,000,000, while its rivals, the Roman and Greek Churches, control 280,000,000?" It is not meant, of course, that there are 408,000,000 Protestants in the world, but, that populations to that extent are under the control of Governments which are for the most part swayed by Protestant influences. This is an unanswerable argument as against those who are wont to boast so much of numbers.

Formosa.

THE following letter from Dr. Mackay to the Secretary of the W. F. M. Society of Kingston will be read with interest.

Formosa, Tamsui Feb. 5 1884.

A year has passed away since you kindly wrote to me. It seems like a week. Please think that I have been all alone and so busy that dearest ones get no letters from me. I am a miserable correspondent. Kindly judge from the heart more than from my letters. God is here—right here with us. On October 8th I began to build the Girls' School, and on Jan. 19th I opened it in presence of a large crowd. I examined, counted, weighed and measured every kind of material used, frames, doors, bricks, stones, lime, timber &c. I drew the plan, and stood exposed to burning suns, under torrents of rain and sweeping winds, yes, stood with Mrs. Mackay, overlooking the work sometimes till midnight. Tell the ladies I tried to do my best, and if they blame me, so be it. It is the finest building in Formosa—so says everybody. *Eleven* chapels will soon be opened on the east coast. Work marching on. One old woman, a convert of eight years standing was taken suddenly ill and lay in bed two hours only—oh what hours! calling out, "Nothing

but Jesus"—"Lord take me home quickly." Let angels spread their wings and fill immensity with shouts of praise to Him who died to save sinners! And let Christian Ladies in Kingston and throughout the Dominion catch the strain and swell it; roll it; shout it until no room be left in their hearts for coldness, deadness, &c. yes, until no need of letters to stir them up, the *love*—the *love*—the boundless love of Jesus CONSTRAINETH us! Let the soul burn by the Divine Spirit pouring day and night into the heart. *Farewell*—kindest regards to all.—G. L. MACKAY.

Missionary Cabinet.

ROBERT MORRISON.

THIS eminent missionary stands somewhat in the same relation to China as Carey to India. He was a hard worker but he was not permitted to see much fruit from his labours. His fame rests chiefly on his literary achievements which were truly wonderful and have proved of immense service to those who came after and entered into the arena of active missionary service. He, too, was the son of parents who occupied a humble station of life. His father was a last-maker, who removed from the neighborhood of Dumfermline in Scotland to Morpeth in Northumberlandshire, England, where he became an elder of the Presbyterian Church. There Robert was born on the 5th of January 1782. At an early age he was apprenticed to his father's trade. At fifteen years of age he was converted, became a member of the Church, joined a praying society and began a life of active labour and usefulness as a christian. At eighteen, he was already a missionary, spending much of his time in visiting the sick, praying and reading the Scriptures with them. A year later he began to study Latin. This he did while working at the bench, where he had to spend at least twelve hours every day, and often far in the night when others slept. He borrowed what books he could and paid his tuition fees out of his earnings. His chief study was the Bible. Among periodicals that came within his reach were two which he read with great interest—the Missionary Magazine and the Evangelical Magazine. By these his attention

was turned to the ministry and he was led to form the purpose of devoting himself to the work of foreign missions. On reaching his twenty-first year he offered himself to the committee of Hoxton Academy as a student and was accepted. Shortly afterwards he was received by the London Missionary Society and entered the missionary training school at Gosport where he spent some time under the care of Dr. Bogue, a man of deep piety and of an earnest missionary spirit. He afterwards removed to London where he studied medicine, mathematics and astronomy, devoting special attention to the study of the Chinese language. In the meantime the London Missionary Society had the claims of China pressed upon their attention as a desirable field for missionary effort, and although there was no likelihood of their being permitted as yet to preach the Gospel in that country, they were providentially led to anticipate the march of Christianity, and resolved to prepare for it by translating the Bible into the Chinese language. This could only be done properly by some one living in China and with native assistance. Morrison was the man selected for this great work. He was ordained at the Swallow-Street Church, London, on the 8th of January, 1807, and on the 31st of the same month sailed for Philadelphia, which he reached on 24th April, after a perilous voyage of nearly three months. His mission was regarded by most people as that of a wild enthusiast. "Do you expect to make an impression on the great Chinese Empire?" said a wealthy New York merchant to him. "No sir," said Morrison, "but I expect God will." He arrived at Canton, September 4th, 1807, and immediately gave himself with intense earnestness to the study of the language. This was not any easy thing to do, for, so jealous were the Chinese of foreigners, it was forbidden even to teach them the language. For a long time he shut himself up in his house and quietly prosecuted his studies. At length he found some friend by whose influence he was appointed translator to the English Factory in Canton. By this time, he had already constructed a Chinese grammar. This appointment did not prevent him from engaging in missionary work; it rather opened a way for him that he could not otherwise have had. He lost no opportunity of doing good, though often he had

to address select audiences with closed doors. Partly on account of his health, and also to escape the surveillance of the Chinese officials, he removed to Macao, a Portuguese settlement, eighty miles south-east of Canton. After seven years waiting he baptized his first convert. About the same time, he completed his translation of the New Testament. Up to this time, he had laboured entirely alone. In 1817, he completed his great work, the Chinese Dictionary, in three parts; the first containing two thousand seven hundred pages, the second, about one thousand, and the third, about 500 pages. The whole was published by the East India Company at a cost of \$75,000. In recognition of his herculean labours, he was made Doctor of Divinity by the University of Glasgow, and was elected a member of the Royal Society. When he visited the old country in 1824, he was received with great enthusiasm and had the honour of an interview with George IV. In 1819, he completed his translation of the Old Testament. In the midst of his labours, he died at Canton, 1st August 1834, in the fifty-second year of his age, and the twenty-fourth of his missionary work. His life is a monument of gigantic labour, of great wisdom and thorough consecration to the service of his Lord. He was the first Protestant missionary to China. During the whole of his missionary life in that country, and indeed for eight years after his death, "the Celestial Empire," as the natives love to call it, was hermetically sealed against the Gospel. Foreigners were strictly watched, and any attempt to penetrate into the country or to interfere with the religion of the people were crimes punishable by death. But in their retreats at Macao and Malacca, Morrison and his fellow-labourer Milne were constantly at work preparing the way for those who should follow. In 1861, toleration and protection were secured for Christian missionaries in all parts of the Empire. Immediate advantage was taken of this open door and now there are said to be thirty societies engaged in the evangelization of China. There are upwards of three hundred regular congregations with pastors and 750 churches in which the gospel is preached. 3,000 children attend the Sunday-schools and 300 native youths are being trained for the ministry in the theological colleges.

Persecution and Progress.

RECENTLY Protestant Missions have made very considerable progress in Spain. Pastor Fliedner, a devoted and most energetic, patient, and long-suffering German, has led the van of progress. He is of the "Reformed" or Presbyterian family. Scottish Presbyterianism also has made itself felt to some extent in a few sections of the country. The Irish Presbyterians also have two mission stations in Spain. The American Board has several stations. Methodists, Baptists, Episcopalians, also are in the field. Several Bible and Tract Societies are circulating the Scriptures and Gospel tracts. In the whole country there are about sixty Protestant churches, and about the same number of schools, attended by about six thousand children. In the churches there are about ten thousand members; and about twenty thousand attend the services. There are fifty Sunday schools with three thousand pupils. It is truly a "little band and lowly" in a large country which is still intensely bigoted and benighted. Within the past twelve years Pastor Fliedner has borne more persecution probably than any missionary to the darkest heathen lands. He has been frequently imprisoned, scourged, stoned, shot at, and persecuted in every way that the ingenuity of a cruel and brutal enemy could devise and execute. Still he has never flinched. His narratives of endurance, of peril, of deliverance, are truly apostolic. A few months ago it appeared as if religious liberty were secured in Spain. But now once more there is a cruel reaction. The Minister of Instruction is an Ultramontane, and he allows the clergy to have their own way, which is a way of sorrow and distress for all who do not bow the knee to their idols. A few weeks ago a Protestant child, seven years of age, died, and the parents wished it buried in the civil cemetery. The Mayor of the town, acting on the orders of the priest and the bishop, forcibly took the boy's remains out of the father's house and buried them in the Roman Catholic cemetery. Two Presbyterian boys returning to a village met the priest with the "holy wafer," to which everybody is expected to kneel. They did not wish to kneel, and as the mountain road was too

narrow to allow of their stepping aside, they turned and ran before the priest, but he rode faster behind, and overtaking them, he ordered them to take off their caps, for "I have God here." They stepped to one side to let him pass, but he called a witness, and ordered them to worship. One of the boys answered, "The Apostle Paul says—the Almighty dwells not in temples made with hands; neither is He served by men's hands, seeing He himself giveth to all life and breath and all things." The priest summoned the boys before a magistrate, and they were punished with four days' imprisonment, a fine of ten francs each, and heavy costs! This is liberty in Spain. However, we notice that another change of Government impends, and it is to be hoped that it will prove to the benefit of the reformed faith.

CHINA.—China is estimated to have a population of 380,627,183. Of these 362,447,183 belong to China Proper, and the balance to the dependencies of Manchuria, twelve million; Mongolia, two million; Thibet, six million; Jungaria, six hundred thousand; East Turkestan, five hundred and eighty thousand. The present sovereign, surnamed Kwangsu, was born in 1871, succeeded to the throne on the death of the Emperor Tung-chi, Jan. 22, 1875. The Emperor is considered the sole high-priest of the empire. The administration of the empire is under the supreme direction of the "Interior Council Chamber," comprising four members, two of Tartar and two of Chinese origin, besides two assistants from the Great College, who have to see that nothing is done contrary to the civil and religious laws of the empire. The following American Societies have missions in China: Methodist Episcopal, 45 missionaries, 1,870 communicants; Presbyterian, North, 78 missionaries, 2,759 communicants; Presbyterian, South, 16 missionaries, 48 communicants; A. B. C. F. M., 64 missionaries, 970 communicants; Baptist Missionary Union, 25 missionaries, 1,685 communicants; Protestant Episcopal, 22 missionaries, 247 communicants; Reformed Church (Dutch), 9 missionaries, 750 communicants; Methodist Episcopal, South, 16 missionaries, 131 communicants; Women's Union, 3 missionaries; Seventh Day Baptists, 2 missionaries, 30 communicants; Southern Baptist, 19 missionaries, 587 communicants; American Bible Society, 9 missionaries; Presbyterian Church in Canada, 2 missionaries. *Gospel in All Lands.*

JAPAN: The missionaries who know the ground are strong in faith that Japan is soon to become one of the kingdoms of Christ. It is now only eleven years since the first Protestant church was organized in Yokohama. It had but twelve members. Now, in addition to native Christians of other denominations, there are 1,100 Presbyterian communicants in Tokio alone. The members of all Protestant churches in Japan number 4,987. They have 93 organized churches, 7 theological schools, 71 theological students, a force of 149 native preachers and catechisers, 37 Bible women, and 13 hospitals and dispensaries. The contributions of these native churches for all purposes for 1882 were \$12,664.48. "The constant growth of a spirit of self-dependence" is noted by all mission reporters. Thirteen out of the nineteen churches of the American Board are entirely self-supporting, and show a gain of twenty-five per cent. on their membership of a year ago. Several very remarkable missionary meetings were held last spring. A conference in Osaka in April brought together 108 foreign missionaries of all denominations and of both sexes. Among the many important questions discussed, that of self-support of native churches received much attention. It was generally thought that this subject should be pressed upon them at the very outset. In view of the fact that the aid of foreign missionaries will soon be no longer a necessity among these very independent people, it was resolved that "a large increase of missionary force be asked for Japan."

In the Fiji Islands, fifty years ago, the inhabitants feasted on human flesh. To-day there are 25,000 communicants and out of 120,000 inhabitants, 102,000 are regular attendants upon Church. In 1820, in the Friendly Islands, there was not a Christian. To-day there are 8,000 communicants and 20,000 worshippers. In 1860 in Madagascar, there were only a few hundred fugitive Christians. To-day, the queen and her prime minister, and over 253,000 of her subjects are adherents, with more than 70,000 communicants. A century ago, Captain Cook brought to light Polynesia, with 12,000 islands—heathens to the last degree. To-day it is nearly all Christianized.

—One of the best missionary speeches we have read for a long time was made at the late meeting of the American Board in Portland, Me. When men of wealth were pledging thousands to meet the increasing needs of the Board a venerable man rose in the audience and said "he had no money to give, so he couldn't double on that; and he had no more children to give, for he had already given them all; but he would promise to double his prayers."

The Presbyterian Record.

MONTREAL: JUNE, 1884.

JAMES CROIL.
ROBERT MURRAY. } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

THE MANAGING EDITOR intends to sail from Quebec on the 14th instant for Belfast, in fulfilment of his appointment as a delegate to the Presbyterian Council. Having also been appointed a delegate to the Evangelical Alliance which meets at Copenhagen, he may be absent for nearly three months. Brother Murray will see to the RECORD in the meantime, and our subscribers may rest assured that their interests could not be in better hands. We expect that the next three numbers will be the best that have come out for a long time. Any business requiring the personal attention of the managing editor should be put into his hands by the 10th instant. It would be well that such of our agents as have accounts to settle should have that little matter off their minds before we go. All communications intended for insertion in the RECORD will be addressed as usual to the *Editor of the Presbyterian Record*, 198 St. James Street, Montreal. By referring to our lists of acknowledgments it will be seen that the contributions of the Church this year for the various schemes are far in excess of those we have hitherto recorded. This is as it should be. We are becoming richer every year and our "bounty" ought to keep pace with our ability. Our monthly lists foot up for the year about \$312,500. Of this upwards of \$202,500 have passed through Dr. Reid's hands, \$35,000 through Dr. McGregor's, and \$56,000 through Mr. Warden's. It will be for the Convener of the Committee on Statistics to show how much we have expended on ourselves in the building of churches, the maintenance of ordinances, and the "luxuries" of religious worship, organs, paid singers, etc., etc.

Literature.

IN THE HEART OF AFRICA, by Sir Samuel Baker. *Funk and Wagnalls, New York.* This is No. 113 of the STANDARD LIBRARY, and one of the best volumes yet republished in this cheap form. Only 25 cents! These publishers have shewn excellent taste and discrimination in the selection of books, and are rendering an important service to the country at large. We strongly recommend our readers to subscribe for these books by the year. They are published weekly. The same publishers have sent us the May number of their HOMELETIC MONTHLY for May. It is full of good things.

THE PULPIT TREASURY is maintaining its ground as a first class monthly. Price to ministers, \$2.00 per annum.

For a family magazine, we know of none that is better than FRANK LESLIE'S SUNDAY MAGAZINE, edited by Dr. Talmage, \$3.00 a year.

For missionary information, THE GOSPEL IN ALL LANDS, E. R. Smith, Baltimore, and the MISSIONARY REVIEW, by Rev. R. G. Wilders, Princeton, N.J., are the best.

Cyclopedia and Library of Universal Knowledge, published by the World's Manufacturing Co. 122 Nassau Street New York; pp. 802; contains an astonishing amount of information and is offered to publishers of newspapers and magazines as "a premium book" at \$50 per 100 copies.

A MUTE APPEAL ON BEHALF OF FOREIGN MISSIONS; This consists of a chart or diagram 28 by 42 inches, lithographed in six colours, mounted and varnished, price 60 cents. It exhibits in a very clear and striking manner the actual and relative numbers of mankind classified according to their religion. It need only be hung upon the wall: it tells its own story. W. D. Jacobs, 148 Madison St. Chicago.

MEETINGS OF PRESBYTERIES.

St. John, St. David's Church, 1st July.
Quebec, Richmond, 1st July, 2 p.m.
Sarnia, 24th June, 10 a.m.
Maitland, Kincardine, 8th July, 1.30 p.m.
Peterboro', St. Andrew's church, 1st July, 2 p.m.
Chatham, Ridgetown, 8th July, 11 a.m.
Glengarry, Lancaster, 8th July, 2 p.m.
Saugeen, Durham, 8th July, 10 a.m.
Bruce, Southampton, 5th July, 2 p.m.
Kingston, Belleville, 7th July, 7.30 p.m.
Whitby, Bowmanville, 15th July.
London, First Pres. Ch., 8th July, 11 a.m.
Toronto, Knox Church, 4th June, 12 a.m.
Montreal, David Morrice Hall, 8th July.
Hamilton, 15th July.
Guelph, 15th July.
Owen Sound, 1st July, 1.30 p.m.

A Page for the Young.

THE CROSS.

Blest they who seek,
While in their youth,
With spirit meek,
The way of Truth.

To them the sacred Scriptures now display
Christ as the only true and living Way;
His precious blood on Calvary was given
To make them heirs of endless bliss in heav'n.
And e'en on earth the child of God can trace
The glorious blessings of his Saviour's grace.

For them He bore
His father's frown;
For them He wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor e'er dare refuse
The Lord thy heart,
Lest He declare:
"I know you not,"
And deep despair
Should be your lot.

No. look to Jesus, Who on Calvary died,
And trust in Him Who there was crucified.

THE BIBLE.

THE name Old Testament first occurs in St. Paul's Second Epistle to the Corinthians, written in A.D. 57. The oldest of the Old Testament is the Septuagint translated into the Greek according to the tradition of Aristeas, B.C. 285, by seventy-two Jews. The work was undertaken at the desire of Ptolemy Philadelphus. It consists of 39 books divided into 929 chapters, containing 28,214 verses, 592,436 words, and 2,727,100 letters. The old Testament is supplemented by the Apocrypha, which contains 14 books, 183 chapters, 6,081 verses, and 152,185 words. The middle book of the Old Testament is Proverbs. The least verse occurs in I. Chronicles, chapter 1, verse 1. The middle chapter and the least in the whole Bible is Psalm 117. The word "and" occurs in the Old Testament 85,684 times; the word "Jehovah" 6,855 times; and the word "Satan" 34 times. The 19th chapter of the Second Book of Kings and the 37th chapter of Isaiah are word for word alike. The same is the case with respect to the last verses of the Second Book of Chronicles and the first verses in Ezra. In the Old Testament

dancing is mentioned twenty-one times, and in the New Testament five times—namely, Matt. xi., 17; xiv., 6; Mark vi., 22; Luke, vii., 32; xv., 25—where dancing was an observance connected with worship. The first letter of which we have any record is that written in the Old Testament by David to Joab, directing him to place Uriah in front of the battle. A bad beginning, surely! Angels are first mentioned in the Bible when one pays his addresses to Hagar in the wilderness (over 2,000 years after the creation).

WHICH WAS THE FOOL.

There was once a certain lord who kept a fool in his house, as many a great man did in the old days, to amuse by jests and antics. His master gave this fool a staff, and charged him to keep it till he should meet with some one who was a greater fool than himself; and if he met with such a one, to deliver it over to him. Not many years after his lord was on his deathbed. His fool came to see him, and was told by the dying master that he must shortly leave him.

"And whither wilt thou go?" said the fool.

"Into another world," replied the lord.

"And wilt thou come back again within a month?"

"No."

"Within a year?"

"No."

"What then?"

"Never!"

"Never! And what provision hast thou made for thy entertainment whither thou goest?"

"None at all."

"What!" said the fool, "none at all? Then take my staff. Art thou going away forever, and yet hast made no preparations for the journey? I am not such a fool as that."

THE WASTED PIN.

A little girl picked up a pin, which she threw in the fire. Half an hour after a lady's carriage came to take her to ride. She was all ready, only she wanted a pin—only one pin, to pin her shawl. She raced here and there for it, and searched the carpet, and tried everywhere to find a pin, until the lady got tired of waiting and drove away; and so she lost her ride in the park by simply wasting a pin.

The proverb says, "Waste not, want not," and Jesus said, "Let nothing be lost."

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH MAY, 1884; OFFICE 50, CHURCH
ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th of April, 1884,
\$2,374.88; East Williams, St An-
drew's, 6.00; Egmondville, 3.00;
Lyn and Cainton, 4.25; Camden
East and Newbury, 1.21; Rochester-
ville, 5.00; Drumbo, Willis Church,
2.00; Point Edward, 4.00; Toronto
College Street, 3.00; Markham, St
An and Cedar Grove, 5.00; McNab,
5.00; Millbank, 5.00; Binbrook,
Knox Church, 2.25; Saltfleet, Cheyne
Church, 1.50; Mono East, Mono
Mills, &c, 5.00; Hamilton, Knox Ch,
23.00; Almonte, St John's Ch, 12.00;
Jederville, 4.00; Dalhousie Mills
and Cote St George, 2.50; New Rich-
mond, 6.00; Guelph, St Andrew's,
19.80; Goderich, Knox, 15.00; Un-
derwood, 6.75; Grafton, 2.00; Smith
Hill, 2.00; Manchester, 2.00; Har-
wich, 10.00; St Sylvester, 2.00;
Lower Leeds, 2.00; Little Narrows,
1.68; Minedosa, 3.00; Georgetown,
5.00; Centre Bruce, 85c; East Pus-
linch, Duff's Church, 14.74; Tilbury
East, 7.00; Durham, Knox, 4.70;
Dalhousie and North Sherbrooke,
2.00; Mimosa, 4.00; Rothsay, Calvin
Church, 2.00; Bradford, 1.00;
Scotch Line, 1.00; Innisfil, St John,
2.60; Molesworth, 1.50; Springville
and Bethany, 5.00; Mount Forest,
Knox, 6.00; Sarnia, St Andrew's,
15.00; McNab and Horton, 10.00;
Thamesville, 10.00; Presbytery of
Whitby, 58.85; East Gloucester, 5.10;
Carman City, 2.00; Napanee, 5.00;
Lingwick, 3.00; Colborne, 3.81;
Aylmer, 2.00; Dover, 3.59; Thedford,
Knox, 3.05; Ailsa Craig, 2.00; Car-
lisle, 3.00; Lunenburg, N S, 4.00;
Bridgewater, 6.00; Shelburne, 4.00;
Lockport, 2.00; Riversdale, 2.00;
Lahave, 4.00; New Dublin, 2.00;
Mahone Bay, 4.00; Clyde and Bar-
rington, 4.00; Clifford, 2.00; Scar-
borough, St Andrew's, 12.50; Wood-
stock, Chalmers', 10.50; Paris, Dum-
fries street, 15.00; West Puslinch,
7.81; Wingham, 4.00; Gananoque,
St Andrew's, 6.00; Chatham Town'p,
Chalmers', 2.09; Lachute, First
Church, 5.00; Shakespeare, St An-
drew's, 7.00; Brantford, Zion, 20.00;
Scarborough, Knox, 11.00; Orillia,
13.75; Pakenham, St Andrew's, 3.00;
Woodlands, 2.25; Mount Forest, St
Andrew's, 7.00; Toronto, St James
Square, 22.50; Windsor, 8.00; Em-
bro, 10.00; McIntyre, 1.00; Maxwell,
1.00; Feversham, 1.00; Toronto, East
Church, 14.10; Middle River, C B,
4.00; Guelph, Knox, add'l, 3.75;
Arnprior, St Andrew's, 7.00; Hesper-
ler, 4.40; Ross and Cobden, 5.00;
Lanark, 4.00; Rockburn and Gore,
3.00; Shediac, 1.30; Mechanics
Settlement, 1.00; Quaco, 2.00; Hal-
ifax, St John's, 12.00; Wallace,
Knox, 4.00; Princeton, P E I, 5.00;
St Andrews, N B, 4.00; Fredericton,
St Paul's, 12.00; Richmond, N B,
3.00; Hopewell, Union Church,
4.75; Dartmouth, St James, 7.00;
Grand River, 3.00; Souris and Bay
Fortune, 2.00; New Annan, 4.00;
Glace Bay, 3.00; West Point, &c,
2.00; Harvey, N B, 3.75; West River,
United Church, 2.00; Ramsay, 2.00;
Ottawa, Bank street, 12.00; St

Mary's, Knox, 7.00; Wyoming, 5.00;
Melrose, Lonsdale and Shannonville,
3.00; Galt, Knox, 47.30; Fergus,
Melville, 17.00; Kenyon, 5.00; Belle-
ville, John street, 20.00; Beileville,
St Andrew's, 10.00; Brockville, St
John's, 7.00; Fingal, 10.00; Chester-
field, 10.00; Montreal, Crescent
street, 30.00; Kingston, St Andrew's,
15.75; Manotick and South Glou-
cester, 5.00; Richibucto, St An-
drew's, 6.00; Stratford, Knox, 30.00;
Hastings, 4.50. Total, \$3,298.52.

HOME MISSION.

Received to April 5, 1884, \$34,577.76
East Williams, St Andw's.. 40.00
Egmondville..... 30.00
Forest, add'l..... 9.00
Cardinal..... 15.00
Lunenburg..... 6.00
Camden and Newburg.... 15.00
Rochesterville, add'l..... 5.00
Church of Scotland..... 243.61
Binscarth..... 17.00
Prince Albert..... 127.00
Toronto, College street... 25.00
Dunbarton, add'l..... 5.00
Hull, add'l..... 12.15
Saint Ann's..... 4.25
Beaconsville..... 15.00
Clinton..... 5.00
Markham..... 60.00
Millbank..... 25.00
Palmerston, Knox, add'l.. 6.00
Dalhousie Mills..... 13.00
Ashburn S S..... 5.50
Acton, Knox, add'l..... 35.38
Pickering, St John's..... 10.00
do St Andrew's... 20.00
Toronto East S S..... 40.00
Caledonia, St And's, ad'l.. 15.00
Hamilton, Knox..... 60.00
London, St Andrew's S S... 35.00
Almonte, St John's add'l.. 15.00
Somerville..... 2.00
Caledonia, Sutherl'nd st, ad 10.00
Belmore..... 21.25
McIntosh..... 10.85
Underwood..... 7.30
Grafton..... 34.00
William Foote, Weston... 10.00
Dresden, Knox..... 8.22
Centre Bruce..... 3.00
Ridge..... 3.50
Willoughby..... 3.00
Cumberland, add'l..... 15.00
Moose Jaw, N W T..... 8.00
Rev D Ross, Oregon, U S.. 50.00
D and Anabella McLean,
Kintyre..... 4.00
Regina..... 10.00
Dunwich, Duff's Church... 23.00
A Friend, Ayr..... 10.00
East Puslinch, Duff's Ch... 77.26
Kenyon, add'l..... 19.00
Boyne..... 3.29
Hamilton, St Paul's S S... 50.00
West Essa, Burns' Church. 18.00
Churchhill thanks offerin'g. 5.00
Rothsay, Calvin Church... 25.00
Fergus, Melville Ch S S... 12.50
Gladstone..... 30.00
Dunwich, Chalmers..... 34.00
Proofline, add'l..... 38.00
Toronto, Cooke's Cha, ad'l. 6.00
Bradford..... 15.00
Scotchline..... 5.00
Innisfil, St John's..... 12.00
Cannington..... 20.00
Mono Centre, Burns' Ch... 1.75
Molesworth..... 20.00
Davenport..... 3.00
Dixie..... 5.00
Trowbridge..... 5.00
Mount Forest, Knox..... 15.00
Sarnia, St Andrew's..... 175.00
Luther Village..... 3.00

McNab & Horton..... 100.00
Thamesville..... 30.00
Desboro..... 5.50
Presbyt'y of Sarnia, retu'ed 13.50
Toronto, Charles Street S S 45.00
A Duff & family, Johnsville 5.00
Carman City..... 5.00
Essa, Dunn's Church, add'l 6.00
Napanee..... 18.00
Lingwick..... 4.00
Beverley, add'l..... 3.00
East King..... 8.00
Deer Park..... 10.00
Brampton..... 53.00
Camilla..... 8.00
Kirkfield..... 6.00
Markham, Melville Ch... 16.90
Rock Lake, Pilot Mound... 22.25
Newcastle, add'l..... 19.11
Paris, Dumfries street.... 175.00
Port Dover..... 30.00
Roslin..... 10.00
Richmond Hill..... 15.00
Thedford, Knox, add'l.... 19.10
Port Stanley..... 15.00
Ailsa Craig..... 20.00
Carlisle..... 20.00
Toronto, Erskine S S..... 40.00
Clifford..... 24.00
Tara..... 6.50
Brown's Cor's & Unionville 12.00
Woodstock, Chalmers'.... 50.00
Paris, Dumfries street.... 50.00
Fergus, St Andrew's, add'l. 18.25
Milton, Knox..... 12.00
Wingham..... 16.00
Gananoque, St Andrew's... 58.00
Whitechurch, add'l..... 40.00
East Wawanosh, Calvin, ad 17.00
P'ge la Prairie, Knox & S S 30.00
Caledonia, Melville Ch... 20.00
Dunville, add'l..... 2.00
Aurora, add'l..... 13.00
Shakespeare, St Andrew's. 19.00
do do S S..... 7.00
John Moffatt, Harriston... 10.00
Kintore..... 10.00
Kildonan, add'l..... 10.00
Brantford, Zion Ch & aug'n 600.00
Mainsville..... 5.00
Pakenham, St Andrew's... 4.00
Blythe, do..... 70.00
Executors late Ed Mackay,
Montreal,..... 10,000.00
Toronto, Carlton street S S 7.50
Hamilton, McNab street... 255.00
Mount Forest, St Andrew's 16.00
Elderslie, Salem Ch..... 4.00
Alex Ogston, Whitby..... 5.00
W Nottawasaga, Duntroon. 15.00
Mount Albert..... 7.15
Toronto, Chalmers', add'l.. 6.00
Botany..... 23.00
Turin..... 16.75
Stratford, St Andrew's.... 15.00
Orangeville, St Andrew's.. 25.00
Mulmur..... 15.00
Windsor..... 25.00
Wyebridge..... 9.76
Stratford, Knox..... 400.00
Caledonia East..... 5.00
Harwich, add'l..... 35.00
Montreal, Crescent st S S.. 50.00
McIntyre..... 11.00
Maxwell..... 12.00
Feversham..... 16.00
Florence..... 8.25
Arnprior, St Andrew's.... 120.00
Prescott S S..... 11.88
London, St James Ch..... 15.00
Erin, Burns' Church, ad'l.. 2.00
Listowell, Knox..... 30.00
Oneida, Cayuga and Seneca 50.00
Legacy of late Wm Cooper,
of Picton, balance of, per
his Executor..... 183.34
Birtle..... 3.00
Cayuga..... 11.00
Guelph, Chalmers'..... 100.00

Muir Settlement.....	9.70
Ottawa, Daly street S S....	14.70
Ramsay.....	35.00
Wyoming.....	22.00
Melrose, Lons'le, Shan'ville	35.65
Galt, Knox, add'l.....	50.00
Belleville, John street.....	160.00
Belleville, St Andrew's....	90.00
Garden Hill and Knoxville.	9.50
Rapid City.....	10.25
English Settlement.....	42.00
Bell's Corners, Knox.....	3.00
Gordonville.....	2.00
Ross.....	1.00
Chesterfield.....	90.00
Indiana.....	10.00
Montreal, St Mark's S S....	20.00
Taylor Church....	10.00
St John's Ch....	7.00
St Gabriel.....	80.00
St Gabriel & S S....	20.00
Erskine, add'l....	168.75
Chalmers & S S, ad	50.00
Athelstane.....	18.25
Kingston, St Andrew's....	350.00
Oro, Esson Church.....	1.00
Oro, Willis Church.....	1.00
Oro, Bethune.....	1.00
Nepean & B's Cor's & aug'n	20.00
Manotick and S Gloucester	30.00
Alice.....	20.00
Enniskillen & augmenta'on	11.25
Harriston, Knox, S S.....	4.00
Wyoming S S.....	4.00
Mount Pleasant S S, Miss	
Clark's class.....	2.00
	\$50,917.12

AUGMENTATION OF STIPENDS.

Received to 5th of April, 1884, \$14,332.11; Pine River, 10.00; Cardinal, 10.00; A Friend, Woodford, 1.06; Kirkwall, Anonymous, 1.00; Camden East and Newburgh, 20.00; Rochesterville, 4.20; Durham, Knox, 2.50; Bracebridge, 5.90; Monck, 5.00; Toronto, College st, 100.00; Beverley, 23.00; Colborne, 3.00; Toronto, Knox, add'l, 225.00; Dalhousie Mills and Cote St George, 8.00; Acton, Knox, 13.75; Winterbourne, 4.00; A Friend, Toronto, 5.00; Hamilton, Knox, add'l, 50.00; St Thomas, Knox, 90.00; Caledonia, Sutherland, add'l, 2.00; Markham, St And and Cedar Grove, 23.35; Belmore, 3.50; McIntosh, 2.75; Underwood, 6.75; Peabody, Zion, 3.50; Georgetown, add'l, 2.10; Cedarville, add'l, 1.00; J B Armstrong, Guelph, 10.00; Mr Schofield, Guelph, 5.00; Proofline, 10.00; Oneida, Cayuga and Indiana, 20.00; Bradford, 8.00; Scotchline, 1.00; Innisfil, St John's, 6.00; Appin, 9.20; Mount Forest, Knox, 11.00; Flamboro' West, 17.00; McNab and Horton, 150.00; J O, Galt, anonymous, 3.00; Admaston, 20.00; Kirkhill, 40.75; Beverley, add'l, 1.00; East King, 7.00; Hamilton, St Paul's, 375.00; Ingersoll, Union Ch, add'l, 17.00; Brampton, 42.00; Kirkfield, 4.00; Hamstead, St Andrew's, 6.25; Belmont, 24.00; Port Stanley, 10.85; Clifford, 11.00; Latona, 10.00; West Puslinch, 10.00; Wingham, 8.00; Gananoque, St Andrew's, 58.00; Clark, 9.00; McNab, 9.00; Dunville, add'l, 5.00; Shakespeare, St And's, 10.00; Kintore, 10.00; Embro, 36.55; Mainsville, 6.00; Pakenham, St An, 4.00; Blyth, St Andrew's, 40.00; Keene & Westwood, 78.67; Hamilton, McNab street, 318.00; Woodlands, 8.75; Mount Forest, St And's, 7.60; West Nottawasaga, Duntroon, &c, 21.10; Toronto, Chalmers', 2.70;

Stratford, St Andrew's, 10.00; Shakespeare, St Andrew's, add'l, 50c; Harwich, 15.00; McIntyre, 3.00; Maxwell, 4.00; Feversham, 5.00; Pittsburgh, St John's, 9.00; Arnprior, St Andrew's, 30.00; Kingston, Chalmers', 165.65; Owen Sound, Division street, 17.00; Ramsay, 15.00; Wyoming, 15.00; Kingston, Chalmers', add'l, 5.00; Belleville, St And and John St Union Meeting, 13.00; Melrose, Lonsdale and Shannonville, 10.00; Chesterfield, 30.00; Presbytery of Montreal, 4,000; Montreal, St Marks, add'l, 3.00; Roderick McKenzie, Melbourne, 5.00; Hon Geo Bryson, Bryson, 100.00; C Blyth, 5.00; Chinguacousey, 2nd, 5.00; Woodville, 60.00; Chatham, St And, 40.00; Stratford, Knox, 132.00. Total \$21,112.98.

FOREIGN MISSIONS.

Received to 5th Apr, 1884. \$25,980.88
 Ridgway..... 3.00
 East William, St Andrews. 25.75
 Egmondville..... 50.00
 Prescott..... 25.00
 Cardinal..... 19.00
 Kirkwall, anonymous..... 2.00
 Trowbridge..... 6.00
 Camden East and Newbrgh 5.00
 Rochesterville..... 9.00
 Yorktownline S S..... 14.00
 Monck..... 4.10
 Point Edward..... 17.30
 Toronto, College St, For..... 12.00
 India..... 10.00
 Beverley, add'l..... 10.00
 Dumbarton, do..... 5.00
 Hull, add'l..... 3.29
 J W S, St Ann's..... 2.00
 Beamsville..... 5.00
 Clinton..... 3.00
 Flossy Vancamp, Berlin... 1.00
 Kingston, Chalmers..... 123.40
 Millbrooke..... 36.00
 Centreville..... 40.00
 Colborne..... 16.00
 Markham, St And & Cdr Gr 30.00
 Milbank..... 18.00
 McNab..... 13.00
 Palmerston, Knox, add'l... 6.00
 Dalhousie, Mls & Ct St Grg 8.00
 Binbrooke, Knox..... 18.00
 Saltfleet, Cheyne, Ch..... 12.00
 Linndesborough..... 6.00
 Pickering, St John's..... 10.00
 " St Andrew's.... 25.00
 Toronto, East Church S S... 30.00
 Caledon, St Andrews, add'l 10.00
 Hamilton, Knox, add'l..... 50.00
 London, St Andrew's S S... 25.00
 Cedarville..... 8.00
 Fenelon Falls..... 4.00
 Somerville..... 2.00
 A Friend, Chicago, For.... 5.00
 Anonymous, Clinton..... 5.00
 Caledonia, Sutherland st... 15.00
 A Lady Friend, Knox Ch, Vaughan, F..... 2.00
 Belmore..... 18.20
 McIntosh..... 30.04
 Underwood..... 6.75
 Waterdown..... 20.00
 Grafton..... 16.00
 William, Foote Weston... 20.00
 Waddington, N Y..... 46.84
 Centre Bruce..... 3.00
 Moosejaw, N W T..... 8.00
 D & Miss A McLean, Kntyre 6.00
 Dunwich, Duff's Ch..... 22.00
 A Friend, Ayr..... 10.00
 East Puslinch, Duff's Ch... 45.00
 Innisfil, 2nd Ch..... 50.00
 Milton, Knox Ch..... 9.00
 Cantley and Portland..... 5.00
 Kenyon, add'l..... 40.00

Dalhousie & North Sherbrk 12.00
 Hamilton, St Paul's S S.... 12.00
 Meaford, Erskine Ch..... 14.00
 Greersville..... 1.00
 West Essa, Burn's Ch..... 5.00
 Ross and Cobden..... 20.00
 Rothsay, Calvin Ch..... 15.00
 Fergus, Melville S S..... 12.50
 Gladstone..... 5.00
 Dunwich, Chalmer's Ch.... 30.00
 Brantford..... 5.00
 Scotchline..... 4.00
 Innisfil, St John's..... 10.00
 Cannington..... 10.00
 Fitzroy Harbour & Tarbton. 10.00
 Molesworth..... 20.00
 A Friend, Wingham..... 1.00
 Lanark..... 26.30
 Mount Forest, Knox Ch.... 13.00
 Spencerville..... 22.50
 A Friend, Flmboro Wst, For 2.00
 Luther Village..... 2.00
 McNab and Horton..... 50.00
 Eadies Station..... 12.60
 Women's For. Mission Soc. 7,375.77
 Desboro..... 4.75
 Toronto, Charles st S S.... 55.00
 A Duff & Family, Holmsvl. 5.00
 For..... 1.00
 Carman City..... 3.71
 Essa, Dunn's Ch, add'l.... 5.00
 Napanee..... 6.00
 Lingwick..... 5.00
 Beverley, add'l..... 1.00
 East King..... 7.00
 Brampton..... 60.00
 Markham, Melville Ch.... 15.65
 Paris, Dumfries st..... 103.08
 Aylmer..... 5.75
 Ventnor..... 10.00
 Port Dover..... 30.00
 Roslin..... 10.00
 Richmond Hill..... 10.00
 Hawkesville, St And, add'l. 1.00
 Little Harbour S S, N S, F... 2.00
 Nfd, St John's Aux of W F 212.00
 M Soc, Halifax..... 48.00
 Nfd Harbor Grace, WFM S 10.00
 M G Pictou, For..... 10.83
 Ailsa Craig..... 16.75
 Carlisle..... 11.00
 Tara..... 14.00
 Vankleekhill..... 41.83
 W Anderson Brodie, Dalkth 5.00
 Scarborough, St Andrew's. 56.00
 Browns, Corness & Unionvl. 9.25
 Woodstock, Chalmers Ch.. 40.00
 Paris, Dumfries, add'l..... 50.00
 Fergus, St Andrew's, add'l. 8.00
 Esquesing, Union Ch..... 40.80
 Wingham..... 14.00
 Gananoque, St Andrew's... 33.00
 Whitechurch, add'l..... 27.00
 East Wawanosh, Clvn C, ad'l 17.00
 Mrs Finlay & Kate McDer- mid, Greenfield..... 4.00
 Lachute, 1st Ch..... 7.00
 L N, anonymous..... 9.50
 Ripley, Knox Ch..... 10.64
 Caledonia, Argyle st &c.... 60.00
 Caledon, Melville Ch..... 14.00
 Dunville, add'l..... 1.00
 Aurora, add'l..... 6.50
 Shakespeare, St Andrew's.. 10.18
 S S..... 4.82
 John Moffat, Harriston.... 20.00
 Kintore..... 6.00
 Kildonan, add'l..... 5.00
 Embro..... 74.58
 Pakenham, St Andrew's... 4.00
 Blyth, St Andrew's..... 65.00
 S S, For..... 10.00
 Brock..... 5.00
 Wm Hunter, Underwood, F 5.00
 Exrs late Ed Mackay, Mntrl 10,000.00
 Toronto, Carlton st S S.... 5.00
 Hamilton, McNab st..... 200.00
 Kitlev..... 5.00

Mount Forest, St Andrew's.	14.00
Alexr Ogston, Whitby.....	5.00
West Nottawasaga, &c.....	12.00
Toronto, Chalmer's Ch.....	4.00
Cruikshank Station.....	3.00
Stratford, St Andrew's.....	15.00
Windsor.....	16.00
Wyebridge.....	4.00
Stratford, Knox Ch.....	55.00
Montreal, Crescent st S S.....	60.00
McIntyre.....	11.00
Maxwell.....	12.00
Feversham.....	16.00
Arnprior, St Andrew's.....	85.00
Prescott S S.....	10.00
Port Hope, Mill st.....	37.40
Kilsyth.....	4.00
London, St James's Ch.....	5.00
Erin, Burn's Ch, add'l.....	2.00
Listowel, Knox Ch.....	15.00
Norval.....	9.80
Oneida, Cayuga, & Indiana	50.00
Legacy late W Cooper, Pic-	
ton, balance.....	183.34
Milverson & N Mornington	36.35
North Derby.....	2.00
Dunnville.....	5.10
Guelph, Chalmer's Ch.....	50.00
Cayuga.....	10.00
Oxford.....	10.00
Muir Settlement.....	7.60
Ottawa, Daly st S S, For...	14.97
Cumberland, add'l.....	10.00
Ramsay.....	8.00
Owen Sound, Division st...	50.00
Wyoming.....	10.50
Melrose, Lonsdale, &c.....	20.00
Galt, Knox Ch, add'l.....	30.00
Dunbar, add'l.....	13.00
Colquhoun, add'l.....	10.00
Belleville, John st.....	45.00
Belleville, St Andrew's....	50.00
Fingal, add'l.....	12.00
Garden Hill and Knoxville.	9.50
Bells Corners, Knox Ch, F.	2.00
India.....	1.00
Gordonville.....	2.28
Ross.....	1.72
A Friend, Innisfil, For.....	17.00
Chesterfield.....	30.00
Indiana.....	20.00
Montreal, St. Mark's S S...	5.00
" St. Gabriel's Ch.....	43.00
" Erskine Ch, add'l.....	162.50
" Chalmer's S S, F.....	25.00
Bluevale.....	11.00
Athelstone.....	9.30
Kingston, St Andrew's Ch.....	100.00
Oro, Esson Ch.....	2.00
Oro, Willis Ch.....	2.00
Oro, Bethune Ch.....	2.00
Manotick & Sth Gloucester	19.00
Alice.....	10.00
Middleville and Dalhousie.	5.10
Wyoming S S.....	4.00
Mt Plsnt SS, Miss Clark's cl	2.00
Hampden.....	6.00
Elora, Chalmer's Ch.....	40.00

\$47,868.70

COLLEGE ORDINARY FUND.

Received to 5th April, 1884. \$8.-329.70; Lion's Head and Stations 4.00; East Williams, St. Andrews, 8.50; Egmondville, 14.00; Camden East and Newburg, 2.00; Rochester-ville, 12.00; Yorktownline 14.00; Bracebridge, 3.00; Point Edward, 11.17; Toronto, College street, 23.00; Hull, 3.00; Kingston, Chalmers, 38.10; Millbrooke, 15.00; Centreville, 15.00; Colborne, 8.00; Markham, St. Andrew and Cedar Grove, 15.01; Millbank, 8.00; McNab, 16.00; Dalhousie Mills and Cote St. George, 4.00; Binbrooke, Knox, 5.75; Saltfleet, Cheyne, 4.00; Pickering, St.

John's, 3.00; Pickering, St. And., 6.00; Toronto, East, S S, 20.00; Mono E Mono and Caledon, 30.00; Hamilton, Knox, add'l 20.00; Cedarville, 7.00; Fenelon Falls, 3.00; Caledonia, Sutherland St., 10.00; Teeswater, Zion, 9.00; Goderich, Knox, 22.00; Underwood, 6.75; Waterdown, 10.00; Grafton, 10.00; Smith Hill, 3.00; Manchester, 3.00; Centre Bruce, 3.00; East Puslinch, Duff's Ch, 35.00; Innisfil 2nd, 25.00; West Essex, Burns' Ch, 5.00; Rothsay, Calvin Ch, 4.00; Bradford, 13.00; Scotchline, 2.00; Innisfil, St. John's, 7.00; Springville and Bethany, 13.00; Molesworth, 10.00; Mount Forest, Knox, 15.00; Sarnia, St. Andrew's, 100.00; Luther Village, 1.00; Desboro, 1.25; Peterborough, St. Paul's, 100.00; N Duff & family, Holmesville, 2.00; Essex, Dunn's Ch, 4.00; Napanee, 10.00; Kirkfield, 3.00; Markham, Melville Ch, 9.45; Aylmer, 7.45; Port Dover, 15.00; Ospringe, 4.00; Hawkesville, St. Andrew's, 2.00; Ailsa Craig, 4.17; Carlisle, 4.15; Tara, add'l, 4.00; Brown's Corners and Unionville, 12.00; Woodstock, Chalmer's, 30.00; Paris, Dunfries Street, 50.00; Fergus St. Andrew's, add'l, 14.00; Wingham, 12.00; Whitechurch, add'l, 15.00; Gananoque, St. Andrew's, 40.00; East Wawanosh, Calvin Ch, add'l, 24.00; Newtonville and Kendall, 13.00; Caledon, Melville Ch, 10.00; Shakespeare, St. Andrew's, 15.00; Kintore, 4.00; Brantford, Zion, 100.00; Blyth, St. Andrew's, 30.00; Hamilton, McNab Street, 134.00; Woodlands, 3.00; Mount Forest, St. Andrew's, 10.00; West Nottawasaga, Duntroon, &c., 5.00; Toronto, Chalmers, 3.00; Windsor, 15.00; Wyebridge, 3.00; Stratford, Knox, 150.00; McIntyre, 2.00; Maxwell, 2.00; Feversham, 3.00; Essex, Burns' Ch, add'l, 1.00; Listowel, Knox, 12.00; Oneida, Cayuga and Indiana, 40.00; Legacy of late Wm. Cooper, of Picton, balance of 150.00; Scarborough, 4.00; Guelph, Chalmers, 40.00; Muir Settlement, 4.70; Ottawa, Daly Street, 15.00; Oxford, 3.00; Ramsay, 6.00; Wyoming, 10.00; Melrose, Louisdale and Shannonville, 10.00; Galt, Knox, add'l, 50.00; Belleville, John Street, 100.00; Mount Pleasant, 6.30; Fingal, add'l, 5.00; Belleville, St. Andrew's, 25.00; Garden Hill and Knoxville, 4.00; Chesterfield, 14.00; Indiana, 10.00; Kingston, St. Andrew's, 150.00; Oro, Willis' Church, 1.00; Oro, Bethune Church, 1.00; Oro, Esson Church, 2.00; Alice, \$5.00; Total, \$10,491.74.

KNOX COLLEGE ORDINARY FUND.

Received to 5th April, 1884. \$268.50
 Toronto, Erskine, S S..... 30.07
 Certificates, &c..... 10.00
 Thomas McCrae, Guelph..... 20.00
 Toronto, Carlton St S S..... 7.50
 \$336.07

KNOX COLLEGE BURSARY FUND.

Received to 5th April, 1884. \$2,001.14
 Toronto, Knox..... 120.00
 Donald McKay, Gaelic..... 40.0
 \$2,161.14

KNOX COLLEGE BUILDING FUND.

Received to 5th April, 1884. \$1,999.57
 Rev F G Thomson, Brucefield 7.25

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th April, 1884, \$38,421.24
 Toronto—A T Crombie, \$16.67; J Campbell, 5.00; A Bell, 25.00; J Samuelson, 5.00; F Fenton 100.00; T Kirkland, \$50.00.

Baltimore—R Hewitt, \$70.00; S Isaac, 10.00; R Inghram, 5.00; A Mann, 10.00; D Haig, \$20.00.

Acton—S Smith, \$10.00; Neil Keith, 2.00; Ripley T McDowall, 3.00; Mrs McDonald, 1.00; N McLean, 1.00; A Murray, 1.00; A McDonald & Son, \$2.00.

Aurora—W Scott, \$5.00; T Telfer, \$4.00.

Dorchester and Crumlin—Mrs Jeffrey, \$5.00; J Durand, Sr, 4.00; H Pardy, 2.00; J Gilmour 4.00; Jane Gilmour, 5.00; A McKay, 10.00; S Wilson, 2.00; G Strathee, \$6.67.

Dunbarton and Highland Creek—W Cowan, \$30.00; W Cowan, Jr, 10.00; Mrs T Elliot, 10.00; Mrs Cowan, 10.00; R Cowan, 10.00; J W Scott, 5.00; Jonathan Baird \$6.00; Mrs J Fleming 2.00; Jno Little, 7.00; Alex Neilson, Senr, \$5.00.

Eden Mills—Jas Argo, \$9.10; A Ramsay, 4.00; Miss E Winyard, 3.50; Mrs W S McFarlane, 3.00; J Ramage, 2.00; Chas Rennie, 2.00; J Hague 2.00; J Nicol, 2.00; G A Cooke, 1.70; F Somerville, 1.00; J Fulton, 5.00; P Orone, 5.00; Jas Auld, \$10.00.

Fergus, Melville Church—P Rennie, \$15.67; R Glen, 10.00; D Black, 10.00; J Rutherford, 5.00; J Cunningham, 5.00; G Elliott, 5.00; Jas Dunlop, 5.00; A McDonald, 5.00; P Dow, 5.00; D Clark, 1.67; G Allan, 1.67; J Henderson, 1.67; J F Richardson, \$1.00.

Fergus, St. Andrew's—T Davidson, \$2.00; Jno White, \$2.50.

Guelph—Jas Davidson, \$5.00.

Sarnia—Jno Brebner, \$10.00.

Woodstock—H M McKay, 10.00; J Cameron, 5.00; W F Ross, 1.00; A Rose, 15.00; J White, 10.00; Friend, 5.00; G Perry, 10.00; Friend, 5.00; W C McLeod, Jr, 5.00; W Ross, 5.00; W McEwan, 5.00; G Murray, 5.00; W Pott, 5.00; Miss M Murray, 5.00; P Craib, 3.00; Mrs Gordon, \$3.00.

London—Mrs M M Pattullo, \$10.00.

Chinguacousy, 1st—N Little, \$5.00.
 Port Dover—Mrs G Duncan, special, \$5.00.

Smith's Falls—James M Clark, \$50.00.

Kingston—Rev Principal Grant, \$50.00.

Whitechurch—T Wilson, \$15.00; W Simpson, 3.00; J R Johnston, 2.00; J Ross, 2.00; A Henry, 2.00; J Mitchell, 1.00; H D Henderson, 4.00; D Rennie, 3.00; J Gillespie, Senr, 2.00; J Allan, 3.00; T Campbell, 2.00; R Strachan, 4.00; A Stewart, 2.00; J Gillies, 1.00; J Inglis, 4.00; Wm Dow, 2.00; W Martin, 2.00; C Martin, 2.00; J Clow, Senr, 2.00; M Waddell, 2.00; K McLean, \$1.00.

East Wawanosh, Calvin Ch.—A Sheill, \$3.00; D Robertson, 1.00; R Sheill, 2.00; J McGee, 2.00; P King, 2.00; T Jamieson, 2.00; A Robertson, 2.00; J Bone, 4.90; G Dalgarno, 2.00; P Mason, 2.00; J T Currie, 1.00; Jno McGee, 1.00.

Scarborough, Knox—F Glendinning, \$10.00; W Oliver, 5.00; A Friend, \$50.00.

St. Catharines—Rev J Ratcliffe, \$33.00.

Ratho and Innerkip—J Gillespie, \$20.00; John Richardson, 10.00; G Thomson, 10.00; Thos Peat, \$5.00.

Oakville—W Robinson, \$5.00; A Friend, 5.00; P Kelly, 1.00; R C Balmer, 1.00; A Friend, 1.00; Miss McDougall, 1.00; Mr Gibson, 5.00; J Morrison, 5.00; James Morrison, 5.00; Miss Bain, 2.00; B L Moore, 1.00; J T T Scouler, 5.00; W McKay, \$3.00.

Perth—G Wilson, \$4.00; A Robertson, 20.00; J T Allan, 12.50; P Cameron, 4.00; Sheriff Thompson, 25.00; J G Campbell, 17.00; Thos Davidson, 8.00; S Wilson, 3.33; Rev M Macgillivray, \$10.00.

Camlachie—Jas K Cairns, \$5.00; F Fair, 2.50; J Scott, 1.00; J Hyslop, 1.50; G Stirrett, 3.00; Wm Davidson, \$5.00.

West Williams—J McGregor, \$1.00; D McGregor, 2.00; Mrs A McLeish, 2.00; Mrs Currie, 1.00; J McLeish, 2.00; R McLean, 1.00; D McPherson, 2.00; Mrs S McGregor, 1.00; Angus McIntosh, 1.00; Neil McLean, \$2.00.

Ailsa Craig—Jas Skinner, \$5.00; Mrs Henderson, 2.00; J McAndrew, 1.00; W Shipley, 1.00; A D Stewart, 5.00; Mrs A McCallum, 5.00; Mrs W Barber, \$2.00.

Carlisle—J Ross, \$2.00; A Bell, 2.00; J Donaldson, senr, 5.00; W Stevenson, 5.00; G McFarlane, 5.00; J Davidson, junr, \$5.00.

East Adelaide—H Gerry, \$1.00; D Moore, 2.00; S Milligan, 1.00; Samson Singlar, \$1.00.

McKays—Thos Symington, \$5.
Westminster—Neil Taylor, 5.00.
Total, \$39,666.59.

MANITOBA COLLEGE.

Received to 5th Apr, 1884, \$2,183.07. Church of Scotland, \$243.61; Toronto, College st, 17.63; Beverley, 10.00; Hull, 4.00; Toronto, East Ch S S, 10.00; Cedarville, 3.00; Caledonia; Sutherland st, 5.00; Brant and Argyle, 2.68; Victoria and Greenwood, 5.57; Dundas, 0.75; Waterdown, 5.00; Avonmore, 3.00; Dalhousie and North Sherbrooke, 4.00; Victoria Statn, 1.00; Molesworth, 19.61; McNab, Horton, 40.00; Newcastle, 4.00; Aylmer, 2.00; Ailsa Craig, 5.65; Clifford, 4.00; Fergus, St Andrew's, 10.00; Newtonville & Kendall, 5.00; Peterborough, St Paul's, 20.00; Caledonia, Argyle st, 8.00; Blyth, St Andrew's, 5.00; Hamilton, McNab st, 25.00; Toronto, Chalmers' Ch, 3.00; Wyebridge, 3.00; Stratford, Knox Ch, 75.00; Florence, 2.29; Arnprior, St Andrew's, 10.00; Legacy of the late W Cooper, of Picton, balance of, per his exors, 33.33; Scarborough, St Andrew's, 3.00; Guelph, Chalmers' Ch, 20.00; Muir Sett, 1.00; Ottawa, Daly st, 10.00; Owen Sound, Division st, 5.00; Indiana, \$4.50. Total, \$2,823.05.

WIDOWS' FUND.

Received to 5th Apr, 1884, \$2,832.49. Tilsonburg, \$6.10; Beverley, 2.50; Egmondville, 7.00; Beamsville, 5.00; Camden East and Newburgh, 3.50; Hull, 2.00; Rochester, 3.00; Clinton, 2.00; Drumbo, 2; Milbrook, 9.35; Centreville, 9.00; Colborne, 8.00; Millbank, 3.25; McNab, 6.00; Biubrooke, 5.00; Saltfleet, 4.00; Pickering, St John's, 1.00; Pickering, St Andrew's, 6.00; Mono East, Mono Mills, & Caledon, St Andws, 5.00; Keene, add'l, 42.00; Almonte, St John's, 12.00; Cedarville, 4.00; Fenelon Falls, 3.00; Caledonia, Sutherland st, 5.00; Goderich, 10.00;

Underwood, 6.75; Waterdown, 10.00; Grafton, 5.00; Lion's Head, 2.50; Centre Bruce, 1.00; North Easthope, 2.00; East Puslinch, 8.00; Innisfil, 2nd, 17.50; Milton, 6.50; Dalhousie and North Sherbrooke, 10.00; West Essa, 3.00; Ross and Cobden, 3.00; Bradford, 2.00; Scotchline, 1.00; Innisfil, St John, 3.00; Cannington, 5.00; Springville & Bethany, add'l, 3.00; Molesworth, 1.80; Mount Forest, Knox Ch, 7.00; Sarnia, St Andrew's, 15.00; Spencerville, 11.62; Luther Village, 0.70; Essa, Dunn's Ch, 1.00; Napanee, 5.00; Ventnor, 5.00; Ospringle, 2.00; Richmondhill, 5.00; Thedford, Knox Ch, 4.05; Clifford, 6.00; Tara, 5.00; Woodstock, Chalmers' Ch, 8.00; Paris, Dumfries st, 30.00; Wingham, 6.00; Gananoque, 15.00; Whitechurch, 5.00; East Wawanosh, 4.00; Newtonville and Kendall, 8.00; Lachute, 1st, 6.00; Ripley, 7.50; Caledonia, Argyle st, 12.00; Shakespear, 5.00; Brantford, Zion Church, 50.00; Pakenham, 3.00; Hamilton, McNab st, 18.00; Exors of the late Edwd Mackay, Montreal, 3,000.00; Toronto, St James sq, 20.00; Stratford, St Andrew's, 10.00; Wyebridge, 2.00; McIntyre, 2.00; Maxwell, 2.00; Feversham, 2.00; South Kinloss, 8.00; Legacy of the late Wm Cooper, of Picton, balance of, per his exors, 183.33; Norval, 5.35; Guelph, Chalmers' Ch, 20.00; Muir Settlement, 1.65; Ottawa, Daly st, 5.00; Ramsay, 6.00; Wyoming, 5.00; Galt, Knox Ch, add'l, 13.00; Melrose, Lonsdale, and Shannonville, 5.00; Belleville, John st, 25.00; Fingal, add'l, 10.00; Belis Corners, Knox Ch, 1.00; Chesterfield, 6.00; Indiana, 8.00; Athelstane, 10.25; Manotick and East Gloucester, 2.75; Middleville and Dalhousie, 2.50; Richibucto, 7.00; \$3,864.45. Total, \$6,701.40.

With rates from Revds H McQuarrie, D Tait, Jas Cameron, T G Thomson, D L Mackechnie, T Wilson, J Hastie, W M Roger, J McMechan, J R McLeod, R Moodie, \$16.00; J Carswell, Dr Gregg, H Crozier, M Danby, \$12.00; H Gracey, J McRobie, \$16.00; A McLean, J M Aull (bal of 1883 ac), W Hodnett, J Mordy, Dr Cochrane, A Grant, J Carmichael.

AGED AND INFIRM MINISTER' FUND.

Received to 5th of April, 1884, \$5,632.49; East Williams, 7.25; Egmondville, 7.00; Camden East and Newburgh, 3.50; Drumbo, 2.00; Rochester, 4.00; Bracebridge, 5.00; Beverley, 2.50; Hull, 1.00; Beamsville, 5.00; Clinton, 2.00; Millbrooke, 6.00; Keene, 41.00; Centreville, 9.00; Colborne, 7.30; Millbank, 2.54; Binbrooke, 5.00; Saltfleet, 4.00; Pickering, St John's, 1.00; Pickering, St Andrew's, 6.00; A Friend, Toronto, 5.00; Mono East, Mono Mills and Caledonia, St Andrew's, 5.00; Almonte, St John's, 15.00; Cedarville, 4.00; Fenelon Falls, 3.00; Limehouse, 5.00; Caledonia, Sutherland street, 5.00; Goderich, 15.00; Waterdown, 10.00; Grafton, 14.00; Lion's Head, 3.00; St Sylvester, 2.50; Lower Leeds, 3.00; Georgetown, 10.00; Centre Bruce, 1.00; McNab, 10.00; East Puslinch, 10.00; Innisfil, 2nd, 17.50; Milton, 5.00; Dalhousie and North Sherbrooke, 10.00; Bolsover, 5.50; Meaford, 5.00; West Essa, 3.00; Ross and Cobden, 3.00; Rothsay,

4.00; Gladstone, 5.00; Bradford 3.00; Scotchline, 1.00; Innisfil, St John's, 4.00; Cannington, 3.00; Springville and Bethany, 5.00; Molesworth, 1.80; Mount Forest, Knox Ch, 8.00; Sarnia, St Andrew's 15.00; Spencerville, 11.60; Luther Village, 1.00; McNab and Horton 10.00; A Duff and family, Holmesville, 2.00; Essa, Dunn's Ch, 3.00; Napanee, 5.00; Aylmer, 7.45; Ventnor, 5.60; Ospringle, 2.00; Richmond Hill, 6.00; Clifford, 7.00; Tara, 5.00; Wingham, 3.00; One who knows there is need, 2.00; Paris, Dumfries street, 30.00; Lachute, 1st, 6.00; Esquesing, Union Ch, 9.45; White church, add'l, 10.00; East Wawanosh, add'l, 6.00; Newtonville and Kendall, 8.00; Kintore, 3.00; Caledonia, Argyle street, 18.00; Embro 20.36; Shakespear, 5.00; Brantford, Zion Ch, 50.00; Scarborough, Knox Ch, 20.00; Pakenham, 3.00; Blyth, 24.00; Hamilton, McNab street, 40.00; Exors of the late Edwd Mackay, of Montreal, 4,000.00; Kitley 6.00; Woodlands, 3.00; M't Forest, St Andr's, 5.00; Toronto, St James' Square, 40.00; West Nottawasaga, &c, 6.25; Stratford, St Andrew's 8.00; Wyebridge, 3.00; McIntyre, 2.00; Maxwell, 2.00; Feversham, 2.00; Erin, Burns' Ch, 1.00; Arnprior, 15.00. South Kinloss, 8.50; Oneida, Cayuga and Indiana, 3.00; Guelph, Chalmers' Church, 30.00; Legacy of the late Wm Cooper, of Picton, balance of, per his Execut's, 183.33; Oxford, 10.00; Muir Settlement, 1.60; Ottawa, Daly street, 5.00; Ramsay, 8.00; Robt Forbes, of Guelph; 50.00; Wyoming, 5.00; Carman City, 9.00; Melrose, Lonsdale, &c, 5.00; Galt, Knox Church, add'l, 13.00; Belleville, John street, 25.00; Belleville, St Andrew's, 10.00; Fingal, add'l, 5.00; Garden Hill, &c, 9.00; Bell's Corners, 1.00; Chesterfield, 10.00; Indiana, 8.00; Montreal, St Gabriel Ch, 10.00; Athelstane, 4.75; St Louis de Gonzague, 2.00; Kingston, St Andrew's, 10.00; Oro, Esson Ch, 2.00; Oro, Willis Ch, 1.00; Oro, Bethune, 1.00; Manotick, &c, 1.50; Middleville and Dalhousie, 4.50; Mount Pleasant, Omeme and Lakevale, 5.00; Gananoque, 20.00; \$5,226.22. Total, \$10,858.71.

Rates received to 5th April, 1884, \$1,208.52; with rates from Revds J White, 4.00; H McQuarrie, 5.00; D Tait, 4.50; J Cameron, 8.50; T G Thompson, 3.75; D L Mackechnie, 4.00; T Wilson, 2.00; J C Smith, 16.00; W M Roger, 12.00; J McMechan, 3.00; A F McLennan, 7.00; D McLeod, 3.00; R Moodie, 3.50; Dr Gregg, 9.00; J Carswell, 4.00; H Crozier, 3.75; Dr Grant, 50.00; M Danby, 3.00; H Gracey, 6.00; E Macauley, 3.00; A McLean, 5.00; Geo Porteous, 4.00; J M Aull, 4.00; Wm Moore, 8.50; J Mordy, 4.50; Dr Cochrane, 9.00; A Grant, 4.50; J A Carmichael, 5.00; 203.50. Total, \$1,412.02.

Contributions to Schemes of the *Church Unappropriated*, received to 5th April, 1884, less amounts from Brantford, \$600.00.

CHURCH AND MANSE BUILDING FUND. IN MANITOBA AND N. W. T.

Received to 5th April, 1884. \$2,604.56
D J McKinnon, Brampton. 10.00

Prescott S S.....	10.00
J M Gibson, Hamilton....	25.00
A G Northrup, Belleville..	25.00

\$2,734.56

FOREIGN MISSION, TRINIDAD.

Received to 5th April, 1884...	\$300.00
Toronto, Erskine Ch S S.....	40.00

FOREIGN MISSION, EROMANGA.

Received to 5th April, 1884...	\$97.00
Toronto, Erskine Ch S S.....	10.00
Ottawa, Daly Street.....	5.00

FOREIGN MISSION, NEW HEBRIDES.

Hamilton, St. Paul's S S.....	\$20.00
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KNOX COLLEGE STUDENTS MISSION-ARY SOCIETY.

Received to March 5th.....	\$40.14
Innisfil, 2nd.....	40.00

ONTARIO S S ASSOCIATION.

Received to March 5th.....	\$10.00
Sarnia, St Andrew's S S.....	5.00

FOREIGN MISSION, AHMEDANAGAR, INDIA.

London, St Andrew's S S.....	\$15.00
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MONTREAL, COLLEGE BURSARY FUND

Hamilton, McNab St Ch.....	\$40.00
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QUEEN'S COLLEGE.

Church of Scotland.....	\$243.61
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U. C. BIBLE SOCIETY.

Hampstead.....	\$1.50
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CORRECTION.

Foreign Mission, St James Square Church, \$371.00, \$30.00 of which should have been credited to G Smith for McAll Mission, and \$15.00 from Alex Smith for Formosa Mission.

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCE, TO 4TH MAY, 1884.

FOREIGN MISSIONS.

Acknowledged already,...	\$8,111.06
Bass River, Riverside.....	15.00
Acadia Mines.....	16.00
Boularderie, add'l.....	8.00
Janard, per Mr Christie...	2.90
Acadia Mines.....	12.01
Spring Hill, per Mr Christie	9.81
per Mr Robertson.	20.25
Parrsboro',.....	9.25
Upper Musquodoboit,....	11.60
Falmouth st, Sydney, add'l	4.00
Middle Musquodoboit.....	12.05
"Maritime Presbyterian".	50.00
Belfast, P E I.....	116.00
Dean Set, Up Musquodoboit	8.00
Five Islands.....	7.95
Montague, P E I.....	5.00
Sherbrooke and Goldenville	82.30
Little Narrows, C B.....	5.66
St James Ch, Dartmouth	41.00
Little River, Musquodoboit	2.80
Rev D M McKinnon.....	1.00
La Have.....	17.00
Grand River.....	10.00
Springside, per Mr R.....	19.30
Stewiacke,.....	26.00
St Paul's Ch, Truro.....	35.00
Wm McCarty, Taylor Head	5.00
Elia M Conrod, Pope's Har	0.25
St Peter's, C B.....	5.00
W F M S, Halifax.....	101.50

Antigonish Auxiliary.....	25.00
St John's Auxiliary.....	312.00
Harbour Grace Auxiliary..	48.00
Cove Head, P E I.....	32.30
Union Ch, Hopewell.....	154.25
Friend,.....	5.00
"Boz," Pictou.....	4.00
Up Musquodoboit, M S, 1qr	8.25
New Dublin.....	7.00
St John's Ch, St John.....	32.58
Souris and Bay Fortune...	15.00
Bridgewater.....	25.00
Friend, Alberton, PEI, Thk	5.00
Clifton & Granville.....	128.00
Friend, per Rev R Cumming	2.00
Gaelic Meeting, Halifax...	9.45
St Luke's, Bathurst.....	7.00
Middle Stewiacke.....	27.89
" per Mr R.....	6.87
Ebenezer Ch, Salt Springs..	27.60
New Annan.....	13.00
" per Mr R.....	5.60
Wentworth.....	7.00
St Peter's and Brackley Pt	50.00
Cavendish & New Glasgow,	32.00
D M W, Mabou.....	4.00
Murray Harbour, P E I....	39.75
Middle River, C B.....	15.77
Glace Bay, C B.....	5.00
Sydney Mines.....	25.00
Friend, Up Sydney.....	10.00
West Cape, Campbellton, &c	10.00
Spry Bay.....	4.07
Brookfield, M S.....	10.00
Mr R's Col.....	4.62
St Paul's S S, Montreal,	10.00
St Andrew's, S S, Ottawa,	20.00
Erskine S S, Toronto,	10.00
Economy, W F M S, Annajee	15.00
St Andrew's, Truro.....	75.31
Lunenburg, add'l.....	22.00
Mahone Bay, add'l.....	7.00
Young Lady, St John, N B.	6.00
St And, Sydney, add'l.....	15.00
Maitland, N S, 1 qr.....	30.00
Eddie McLeod's Birthday,	6.00
St And, Kingston, N B....	25.00
Woodville, sec, P E I.....	6.16
Prince William, N B.....	30.00
Ormsdown, Q, SS, Eromanga	13.00
Minnie Robinson, Ottawa,	1.00
W Miss'y Soc'y, Montreal,	10.00

\$10,247.66

Less by \$50.72 and 30.00 credited to Charlottetown and Clifton, PEI, in both Nov & Dec Records.....

\$10,166.94

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already, \$3,526.33 ; St Stephen's S S, Amherst, 5.00 ; St James S S, Charlottetown, 20.00 ; Middle Musquodoboit S S, 10.41 ; Little Narrows, C B, 1.52 ; Grand Falls, N B, 3.00 ; L La Have S S, 48.00 ; St John's S S, Chatham, 18.00 ; Souris and Bay Fortune, 10.00 ; Eldon S S, Belfast, 6.00 ; Bass River S S, N S, 31.00 ; Whycomah, 9.86 ; St Andrew's S S, Sydney, 10.00 ; St Catherine's, 10.00 ; Toronto, Knox, 30.00 ; Toronto, Erskine, 40.00 ; Crescent St S S, Montreal, 30.00 ; Poplar Grove S S, Halifax, 24.00 ; Mahone Bay S S, add'l, 4.00 ; W Branch, River John, 2.90 ; Little Sands, P E I, 2.30 ; Prince William, N B, 6.00 ; St Matthew's S S, Montreal, 25.00 ; Chalmers' S S, Montreal, 30.00 ; St Paul's S S, Fredricton, 15.00. Total, \$3,918.37.

HOME MISSIONS.

Acknowledged already.....\$3,678.73
Acadia Mines, add'l..... 5.00

Boularderie, add'l.....	7.00
J D McFarlane.....	1.00
Lockeport & East Jordan..	6.00
Friend, Hopewell.....	5.00
Harvey, N B, add'l.....	1.85
Riversdale.....	8.00
Five Islands.....	3.65
Interest.....	30.00
Montague, P E I.....	30.00
Little Narrows, C B.....	3.38
St James Ch, Dartmouth, ½ y	20.00
La Have.....	14.00
Grand River.....	7.00
St Peter's, C B.....	2.00
Vale Colliery.....	17.63
Cove Head, P E I.....	13.00
"Boz," Pictou.....	3.00
New Richmond, add'l.....	5.00
Up Musq, N S, 1 qr.....	5.00
New Dublin.....	2.00
St John's Ch, St John.....	21.73
Souris and Bay Fortune...	10.00
Bridgewater.....	15.00
St Luke's, Bathurst.....	15.00
Middle Stewiacke.....	3.00
New Annan.....	10.00
Wentworth.....	10.00
St Peter's and Brackley Pt	35.00
Middle River, C B.....	12.34
Glace Bay, C B.....	5.00
Sydney Mines.....	15.00
Friend, Up Sydney.....	10.00
West Cape, Campbellton &c	5.00
Brookfield.....	3.41
St Andrew's, Truro.....	45.00
" Sydney, N B.....	34.00
" Kingston.....	30.00
Prince William, N B.....	10.00

\$4,137.72

SUPPLEMENTING FUND.

Acknowledged already, \$4,507.51 ; Acadia Mines, 15.00 ; Prince St, Pictou, 78.49 ; Belfast, P E I, 20.00 ; Riversdale, 10.00 ; St James Church, Dartmouth, ½ year, 30.00 ; La Have, 30.00 ; Grand River, 20.00 ; St Peter's, C B, 2.00 ; Cove Head, P E I, 32.00 ; Clyde and Barrington, 25.00 ; New Richmond, add'l, 5.00 ; Up Musquodoboit M S, 1 qr, 1.00 ; New Dublin, 16.00 ; St John's Ch, St John, 10.86 ; Souris and Bay Fortune, 15.00 ; Bridgewater, 40.00 ; Clifton and Granville, New London, 3.00 ; Shubenacadie, 20.54 ; L Stewiacke, 13.46 ; New Annan, 9.00 ; Wentworth, 1.00 ; Murray Harbour, 6.00 ; Middle River, C B, 2.17 ; Whycomah, 15.00 ; Sydney Mines and Lower Bras d'Or, 15.00 ; Friend, Up Sydney, 10.00 ; Nine Mile River, 10.67 ; Windsor, 7.15 ; Mahone Bay, add'l, 11.00 ; St Andrew's, Sydney, 8.00 ; Maitland, N B, 120.00 ; St Andrew's, Kingston, N B, 20.00 ; Caledonia, P E I, 7.10 ; Prince William, N B, 5.00. Total, \$5,141.95.

COLLEGE FUND.

Acknowledged already, \$8,166.84 ; Acadia Mines, 5.00 ; Riversdale, 3.00 ; Interest, 60.00 ; St James Ch, Dartmouth, ½ yr, 25.00 ; La Have, 15.00 ; Grand River, 4.00 ; St Peter's, C B, 1.50 ; New Richmond, add'l, 6.00 ; Up Musquodoboit M S, 1 qr, 1.70 ; New Dublin, 3.00 ; St John's Ch, St John, 21.73 ; Souris and Bay Fortune, 7.00 ; Bridgewater, 10.00 ; Clifton and Granville, New London, 4.00 ; St Luke's, Bathurst, 5.00 ; Knox Ch, Pictou, 14.50 ; New Annan, 6.00 ; St Peter's and Brackley, Pt Roads, 3.00 ; Collected at closing of College, 16.22 ; Murray Harbour, 14.50 ; St

Stephen's Ch, St John, 12.13; Middle River, C B, 2.02; Sydney Mines and L Bras d'Or, 10.00; Friend, Up Sydney, 7.00; West Cape, Campbellton and Brae, 3.00; Carleton, N B, 10.00; Mahone Bay, ad'l, 3.00; St Andrew's, Sydney, 6.00; Interest, 75.00; St Andrew's, Kingston, N B, 10.00; Prince William, N B, 10.00. Total, \$8,541.14.

COLLEGE BURSARY FUND.

Acknowledged already, \$720.10; Acadia Mines, 5.00; St James Ch, Dartmouth, $\frac{1}{2}$ year, 2.00; Souris and Bay Fortune, 2.20; Rev Jas Carruthers, Morrison Bursary, 2 years, 24.00. *For Prizes*—Rev John McMillan, 25.00; Rev Dr Pollock, 25.00; Fort Massey, Halifax, 25.00; St Matthew's, Halifax, 45.00; Hiswile Elocution, 10.00. Total, \$883.30.

AGED AND INFIRM MINISTERS FUND.

Acknowledged already, \$1,708.69; Acadia Mines, 5.00; Lake Ainslie, 3.00; Riversdale, 2.00; Five Islands, 3.90; Little Narrows, C B, 2.64; St James Ch, Dartmouth, $\frac{1}{2}$ year, 8.75; La Have, 4.00; Grand River, 2.00; St Paul's, Truro, 10.00; St Columbus, Hopewell, 1.00; New Dublin, 2.00; St John's Ch, St John, 5.43; Souris and Bay Fortune, 8.00; Bridgewater, 16.00; Clifton and Granville, New London, 5.00; New Annan, 5.00; St Stephen's Ch, St John, 19.41; Middle River, C B, 3.62; Sydney Mines and L Bras d'Or, 10.00; Friend, Up Sydney, 10.00; West Cape, Campbellton and Brae, 2.00; Economy, 5.00; Carleton, N B, 5.00; Bathurst, 5.00; St Andrew's, Sydney, 15.00; Prince William, N B, 2.00. *Ministers percentage*—Rev E A McCurdy, '83, 5.00; Rev K McKay, '82, 4.00; Rev A McIntosh, '83, 3.00; Rev A M L Sinclair, '83, 4.25; Rev P Melville, '82 and '83, 8.00; Rev J Layton, '84, 3.25; Rev J M G McKay, '83, 4.00; Rev Jas Sinclair, '82 and '83, 7.40; Rev Jos Hogg, '82 and '83, 12.00; Rev E Scott, '83, 6.00; Rev M G Henry, '82, 4.50; Rev J C Burgess, '82 and '83, 8.00; Rev Jas Carruthers, '83, 4.75; Rev John Murray, '82 and '83, 8.00; Rev Wm Millen, '83, 2.00; Rev John Robertson, '82, 2.50; Rev J M Sutherland, '84, 4.00; Rev J M Robinson, '84, 4.00; Rev E D Millar, '83, 4.00; Rev John McDonald, '85, 3.75; Rev A Stirling, '82 and '83, 8.00. Total, \$1,979.84.

NORTH-WEST MISSION.

"J A"..... 6.00
Anon, per J A..... 4.00

SYNOD FUND.

Acknowledged already.... \$145.97
St Paul's, Truro..... 4.00
New Richmond..... 2.00
Bridgewater..... 4.00
Middle River, C B..... 2.32
\$158.29

MANITOBA COLLEGE.

Acknowledged already, \$487.49; Boularderie, C B, 4.00; Richmond, N B, 5.00; Lake Ainslie, 4.00; Five Islands, 3.50; Strathalbyn, P E I, 17.60; Grand River, 2.00; Baddeck

(both sec), 11.60; New Richmond, 10.00; St John's Ch, St John, 10.86; Clifton and Granville, New London, 7.00; Middle River, C B, 1.62. Total, \$564.67.

Per Rev. Dr. King.

Colonel Sproat, Prince Albert, \$5.00; Rev W McWilliam, 5.00; McArthur & Knowles, 5.00; Miss Baker, 2.00; T H Campbell, 2.00; G C Macleod, 1.00; Ch of Scotland, 243.61; Congregation at Carman, Man, 2.10; Rev K Maclellan, Charlottetown, P E I, 8.00; R B Angus, Montreal, 250.00; Executors of late Edwd Mackay, 1,000.00; Calgary 16.00; Strathclair, 20.00; Birtle, 4.00. Total for the month, \$1,563.71.

JUVENILE MISSION.

Miss Maecher, Kingston, Treasurer.

St John's, B Cl, Brockville. \$ 4.50
St And S S, Belleville..... 25.00
St And S S, Kingston..... 20.00
St And S S, Arnprior..... 15.00
Scarboro, W M Society..... 35.00

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
MONTREAL, TREASURER, 198, ST
JAMES' STREET, MONTREAL, TO 5TH
MAY, 1884.

Acknowledged already....\$21,801.74
Rosemont..... 5.00
Fenelon Falls..... 3.00
Somerville..... 2.00
Almonte, St John's..... 20.00
London, St And S S..... 20.00
Glen Sandfield..... 4.00
Cumberland..... 15.00
Cannington, Knox..... 10.00
Pickering, St And..... 7.00
" St John's..... 3.00
McNab..... 18.00
A Friend, St George, O..... 10.00
Ste Therese, &c..... 5.00
Morewood..... 25.00
Southampton..... 25.00
Milton, Knox Ch..... 11.00
Fitzroy Harbor & Tarbolton..... 15.00
Arnprior..... 50.00
Athelstan..... 9.70
Caradoc, Cooke's Ch..... 2.00
Mulumur..... 4.00
Per Rev J Mackinnon..... 298.96
Tara..... 12.00
Kintore..... 4.00
Member St Joseph St, Mon..... 5.00
Teeswater, Zion Ch..... 10.00
Underwood..... 5.00
Pakenham..... 4.00
Pointe-aux-Trembles pupils..... 9.21
Mount Forest, St And..... 13.00
A Friend, Vernon, O..... 5.00
Blyth..... 18.84
Waddington, N Y..... 37.70
Stratford, Knox..... 70.00
Oxford, Ont..... 7.00
Montreal, Erskine Ch, ad'l..... 75.00
Strathroy, St And Ch..... 18.00
Dominionville S S..... 10.00

Per Rev. Dr. McGregor.

Charlottetown, St James SS 10.00
Acadia Mines..... 10.00
Boularderie..... 7.00
Riversdale..... 2.00
Little Narrows, C B..... 3.20
Grand River..... 8.00
Truro, St Paul's..... 15.00
St Peter's, C B..... 1.00
Cove Head, P E I..... 16.70
"Boz," Pictou..... 4.00
New Richmond..... 4.00
Up Musquodoboit, 1 qr..... 3.05

New Dublin..... 1.00
St John, N B, St John's Ch.. 21.73
Souris and Bay Fortune... 3.00
Bridgewater..... 8.00
Clifton and Granville..... 10.00
Bathurst, St Luke's..... 6.00
New Annan..... 2.00
Wentworth..... 4.00
St Peter's and Brackley Pt 20.00
St John, N B, St Stephen Ch 17.13
Middle River, C B..... 3.97
Glance Bay, C B..... 8.00
Sydney Mines & L Bras d'Or 6.00
Friend, Up Sydney..... 3.00
West Cape, Campbellton &c 5.00
Carleton, N B..... 5.00
A Campbell, Annapolis..... 4.00

Per Rev Dr Reid, Toronto.

East Williams, St And 17.00
Egmondville..... 23.00
Anonymous, Kirkwall..... 2.00
Cardinal..... 15.00
Camden E & Newburgh... 5.00
Pine River, add'l..... 10.00
Mount Pleasant, Toronto.. 6.75
Cheltenham..... 9.46
Toronto, College St..... 10.00
Beamsville..... 5.00
Clinton..... 3.00
Millbank..... 12.00
Dalhousie Mills, &c..... 4.00
Binbrook, Knox Ch..... 18.00
Saltfleet, Cheyne Ch..... 12.50
Ashburn S S..... 5.50
Toronto East S S..... 15.00
Mono East..... 5.00
Mono Mills..... 5.00
Caledon, St And..... 5.00
Hamilton, Knox, add'l 25.00
Mrs Fenton, Hamilton..... 5.00
Caledonia, Sutherland St.. 5.00
Underwood..... 6.75
Grafton..... 15.00
Centre Bruce..... 1.00
East Puslinch, Duff's Ch.. 30.00
Innisfil, 2nd..... 20.00
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West Essa, Burn's Ch..... 4.00
Rothsay, Calvin Ch..... 8.00
Bradford..... 8.00
Scotch Line..... 4.00
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Mount Forest, Knox..... 5.00
Luther Village..... 1.00
Toronto, Charles St S S... 45.00
Essa, Dunn's Ch..... 4.00
Napanee..... 5.00
Beverley, add'l..... 1.00
East King..... 7.00
Brampton..... 25.00
Kirkfield..... 3.00
Aylmer..... 4.00
Port Dover..... 11.00
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Osprince..... 4.00
Richmond Hill..... 5.00
Thedford, Knox..... 17.85
Hawkesville St And..... 1.00
Ailsa Craig S S..... 6.27
Toronto, Erskine S S..... 20.00
Woodstock, Chalmer's Ch.. 30.00
Paris, Dumfries St..... 75.00
Wingham..... 12.00
Gananoque, St And..... 30.00
Whitechurch, add'l..... 25.00
East Wawanosh, add'l.... 15.00
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L N, Anonymous..... 5.50
Caledon, Mellville Ch..... 10.00
Aurora..... 6.50
Shakespeare, St And..... 10.00
Kildonan..... 4.00
Brantford, Zion Ch..... 50.00
Embro..... 35.57
Hamilton, McNab St Ch... 134.00
Mrs E McGregor, Norwich 5.00

W Nottawasaga,	5.00
Toronto, Chalmer's Ch.....	3.00
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McIntyre	4.00
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Maxwell	5.00
Essa, Burn's Ch, add'l.....	1.00
London, St James.....	5.00
Listowel, Knox.....	5.31
South Kinloss.....	7.00
Bal legacy of late W Cooper	183.33
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Ramsay.....	6.00
Wyoming.....	8.00
Melrose, Lonsdale &c.....	10.00
Galt, Knox, add'l.....	45.00
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Belleville, St And	15.00
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Kintyre.....	6.00
	\$24,724.18

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And Ch, 50.00; Scarboro', St And	
Ch B Class, 50.00; Scarboro', St And	
and Mark'm St. St John's S S, 50.00;	
London, St And S S, 30.00; Wind-	
sor, Ont, S S, 25.00; Toronto, West,	
S S, 12.50; W Winchester S S, 25.00;	
Hector Munro, Montreal, 5.00;	
Halifax, St Matthew's S S, 50.00;	
Stratford, Knox S S, 50.00; Strat-	
ford, Knox B Class, 50.00; Montreal,	
Chalmer's S S, 25.00; Strathroy, St	
And Ch, 2.50; Elgin, Q. Woodville,	
Mariposa S S, 25.00; Bradford, 3.00;	
J Provost, Repentigny, Que, 5.00;	
Chicoutimi S S, 1.00; Tuition, &c.,	
per J Bourgoin, 515.27; Rev L Mc-	
Pherson, Grantown, Scotland, 50.00;	
Waterbury, Conn, 2nd Congn S S,	
50.00; Miss Annie Montgomery,	
Hamadan, 25.00; Interest, 266.50.	
Total, \$5,485.01.	
COLLEGE FUND.	
REV R H WARDEN, Montreal Agent.	
Already acknowledged, \$2,041.93;	
Morewood, 7.00; Arnprior, 25.00;	

Athalstan, 29.81; Kitley, 5.00;	
Bothwell, 5.00; Vankleek Hill,	
21.00; Pakenham, 5.00; Laprairie,	
1.33; Kinlough, 3.50; Riversdale,	
4.50; Enniskillen, 2.00; Mille Isles,	
5.00; Montreal, St Gabriel, add'l,	
5.00; Montreal, Erskine, add'l,	
100.00; Dunbar, 8.00; Colquhoun,	
7.00; Lachute, 1st Ch, 7.00. Total,	
\$2,283.07.	

PRESBYTERIAN COLLEGE, MONTREAL,
REV R H WARDEN, Montreal, Treas-
urer.

Exegetical Chair.

Already acknowledged	\$2,480.00
Wm Drysdale, Montreal...	25.00

Scholarship Fund.

Already acknowledged	\$ 731.90
A Friend, French.....	100.00
Rev A Internoscia, Mont'l.	25.00
Wm Drysdale, ..	50.00
Paris, Dumfries St S S	50.00
Hamilton, McNab S S.....	40.00
	\$996.90

Endowment Fund.

Bequest of late Mr Edward	
Mackay, Montreal, per	
executors	\$10,000 00

MANITOBA COLLEGE.

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Already acknowledged	\$ 798.60
Pakenham.....	4.00
Dunbar.....	3.00
Colquhoun	2.00
	\$807.60

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ENDOWMENT FUND.

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Hurrosmith.	
Samuel Stewart, bal on 100	25.00
D McClement, 4 on 25.....	5.00
Jno Williamson, 4 on 10....	2.00
Belleville.	
S S Lazier & wife, bal on 100	25.00
W R McRae, on ac	10.00
Seymour.	
Mrs John Morrison, in full	1.50
Andrew Milne, 4 on 70.	14.00
Stephen Innes, bal on 10...	3.00
W McKenzie, bal on 5.....	1.00

Charlottetown, P.E.I.	
Rev K MacLennan, 3 on 100.	25.00
Kingston.	
Mrs D Ross, 3 & 4 on 100...	40.00
Pakenham.	
John Bowes, 4 on 5.....	1.00
Mrs Jno Bowes, 3 on 5.....	1.00
Mrs W Lindsay, 3 on 10....	2.00
E Dickson, 3 on 10.....	2.00
Mrs R Davie, 3 on 5.....	1.00
James Bowes, on ac.....	1.00
Brockville.	
Rev Dr Jardine, 3 on 100...	25.00
Montreal.	
J L Morris, 4 on 125.....	25.00
	\$90,724.79

BUILDING FUND.

Already acknowledged....	\$39,564.53
Kingston.	
D Gibson, 3 on 10	20.00
Total to 30th April, 1884.	\$39,584.33

PRESBYTERIAN THEOLOGICAL HALL
ENDOWMENT FUND.

FARQUHAR, FORREST & Co, Agents, 173 Hollis Street, Halifax, N S— To 30th April, 1884.	
Already acknowledged, \$71,641.48,	
Wm John Graham, 9 Mile River,	
NS 1.00; Chs McPhee, 9 Mile River;	
NS 1.00; Mrs Chs McPhee, 9 Mile	
River, N S, 1.50; bequest late Helen	
Clark, Cavendish, P E I, 22.80, Dr	
Campbell, Halifax, NS, 10.00; "Boz,"	
Pict-u, N S, 4.00; John Taylor,	
Middle Stewiacke, NS, 9.00; Ezekiel	
Taylor, Middle Stewiacke, NS, 2.00;	
Jonathan Weir, Moncton, N B, in	
full, 10.00. Total, \$71,702.78.	

WIDOWS' AND ORPHANS' FUND.

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Scotland.

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New Richmond, Que, \$18.00; Fort	
Coulonge, 12.00; N Williamsburgh,	
12.00; Port Arthur, 16.00; Kippen,	
5.00; Seymour, 12.00; Rothsay,	
4.00; Florenceville, 6.00; Arnprior,	
16.00; Smith's Falls, 10.00; Carman,	
Man, 12.00; Almonte, 20.00; Mul-	
mur, 6.00; Mount Forest, 8.50;	
Niagara Falls, 12.00; Kilsyth, 4.00;	
Duntroon, 13.00; Oxford, 4.00;	
Kingston, St And, 40.00; Beech-	
ridge, 9.00; Huntingdon, Que, 12.00;	
Belleville, 40.00; Cornwall, St	
John's, 75.00.	

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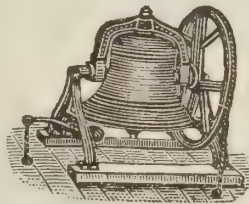
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



JULY, 1884.

OFFICE OF PUBLICATION,
198 ST. JAMES ST. MONTREAL.

BY AUTHORITY OF THE GENERAL ASSEMBLY OF
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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. IX.

JULY 1884.

No. 8.

Ecclesiastical News.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND commenced its annual session in Liverpool on the 28th of April. Dr. Edmond, the retiring Moderator, preached the opening sermon, after which he announced that the Board of Nomination had chosen as his successor the Rev. R. H. Lundie, M.A., of Fairfield Church, Liverpool, subject to the approval of the Synod. In his opening address the new Moderator stated, what seems to be very generally admitted and deplored, that "the lapsed masses are the problem of the day." It is a sad confession to make that "in no country of Europe can any parallel be found to the deep debasement, the hopeless helplessness, the sodden misery of multitudes in the great cities of Britain." How are these lapsed masses to be reached and elevated? Mr. Lundie has no hesitation in saying that Gospel Temperance must have a leading place in any reformatory movement. The efforts of Moody and Sankey, and of the Salvation Army and other evangelistic agencies were referred to appreciatively; but after making all due allowances for them, it goes without saying that the chief burden of responsibility must ever rest on the churches. The report on the Sustentation Scheme was satisfactory. For the eighth time they had paid a dividend of \$1,000 to each of the ministers. The number of congregations is 279; of ministers 273, and of Church members 58,400. The receipts for Home Missions were \$14,000, for other missionary purposes \$51,000, and for all purposes \$1,055,850. The report of the Committee on the Confession of Faith, presented by Dr. Dykes, recommended:—(1) that office-bearers be required to assent to the "system of doctrine" contained in the Confession; (2) the preparation of a declaratory statement explaining the sense in which the Church understands the document; and (3) the reappointment of the committee to move in the direction of framing "a briefer and more available compendium of fundamental doctrine." Dr. Dykes, while acknowledging that it was a very serious thing for a Church to raise the question of the basis of its Confession, explained that what they had

endeavoured to do was to define with greater precision than had hitherto been done their comprehension of the infinite truth of God. It was felt that the Westminster Confession of Faith had never been a text-book for teaching, its only use being an ultimate standard of appeal in cases of heresy. The report was sent down to Presbyteries to report their judgment thereupon, and the committee was instructed to consider the best method of proceeding with the preparation of a briefer compendium of doctrine.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND met in Edinburgh on the 5th of May. The Rev. Dr. Hutton, of Paisley, Moderator. Before proceeding with the ordinary business, the Sacrament of the Lord's Supper was celebrated, a large number of members being present. The report on Statistics, given in by Dr. Scott, was encouraging. It was specially gratifying to know that there was a continual increase in the number of young persons receiving instruction in the Sabbath-School and of teachers. Dr. Hutton presented the report on Disestablishment. He said that this question had made progress. "It had stood the stress of the severest political weather, and it was, he believed, in sight of port." He moved that the Synod express its satisfaction that three notices of motion now before the House of Commons declare the necessity for disestablishment and disendowment in Scotland, England and Wales, and that the Synod renew its petition in favour of Mr. Peddie's motion. Principal Cairns, in seconding the motion, said that while there was cause for thankfulness that Established Churchmen were approaching them on this subject as they had never done before, he did not see the least possibility of their meeting the new Established Church movement half way. The financial affairs of the Church were reported to be in a satisfactory condition.

UNITED STATES.—The General Assembly of the Presbyterian Church, North, met at Saratoga on the 18th of May. Owing to the death of Dr. Hatfield, the Moderator of last Assembly, it fell to Dr. Jessup, of Beirut, to deliver the opening sermon, who discussed for an hour and a half on the theme nearest his heart—the subject of Foreign Missions. Rev. Dr. George B. Hays, of Denver, was elected Moderator, and Rev. Dr.

William H. Roberts, of Princeton, Stated Clerk. Fraternal greetings were exchanged with the General Assembly of the Presbyterian Church, South, the Methodist Episcopal Church and the Cumberland Presbyterian Church. On the evening of the second day a large and enthusiastic meeting was held in the interests of Sabbath-School work. There are 81,746 officers and teachers in the Sunday-Schools, and 643,722 scholars. The Committee on Missions to the Freedmen reported receipts for the year \$121,521. The number of ordained ministers employed in this service is 91, of whom 78 are coloured. The number of communicants 12,958, and of Sabbath-School scholars 12,058. The report on Home Missions shewed that the work is rapidly expanding. During the year there have been 1,458 Missionaries at work. The income from all sources was \$620,428. In the department of Foreign Missions it had been a year of blessing. The receipts of the Board were \$693,122 and the expenditure \$703,845, leaving a debt of \$10,000. It has in the mission field 163 American and 251 native ministers; of teachers 23 male and 281 female, who are Americans, and 786 natives. In the churches it has organized and fostered there are now 19,218 communicants and in its schools 25,914 pupils. Sabbath Observance, Temperance, Church Polity, Theological Institutions, &c., were severally discussed. The hardest nut to crack was the vexed question of "Reduced Representation." The next meeting is to be held in Cincinnati.

THE GENERAL ASSEMBLY, South, met at Vicksburg, Dr. Witherspoon of Louisville, Moderator. The various reports indicated steady progress in all departments. The total receipts for Home Missions were \$61,076. There are 398 ministers who are adequately and 556 who are inadequately supported, and there is need for at least 350 more ministers to take charge of 443 vacant churches and evangelistic fields. During last year 94 churches were erected, but there are still nearly 300 organized charges without a place of worship. Satisfactory reports were presented from the Theological Seminaries, in which there were in all 113 students, of whom 31 attended the Institute for training coloured ministers. A deputation from the Northern Assembly was enthusiastically received, and although the Moderator had to check the spontaneous outburst of applause at the close of their addresses, a halt in the proceedings was called and a general hand-shaking became the order of the day.

AT THE METHODIST GENERAL CONFERENCE held in Philadelphia in May there was a long and animated discussion on "The Licensure of Women." The Committee who were charged to consider this subject, reported by a majority of about five-sixths, that it is inexpedient to license women to preach the Gospel. Strong arguments were used on both sides; those in favour of granting the license based their

opinion on the "law of liberty," admitting that the applications for license would be extremely small. It is said that some of the best preachers in the Methodist Church are women, and that these will still preach no matter what the Conference may say or do; that sinners will be converted and churches will be built up by their agency. On the other hand St. Paul was quoted as authority that women should keep silence in the Church, and such, when it came to the vote, seems to have been the mind of the Conference.

THE CHURCH OF SCOTLAND. — The General Assembly met in Edinburgh on the 23rd of May, and was inaugurated with the usual imposing ceremonies. The Earl of Aberdeen again presided as Her Majesty's Lord High Commissioner. Dr Rankine, of Sorn, preached the opening sermon, after which Dr. Peter Mackenzie, of Urquhart, (1843) was elected Moderator. Dr. Phin presented the report on the Schemes of the Church, which foreshadowed certain improvements in the *Missionary Record*, which it was hoped would largely increase its circulation. The Colonial Committee was represented by Dr. Gray of Liberton, the convener. The receipts for last year were \$29,000; the expenditure, about \$500 more, included grants to the Army and Navy Committee and the Continental Chaplaincies, leaving some \$18,000 for strictly Colonial Missions in Asia, Africa, America and Australia. Delegates were present from the Australian Churches who addressed the Assembly. Rev. J. G. Paton, from the Synod of the New Hebrides, gave an interesting account of the progress of Mission work in that field. Principal King of Winnipeg, referred in happy terms to the harmonious working of the union of Presbyterians in Canada, and of the strenuous efforts of the United Church to overtake the necessities of its vast Home Mission field, and to provide for the education of its ministry, and also of the successful working of the scheme lately inaugurated for securing a minimum stipend of \$750 and a manse for every minister of the church. The Moderator, in eloquent terms, thanked the deputies for the information they had given, and assured them of the continued interest of the church in the welfare of the colonial churches. The report on Foreign Missions which spoke of success, mingled with trial and difficulties, was presented by Dr. Scott, whose resignation, as convener, was accepted with much regret.

The Free Church Assembly also met in Edinburgh on the 23rd of May. Dr. Horatius Bonar, the retiring Moderator, preached the opening sermon. Dr. Walter Ross Taylor, of Thurso, (1829) was elected Moderator, and in addressing the Court paid an eloquent tribute to the memory of Sir Henry Moncrieff, Dr. Begg, Dr. Kennedy of Dingwall, and other prominent ministers of the church who had been removed by death during the past year. Rev. Andrew Melville of Glasgow, was elected junior principal clerk, Rev. Dr. Wilson taking rank as senior

principal clerk. Dr. J. H. Wilson read the report on Jewish Missions. The expenditure for the year was upwards of \$32,000, and although the results were not apparently very great, they were encouraged to continue and increase their efforts, believing that converted Israel had a great part to act in the future triumphs of the gospel. A new formula for deacons was adopted. Much time was given to the state of religion and discussions upon Sabbath observance, temperance, the colleges of the church, &c. Principal Rainy carried a motion declaring the conviction of the Assembly that disestablishment and disendowment are essential, and that the time has come to press the question energetically upon the attention of the Legislature.

CANADA: The four branches of the Methodist Church in Canada are now one under the name of "The Methodist Church." This marks a most interesting epoch in the ecclesiastical history of Canada, and to the parties immediately interested it is an event of unspeakable importance. It places the Methodist Church, numerically, at the head of the Protestant Churches in the Dominion, thereby putting upon it great responsibilities. The influence of this union upon other branches of the Methodist family, in other countries, is likely to be widespread. Indeed the whole Protestant Church will in some degree be moved by it. For one thing, the consummation of the union passed off in a very quiet manner. There was no public demonstration to emphasize the fact. The district conferences met at the usual time, in their respective localities, and the members said to one another, "Behold how good and how pleasant it is for brethren to dwell together in unity!" And the great outside world took knowledge of them that they had merged their differences and that the long expected union had been accomplished. *Esto perpetua!* The Congregational Union had a pleasant meeting in Montreal last month, when delegates from all parts of the Dominion were present. An interesting feature in the proceedings was the ceremonies connected with the opening of the new building for the Theological College, of which Rev. Dr. Stevenson is the Principal. The total number of Congregational ministers in Canada, in charges, is between seventy and eighty.

Our Own Church.

WE learn that Rev. John Rose, a Gaelic speaking minister commissioned by the Colonial committee of the Free Church of Scotland, arrived at Halifax in the end of May, and proceeded to the Presbytery of Victoria and Richmond, C. B. The Rev. Thomas Christie, formerly of Couva, Trinidad, has accepted an appointment

as missionary at St. Maria, Lower California, under the auspices of the Home Mission Board of the Presbyterian Church, United States. Rev. C. E. Amaron, for some years minister at Three Rivers, Que., has left us to enter upon the duties of his charge at New Lowell, Mass. We hope he may be very successful in the work among the French-speaking people in that neighbourhood. The Rev. M. R. Paradis, for some time assistant to Rev. C. Chiniquy at St. Anne's, Kankakee, has removed to Farmer City, Illinois. His services were highly appreciated at St. Anne's as we doubt not they will also be in his new field of labour. Rev. Wm. Aitken of Newcastle, N. B., sails about this time for Britain, having obtained two months leave of absence.

Rev. Principal King of Winnipeg, appeared before the General Assemblies of the Church of Scotland, the Free Church of Scotland and the Synod of the United Presbyterian Church in Edinburgh and met with a very cordial reception.

WOMEN'S WORK.—The second annual meeting of the Montreal Woman's Missionary Society was held in Crescent street Church on the 3rd of April. President, Mrs. John Campbell; Recording Secretary, Miss McMaster; Corresponding Secretary, Miss Henderson. The receipts for the year were \$683.39. Monthly meetings were held during the year. Interesting addresses were delivered at these meetings by Mr. and Mrs. Morton of Trinidad, Mr. Robertson of Eromanga and others. Letters were also read from our missionaries in India, the New Hebrides and Formosa. The Society carries on three branches of work, namely.—French Evangelization, Home Missions, and Foreign Missions.

ORDINATIONS AND INDUCTIONS.

EAST WILLIAMS: *Sarnia*.—Rev. John Anderson was inducted on the 29th of April.

BARRIE.—The Rev. D. D. Macleod, formerly of Dumfries street Church, Paris, was inducted on the 3rd of June.

ELGIN AND ATHELSTAN: *Montreal*.—Rev. Andrew Rowat, late of West Winchester, was inducted on the 29th of June.

RUSSELTOWN: *Montreal*.—Mr. Archibald Lee was ordained and inducted on the 17th of June.

LAGUERRE: *Montreal*.—Mr. A. P. Grant was ordained and inducted on the 19th of June.

SUNDERLAND: *Lindsay*.—Rev. A. Stevenson, formerly of St. Vincent and Sydenham, was inducted on the 24th of June.

LINDSAY: Mr. D. McTavish was ordained and inducted into St. Andrews Church on the 17th of June.

CARBERRY: Manitoba:—Mr. W. A. MacKenzie was ordained and inducted on the 17th of June.

BURNSIDE: Manitoba:—Arrangements have been made by the Presbytery for the ordination and induction of Mr. Todd on the 8th instant.

Calls: Rev. James Sieveright, late of Prince Albert, to Lachine; declined. Mr. Dougald Currie, to Three Rivers; accepted. Rev. Donald Fraser, of Mount Forest, to Elora. Dr. Murray, of Vale Colliery, N. S., to North Sydney, C. B.

DEMISSIONS: Rev. Robert Hume, of St. George, Paris. Rev. William Anderson of Mulmur and Rosemont, Barrie.

NEW CHURCHES: A very handsome new church was opened for public worship at Nine Mile River, N. S., on the 25th of May, Rev. John Cameron assisting the pastor, Rev. J. Layton. It cost \$2,222 and is free from debt. It is expected that the commodious new church at Parrsboro will be completed this summer.

HOULTON, MAINE: The first and only Presbyterian Church in the State of Maine was opened for public worship on the 18th of May. Houlton is a section of Rev. Kenneth Mackay's congregation, the chief portions of his charge being in New Brunswick. There are fifteen Presbyterian families in the place. The new church cost \$1,500, a balance of about 700 remains unpaid, Rev. William Ross assisted at the opening services; also Professor Knowlton, Baptist, and Rev. Mr. Howie, Methodist.

SELF-SUPPORT.—Our congregations in Canada that are not yet self-supporting should never cease to aim at self-support as an object of just and necessary ambition. Congregations very weak in numbers and in wealth sometimes not only support Gospel ordinances amongst themselves, but contribute liberally to Foreign Missions and other schemes of the Church. It is healthy to do for ourselves and others; it is enfeebling to live contentedly in a state of dependence on others. Of course we know that there are many supplemented congregations that contribute with most exemplary liberality. We wish to stimulate the lagging ones, for their own sake as well as for the sake of the Church at large. It was stated at the recent missionary conference in India that if all foreign support were withdrawn, the Native church would gather together and propagate itself. The churches were exhorted to beware of too much "nursing." What is true abroad is true at home.

Missionary Cabinet.

HENRY MARTYN.

THE "Saintly Martyn" was born at Truro, England, on the 18th of February 1781 and although he died when only 32 years of age his name and his character will long be held in grateful admiration as one of the foremost in the vanguard of the noble army of missionaries. As an example of self abnegation and thorough devotion to the service of his Master, at time when missions to the heathen were not so popular as now, and when the difficulties to be encountered in the field were infinitely greater, his brief missionary career presents many points worthy of honourable mention and is indeed invested with peculiar interest. As a boy he attended the Grammar-school of his native town. At sixteen years of age he was sent to St. John's College Cambridge, where he soon took a high position and carried off a number of prizes. He acquired there the habit of close application to study and used to be spoken about as "the student who never lost an hour." But beyond this there was nothing in his early University career to call for special notice. He was indifferent in regard to religious matters, and repelled rather than encouraged the kind remonstrances of a pious sister who earnestly desired his conversion. The unexpected death of his father, which took place when he was nineteen, was the first means of opening his heart for the reception of the truth. He began to read and study his Bible as he had never done before and, gradually, the great change came which transformed him into a new man. At this time he was much encouraged and strengthened by the Rev. Charles Simeon, minister of Trinity Church, Cambridge. It was in consequence of a casual remark from this minister that young Martyn resolved to engage in missionary work,—a fine illustration of the proverb,—"A word spoken in due season how good is it!" Whatever the remark was, it made him resolve to abandon the profession of law and to become a missionary to the heathen. It required no small effort for him to come to this decision. From a worldly stand point, his prospects

in life were good in the profession which he so suddenly had abandoned, and he had counted the cost, the many sacrifices, privations and dangers which he must be subjected to in carrying out his new choice. But, the resolution once taken, he never faltered, although "the way" did not immediately open. In 1803 he was ordained to the ministry and became curate to his friend Mr. Simeon. The reading of Brainerd's Memoirs and other missionary biographies increased his missionary aspirations so that when, in 1805, he was offered a chaplaincy in the service of the East India Company, he gladly accepted it. In the autumn of that year he bade adieu to all who were dear to him in his native land and sailed for India. Some days were spent at the Cape of Good Hope, which just then became a British colony. Here Martyn did his utmost to minister to the bodily and spiritual wants of the wounded and dying soldiers. Here, too, he became acquainted with Dr. Vanderkemp, the famous missionary to whom Africa owes so much, whose conversation was a new inspiration to him. It was the 16th of May, 1806, before he reached Calcutta, and September before he arrived at Dinapore, his appointed field of labour. Here he remained for about three years preaching with great earnestness to the troops and government officials at the same time that he perfected himself in the knowledge of Hindustani. Not content with the discharge of his duty, he neglected no opportunity of instructing the natives in Christian knowledge. He was especially interested in the young, and at one time had five schools in operation which were supported entirely by himself. Another class among whom he laboured assiduously was "the poor." Whether they were men or women, Roman Catholics or Mohammedans, or Buddhists, it made no difference to Martyn; they had souls that needed salvation, and with all the earnestness of his sympathetic nature he preached Christ crucified to them. Afterwards, when he removed to Cawnpore, he preached on the lawn before his house to congregations of natives, chiefly beggars, who frequently congregated to the number of eight hundred. But the great work which he undertook and carried through was the translation of the New Testament into Hindostani, a work

which his brother missionaries at Calcutta and Serampore heartily approved and adopted and for which generations yet to come will call him blessed. At the same time, with the aid of native assistants, he had made a translation of the Testament into the Arabic and Persic languages. The latter not being deemed so perfect as might be, he resolved on a visit to Persia where he might have the work revised by competent scholars. His health by this time had failed and he hoped to reap some benefit from the change of climate. He accordingly proceeded to Shiraz, Persia, in January 1811. In little more than a month he accomplished his purpose and it is believed that the three Persian scholars who aided him in his translation were all of them converted to Christianity through his instrumentality. Intending to present a copy of his Persian Bible to the Shah in Persia, he undertook a fatiguing journey to Tabriz, in the northern part of the Kingdom, but, his health was by this time so shattered, he committed it to the care of the British Consul to do this for him and set out for Constantinople, a distance of 1,300 miles, on his way "home." But he was never to see his earthly home again. He got no further than Tocat where the plague was raging. There he died on the 16th of October 1812. The American missionaries labouring there in after years replaced the original slab that marked his resting place by a worthier memorial on which is chiselled a notable epitaph, concluding with these words:—"He will long be remembered in the countries where he was known as A MAN OF GOD. May travellers of all nations, as they step aside and look upon this monument, be led to honour, love, and serve the God and Saviour of this devoted missionary!"

THINK of Robert Morrison's waiting seven years for his first convert in China; or Adams' ten years at Port Natal; or the London Mission Society's ten in Madagascar, and thirty in Madras Presidency without any, and fifteen in Tahiti for its first convert; or the Baptists' twenty-one years for twenty-one converts among the Telogoos, as compared with the gains of the last ten years, counted by tens of thousands.

The Ark in the House.

JULY 13.

2 SAMUEL VI: 1-12.

Golden Text, Prov. 3: 33.

COMPARE 1 Chron. ch. 13. The Ark was a wooden chest 3 feet 9 inches long and 27 inches deep and wide, called "the ark of the covenant" or of the "testimonies," because its principal contents were the two tables of the law written with the finger of God which made it specially sacred. On the mercy seat which surmounted it were the two golden cherubims, a symbol of the divine presence. Its proper place was in the "holy of holies" in the tabernacle. When the Israelites moved it was borne on the shoulders of the priests in advance of the host, Nu. 10: 33. on which account the expression in Ps. 132: 8 is used. On its approach the waters of Jordan divided and the people went through its bed dry-shod, Jos. 3: 15. Before it the walls of Jericho fell down, Jos. 6: 6, 20. For more than 300 years it remained at Shiloh, until that fatal day when it was carried into the battle field and brought disaster upon the house of Eli and upon the nation, 1 Sam. ch. 4. It troubled the Philistines who did not know what to do with it. At length they sent it to Kirjathjearim, 9 miles N. West from Jerusalem, where it was almost lost sight of for a number of years in the decline of religion which ensued. V. 1. The object of this great assemblage was to restore it to its proper dignity as the emblem of their national religion. V. 2. These 30,000 included delegates from all parts of the country with whom David consulted as to the best mode of taking it to Jerusalem, 1 Chr. 13: 1-3. *From Baale*,—rather to *Baale*—another name for Kirjathjearim. V. 3. They had no business to put it on a cart, new or old, see Num. 7: 9, *Gibeah*—a hill in or near Kirjathjearim. V. 5. This extraordinary demonstration was doubtless well intended, but it was premature. V. 6. *Uzzah put forth his hand*—fearing that the cart was going to upset; a small offence, seemingly, but a violation of an express command, Num. 4: 15; James 2: 10. V. 7. The severity of his punishment shews how great the offence was in God's sight. The whole proceedings were wrong, and doubly wrong for Uzzah, who was not a priest, to touch the ark, 1 Chr. 15: 13. V. 8. *David was displeased*—angry with himself as the person really to blame for this tragedy. *Afraid*—not knowing what might happen to himself. V. 10. Knowing all that had taken place? Obededom shewed great moral courage by admitting it into his house, V. 11. *Three months*—time enough for all parties to reflect before repeating the attempt. *The Lord blessed*—as he assuredly will all who seek to serve him, in the appointed way. V. 12. *Gladness*—see v. 15, and read in this connection psalm 24, supposed to have been composed for this occasion. From the whole narrative we learn the importance of implicit obedience, and the value of personal and family religion as a factor in national prosperity.

God's Covenant with David.

JULY 20.

2 SAMUEL VII: 1-16.

Golden Text, 2 Sam. 7: 16.

COMPARE 1 Chr. 17: 1-17. With the aid of Hiram's carpenters, ch. 5: 11, David had built a fine house for himself and others for the members of his court. He had also erected a temporary tabernacle or tent for the ark, 1 Chr. 17: 1. Vs. 1, 2. When all was finished he sat down to admire the fine workmanship of his palace and take his ease. Looking at this and that, he could not help drawing a comparison betwixt his own splendid mansion and the mean accommodation he had provided for the ark of God. The inward monitor told him this was not right, and he then and there resolved in his own mind to erect a building that would at once serve as a suitable place of worship for the people and a fitting receptacle for the sacred emblem—nothing less than a magnificent temple, which would be a visible expression of the nation's religion and a centre of attraction for generations to come. *Nathan*—one of the most eminent men of his time, a prophet and an author, 2 Chr. 9: 29. The same who rebuked David for his sin against Uriah, ch. 12: 1-15, and who arranged for the succession of Solomon, 1 Ki. 1: 22-49. Vs. 3, 4. Before consulting God, he encouraged David, thinking it was a good idea. But the Lord seeth not as man seeth, and next morning Nathan had to unsay what he had inconsiderately said. The reasons against David's proceeding, though not stated here, are obvious,—(1) The Lord had not been consulted in the matter. (2) The proper time had not yet come—the nation being still in a transition state, the risk would be too great for such an undertaking at present. (3) David had been a man of war, 1 Chr. 22: 8; 28: 3; the temple should be a symbol of the church and kingdom of God, Rom. 14: 17. Vs. 5-7. *Shalt thou build?* equivalent to thou shall not. For hundreds of years the tabernacle had sufficed, when better is needed the Lord will himself give instructions. Vs. 8, 9. David is reminded of his humble extraction and that his success and prosperity were not his own acquiring, but came from God. V. 10. *Will appoint*—rather "I have appointed," i. e. have given them Canaan—which they might have kept till this day had they been true to God. Vs. 11, 12. *A house*—God would increase and strengthen his kingdom, make him the head of a new dynasty, and endow his son with even greater splendour, 1 Ki. 10, 23. V. 13. *He*—Solomon, the man of peace; but, in a higher sense, David's greater son, Math. 22: 42; John 7: 42. Ps. 72: 17-19. V. 14. So soon as Solomon's heart turned away from the Lord he met with disasters, 1 Ki. 11: 14. *Rod of man*—punishment, not to destroy but to reclaim. V. 16. In the Messiah the throne of David *was* and *is* thus established, Ps. 45: 6. The covenant made with David is renewed in the case of every believer, Jn. 14: 1-2; 2 Pet. 3: 9.

Kindness to Jonathan's Son.

JULY 27.

2 SAMUEL IX: 1-13.

Golden Text, Proverbs 27: 10.

THESE was nothing in this incident particularly meritorious. David just did the right thing, but such is human nature, in matters of this kind, the right thing is so often left undone, it has become a common saying,—“out of sight out of mind.” It is thus a rare instance of disinterested kindness. David had nothing to fear from the descendants of Saul, and no application had been made on Mephibosheth's behalf. The renewal of God's covenant to David, ch. 7: 8-12, probably reminded him of the covenant he made with Jonathan 20 years before, 1 Sam. 20: 13-16. V. 1. David knew nothing about Mephibosheth, who was only five years old when his father and grandfather fell in Gilboa, ch. 4: 4, and he had been so occupied with state affairs he had no time to think of such matters until now that he had been seven or eight years reigning in Jerusalem. Jonathan had not only befriended him when he was in imminent danger, he had declared himself willing to give up his claim to the crown for David's sake. Certainly David owed the house of Jonathan a debt of gratitude. Vs. 2-4. *Ziba*—once a slave in Saul's employ, now a freedman with a large family and himself a slaveholder, V. 10. He informs David that there is a son of Jonathan living with one Machir at Lodebar, a place in the tribe of Dan not far from Mahanaim, east of Jordan. How he became lame, ch. 4: 4. Machir was well to do. Later on he shewed kindness to David, ch. 17: 27-29. Vs. 5-7. *David sent for him*—Greatly to the astonishment, doubtless, of Mephibosheth if not to his disquietude. What could the king want of him, a poor lame boy? But David's benignant look and his kindly “fear not” soon dispelled his misgivings. More than that, he announced his intention to give him Saul's family estate which had fallen to David by his marriage with Saul's daughter, Num. 27: 8, or which had been forfeited. Vs. 9, 10. Ziba is appointed steward to manage this estate, and till the land on the shares for the support of Mephibosheth's family—a fine thing for Ziba, whose character is not above suspicion, for he conveyed the impression to David that his *protégé* was aspiring to the throne, ch. 16: 1-4. The charge was not substantiated, yet we see it resulted in the forfeiture of the estate. As for Mephibosheth, he continued to be the king's guest, and by kindness to his cripple son David fulfilled his promise to Jonathan. What David did “for Jonathan's sake” God is willing to do for us, and much more abundantly, “for Christ's sake.” The true spirit of Christianity is that which seeks to do good to our fellowmen “hoping for nothing again,” Luke 6: 36. In Jesus we have a friend who will never forsake us, who deserves our love, our gratitude, and our faithful service.

David's Repentance.

AUGUST 3.

PSALM LI: 1-19.

Golden Text, Psalm 51: 3.

THIS Psalm expresses David's repentance for the two greatest sins of his life—adultery and murder, fully described in chs. 11 and 12 of 2 Sam. This record shows the impartiality of Scripture history, and is a warning to all, that he who thinks he stands may take heed lest he fall. David was 50 years old at this time and could not plead youth in extenuation of his crime. Nor did it palliate his offence to say that others might have done the same without causing remark. His previous history and the favour God had shown towards him made his guilt all the deeper. “The man after God's own Heart” to do this: incredible! But, had he not been in the main a good man he would have continued in his sin, whereas this psalm indicates true repentance. There is here conviction, confession, penitence, prayer for mercy, and purpose of amendment. His sin was a public scandal: his confession is equally public. Himself composed the psalm, heard it sung in public, sang it himself in the tabernacle, all eyes gazing upon him, and the words of Nathan still ringing in his ears—“*Thou art the man!*” V. 1. *Mercy*—not merit, must ever be the sinner's plea. *Thy loving kindness*—not my rank, station, services. *Blot out*—as from a book of accounts. Vs. 2, 3. *Thoroughly*—wash me many times. *Cleanse me*—for I am ingrained with sin. *I acknowledge*.—It is always wise to confess our sins to God, 1 Jn. 1: 8, 9, and salutary to remember them. V. 4. *Against thee*. The prodigal's confession, Luke 15: 18; *Thee only*—his crime against Uriah was not forgotten, but that against God was immeasurably greater. *This evil*.—It is right to make particular confession of particular sins. *Justified*.—The penitent thief admitted that he was justly punished, Luke 23: 41. V. 5. David is now convinced of his essentially corrupt nature and moral frailty. Every true penitent becomes conscious of this. Vs. 6, 7. *Truth*—up to this time David had perhaps quieted his conscience by a daily routine of public and private worship; what a mockery are outward observances when the testing time comes! God desires TRUTH, in the inward parts, John 4: 24; Ps. 139: 33. *Hyssop*—emblem of cleansing, Exo. 12: 22. *Wash me*—see Isa. 1: 16-18. Vs. 10, 11. *Create*.—Conversion is so great a change, the sinner becomes a “new man,” Eph. 4: 24; is born again, John 3: 5. *Renew*—implies that he *had* known the grace of God from which he had fallen. Vs. 12: 13. *Restore*—he had lost the joy in believing. *Then*—The first impulse of a converted soul is to bring others to the Saviour. John 1: 41, 45; 4: 28. V. 15. *Shew forth*—as an unrepentant sinner he must be dumb, but out of a full heart he will proclaim the goodness and mercy of God as exemplified in his own experience, and thus “teach transgressors,” v. 13. The chief of sinners may become by the grace of God the prince of preachers. Eph. 3: 8.

A Page for the Young.

BE THANKFUL.

SOME murmur when their sky is clear
And wholly bright to view,
If but one little cloud appear
In their great heaven of blue.

And some with thankful joy are filled,
If but one ray of light,
One gleam of God's own glory, gild
The darkness of the night.

THE DRUMMER BOY.

It was on the morning of September 21, 1863. Few rising suns ever shone upon a more terrible scene than that presented this morning on the battle-field of Chickamauga. The forms of hundreds of brave men lay cold and silent in death, remaining as they had fallen in the heat of the conflict, while bravely fighting. The silence of death brooded over the field, and death indeed was there in all its terror—silence rendered doubly so by the closing echoes of the terrible carnage of the past two days. The wounded had all been cared for as far as possible, and now was consigned to the survivors the solemn duty of laying to rest the last remains of their beloved comrades. There lay husbands, fathers, brothers, with no one to shed a parting tear except their sturdy companions in many a weary day of toil and bloodshed.

Suddenly there rang out upon the scene of stillness the sound of a drum, long and loud, rolled out the morning reveille, startling both men and officers, coming as it did, from the midst of where all was thought to be silent in death. The surgeon was sent to investigate. Far out among the dead he found a little drummer boy. Pale as the silent bodies around him, he lay resting wearily upon his drum. The surgeon saw at a glance that all would soon be over. Both legs had been broken by a shell, and from the mangled limbs the current of life was fast ebbing away. Strong man that he was, and used to death in all its various forms, he could not tell the boy that his sufferings would shortly end, and he turned away. Going back he requested an officer to go and break the news. The officer went to the boy, and, placing his hand softly upon his shoulder, said, "My boy, you are badly wounded, but you will be better soon." "I know it," answered the boy; "all night long I have lain, and God only knows my sufferings through the long, weary hours; but I prayed that he would let me live to see the morning sun, that I might once more

beat the reveille to summon the men to duty as I have so often done before, and He has answered my prayer."

"God is very merciful;" kindly answered the officer.

"He is always good," said the boy; "but I know what you mean by my being better soon. I am going to die, but I am not afraid of death."

"You are a brave boy," said the officer; "but why are you not afraid to die?"

The boy placed his little trembling hand in his bosom and drew forth a small pocket Bible. "My mother gave me this when I left home," he answered. "She told me to read it every day, and I have done so. I know that Jesus is waiting with open arms to receive me. That is why I am not afraid to die. I want you to carry it to her, and tell her that I have obeyed her, and that I die without fear, only sorry that I could not once more see her dear face, and hear her kind, loving voice."

O the Bible! precious book divine! Would to God that all mankind from it would learn Thy holy will, and enjoy Thy blessed promises!

A HERO.

His name should be passed around. Charles Salter, steward of the English ship "Jupiter," was a witness of a wreck off the Point Louis Rocks on the coast of Mexico. The sea and wind were too great to allow boats to approach the wreck, and several shots had been fired across the vessel, but the line would not hold on to the shot, and fell into the water. Against the advice of his captain, who told him the feat was impossible, Salter swam out to the wreck with a coil of small line upon his shoulder. Twice he was beaten back by the waves on to the beach; but a third time he plunged in, and, after forty minutes' battle with the breakers, the brave fellow reached the ship and clambered on board. The small rope enabled him to haul a cable from the shore which was made fast, and by means of what sailors call "a buoy and breeches," a boy and three ladies were successfully sent ashore. The other passengers and crew quickly followed—thirty-two souls in all, and last of all came the brave sailor to whom they owed their lives, who fainted as soon as he reached the beach. The work of rescue occupied three hours, and only an hour afterwards the wreck completely broke up.

Little by little the good in men
Blossoms to beauty for human ken;
Little by little the angels see
Prophecies, better, of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.

The General Assembly.

THE TENTH ANNUAL SESSION of the General Assembly of the Presbyterian Church in Canada met in St. James' Square Church, Toronto, on the 4th of June at 7.30 p.m. The spacious building was filled to its utmost capacity. Though a number of the Eastern Commissioners had not arrived, there was a large representation from the Western section of the Church. In the absence of Principal King, of Winnipeg, who is at present in Britain, in the interests of the Manitoba College, the opening sermon was delivered by the Rev. Dr. William Cochrane, Dr. King's predecessor in the Moderator's chair, who took for his text: Jeremiah 3:33, with Ezekiel 34:26, from which he preached a very able and practical discourse, dwelling upon the need of increased activity and efficiency in the work of evangelization, and the encouragements presented in the word of God for entering upon the work. At the close of the service the General Assembly was constituted in the usual manner, after which the roll was called. A letter was then read from the Moderator, Dr. King, explaining the cause of his absence, and requesting Dr. Cochrane to act for him in the opening services.

DR. REID read the nominations of the Presbyteries for the Moderatorship—seven in all, the largest numbers being in favour of Rev. Professor Maclaren, Toronto, and Rev. Principal McKnight, of Halifax, who were nominated respectively by Hon. Alex. Morris and Dr. Macrae, of St. John. On a show of hands being taken, it was found that 81 voted for Dr. MacKnight and 92 for Dr. Maclaren. Before leaving the chair, Dr. Cochrane paid a fitting tribute to the memory of the brethren who had been removed by death during the year, and briefly reviewed the work of the Church since last Assembly.

THE MODERATOR then addressed the Court, thanking the "Fathers and brethren" for the high honour conferred upon him, and asking their indulgence and their hearty co-operation. He was glad to say that there were no "storm-signals" visible—no burning questions to disturb their equanimity or give rise to party strife. At the same time the business to come before this Assembly was by no means unimportant. We have

only to look for a single moment at the great work given us to do in this land, and in other lands, to see how great is the responsibility resting upon the Presbyterian Church in Canada. Referring to the scheme for the augmentation of stipends inaugurated by last General Assembly, he noticed that this had been successful beyond our most sanguine expectations. Speaking of our Theological Colleges, he remarked that "some people will consider that they are perhaps *sufficiently numerous*, but all will admit that they are vitally connected with the training of the men who are to carry on our missionary work in home and foreign fields." Looking at the Home Missions of the Church, now stretching across the Continent from Newfoundland to New Westminster, it must be admitted that we have a work which will tax the energies and resources of the Church to the very utmost. In the great North-West the Church has almost an unlimited field presented to it in the future. There is in that region a home for future millions, whose welfare for time and for eternity will be in some degree, at least, influenced by the decisions of this Assembly. "And, then, our work is not limited to the home field, vast as that is. We know that *the field is the World*. We find doors opening in every direction; that the millions of China and India are waiting to receive the Gospel; that the dark continent of Africa has been penetrated; and, indeed, the whole world is now open and accessible to missionary agency. We live under the dispensation of the Spirit, and just in proportion as the Christian Church feels that it is living with a right to expect and to realize the outpouring of the Divine Spirit, to render effective every agency which we employ, shall we be able to do the work which God has set before us."

Second Day.

THE Assembly met at 11. a.m., and spent one hour in devotional exercises. There was a very large attendance, no fewer than 320 out of 360 commissioners being present. A proposal by Mr. Morris, that the Assembly should express its interest in the recent union of the Methodist Church was referred to the committee on Bills and

Overtures. The following were appointed alternate delegates to the General Presbyterian Council as elders.—Messrs. M. J. Kirkland, Dr. W. B. Geikie, R. Kilgour, W. Kerr and Revs. James Fleck and L. H. Jordan.

THE PRESBYTERIAN HYMNAL.

Dr. Jenkins submitted the report of the Hymnal committee, stating that during the year 31,700 copies of the various editions of the hymnal had been sold, the number sold altogether up to this time being 142,240. The Committee had received from the publishers \$805 as a royalty on the books sold during the year. After deducting all expenses there remained a balance in the treasurer's hand of \$431. This the committee purposed devoting to the publication of an edition of the hymnal in the tonic-sol-fa notation, but as this would entail much expense they would not feel justified in proceeding with this work until two thousand copies at 80c a copy be subscribed for by responsible parties. Dr. Gregg, in moving the adoption of the report, had much pleasure in announcing the approaching completion of the Sunday-school hymnal which would be ready in the beginning of July. He recommended it for general adoption in the schools of the Church. He strongly advocated the tonic-sol-fa system. The only reason why an edition of this kind had not been published was the expense of getting it up. It would cost about \$1,800 or \$2,000 to publish the first 2,000 copies.

Mr. F. B. STEWART stated that he would guarantee the disposal of 1,000 to begin with, whereupon Dr. Jenkins replied "that settles the matter."

RECEPTION OF MINISTERS.

Application was received through Presbyteries to receive into the Church the following ministers,—Messrs. John Fraser, Congregational; Alex. McTavish, Presbyterian Church of the United States, Walter Reid, of the Methodist Church, A. K. Caswell, of the American Presbyterian Church, Hugh Rose, late of Manchester, England, and John H. Duxton of the Presbyterian Church in the United States.

MINISTERS RETIRING.—Application was made on behalf of the following for leave to retire from the active duties of the min-

istry,—Messrs. R. Lewis Jack, of Springfield N. B.; W. A. Lang, of Roxborough, Glogarry; William White, formerly of Warsaw, Ont.; Robert Jamieson, of New Westminster B. C.; Duncan Morrison, of Owen Sound; J. Irvine, in the Presbytery of Hamilton; William Cleland, formerly of Niagara; Thomas Alexander, of Mount Pleasant, *Paris*; and W. E. Mackay, of Orangeville, Ont. These applications as well as those asking to be received were referred to committees to examine the relative papers in each case and report.

A JUDICIAL COMMITTEE.—MR. SEDGWICK, of Tatamagouche, took strong exception to a proposal that the moderator should be empowered to appoint a judicial committee for the hearing of important cases that might come before the Assembly. He held that this mode of disposing of cases was unconstitutional. The General Assembly being a delegated body to dispense justice, it could not delegate its power to another body. Moreover he held it to be very inexpedient that such cases should be dealt with by committees. Decisions given in that way would not have the same weight as decisions of the Assembly. Dr. Reid supported the motion in favour of a judicial committee. He said there was a case which might come on, the reading of all the papers in which would occupy a whole day. Upon the general principle, he agreed that it was better that such cases should be dealt with by a committee than that they should go before the Assembly which got into heated debates sometimes.

HOME MISSIONS.

The evening sederunt was occupied with the reports of the conveners on Home Missions, East and West, including the Augmentation of Stipends, the Church and Manse Building Fund for Manitoba and the North West, the Mission to the Lumbermen, the report of the Committee on Supplements in the Maritime Provinces, &c. These reports being all printed and put into the hands of members, were held as read, attention being called by the speakers to the more salient points. A glance at these fifty closely printed pages is sufficient to impress any one with the magnitude and importance of the missionary work carried on under the supervision of the Presbyteries in every

part of the country, and also of the care and labour expended by the conveners, secretaries and treasurers of the various committees, some of whom are ministers of large congregations, and most of whom receive no remuneration for their services beyond a vote of thanks from the General Assembly, and the approval of their own consciences. There is more or less mission work done in all the Presbyteries. The principal fields in the Western section, however, are the Muskoka and Parry Sound districts, north of Toronto; the Islands in the Georgian Bay, Lake Huron; stations on Lake Superior separated by hundreds of miles from each other, and lastly, Manitoba and the great North-West. It would seem that some of our hardest mission fields have proved to be good schools for missionaries. During the past year Rev. Hugh Mackay, who had laboured long and faithfully in Manitoulin Island, was transferred to the North-West to take part in the work among the Indians, while Rev. John Jamieson, two years missionary at Magnetawan, was removed, at the call of the Foreign Mission Committee, to take part in the work at Formosa. A \$10,000 church is in course of erection at Port Arthur, head of Lake Superior, where Mr. Herald continues his acceptable labours. Mr. McWilliam gives an excellent account of his work at Prince Albert, on the Saskatchewan, to which place he has been unanimously called as pastor. Mr. Baird is making steady and encouraging progress at Edmonton, near the foot of the Rocky Mountains. Rev. James Robertson continues his arduous and valuable labours as Superintendent of missions in Manitoba and the North-West. His report is full of interesting details. Seventeen new fields, with 80 preaching stations were organized during the year. Eighteen new churches were built and a number of others enlarged, at a cost of some \$40,000; more than two-thirds being contributed by the people and the balance being advanced on loan by the Church and Manse Building Fund. Six or seven missionaries of last year have been, in the meantime, inducted as pastors of settled charges. During the year, in this part of the mission field, there were employed *forty-nine* ordained ministers, *twenty-two* students, and *four* catechists. Nine of the fields supplied by students in the summer were

occupied by elders during the winter. Adding the two ministers in Winnipeg, those at Kildonan, Portage La Prairie and Brandon, and the three professors in the College, the staff maintained by the church last year numbered *ninety-two*. 45,000 immigrants are said to have settled in Manitoba and the North-West last year; the number expected this year is still greater. The report reminds us that the next few years will largely determine the religious future of the country. "Half a continent is now thrown open for settlement, and the pressing work of our church is to give the new settlers the gospel." The receipts for the year are, for Home Missions, \$45,287.12, and for Augmentation of stipends, \$21,505.64. The whole amount subscribed for the Church and Manse Building Fund is \$95,319.26, of which is paid, \$32,645.80. The total advances from the fund on buildings for the year was \$12,290. The efforts of the sub-committee on Augmentation, Rev. D.J. Macdonnell, convener, were crowned with success. Not only has the minimum stipend of \$750 and manse to every minister in the Western section of the Church been secured, the committee have in hand a reserve fund of \$17,000 wherewith to commence operations next year.

PROFESSOR FORREST and Mr. J. K. Blair spoke for the Eastern section. Thirteen ordained ministers and ten licentiates had been employed in Home Mission work under the direction of the Committee. Besides these, thirty-eight students were employed during the summer months, in all 65 labourers, who conducted religious services at 140 stations, nearly one-half of which are situated in the Presbytery of St. John, N.B.—the Muskoka of the East. Financially and otherwise the past year had been the most successful mission year they ever had in the East. They had added 25 per cent. to the communicants in the mission stations, and nearly doubled the number of scholars in the Sunday-School. The receipts for Home Missions were \$4,233.60, and for Supplements \$5,166.10. Hitherto the General Assembly has usually heard of debt. During the preceding year, by a special effort, the debt on the supplementing fund was paid; last year commenced with a balance of \$628, and closed with a balance of \$2,159.66 in the treasury. When both

parts of the work are combined they make the following exhibit:—Ordinary receipts, \$10,200.17; bequest of Alex. Macleod, \$2,000; total, \$12,200.17. Expenditure, \$7,959.21; balance, \$4,240.96. The greatest hindrance experienced in connection with the Home Mission work in the Maritime Provinces is the want of preachers—a want felt even in summer; but especially felt when some forty student missionaries retire in the fall to continue their studies. “Instead of seven or eight ministers being added annually, twice the number are required to supply the removals by death and demissions among the 170 Home pastors and Foreign missionaries. In truth, no subject at the present time demands more careful thought in the family and among the ministry than the means to be taken to make this Church independent of every other for a succession of faithful pastors, and a living power in furnishing preachers of a missionary spirit to carry the good news far hence to the destitute.” As respects augmentation of stipends, although the Maritime portion of the Church has moved slowly, yet good and substantial progress in that direction has already been made and the lines clearly marked out for a further advance. “The inspiring example of the West has begun to be felt and will have its influence on all classes. We cannot be one Church and have two rates of payment for men doing the same work in like circumstances. The great Christian principle of the strong helping the weak is being discussed, understood and applied. When this principle is carried out in all its legitimate applications, Presbyterian Union and Unity will become great and glorious realities.” In connection with these reports it was agreed that the salary of Mr. Robertson, the Superintendent of Missions, be increased to \$2,000 per annum, and that Mr. Warden receive \$400 as Secretary to the Home Mission Board, in view of the increase of work involved in the Augmentation Scheme. The Assembly’s formal “deliverance” on the Home Mission reports will come in later, when there has been time to consider and discuss the recommendations attached to them, some of them involving important issues, such as the proposal to have three Presbyteries in Manitoba and the North-West, instead of one as at present.

Third Day.

MANITOBA.—After a long discussion it was agreed that the Presbytery of Manitoba be divided into three, to be known as the Presbyteries of Rock Lake, Winnipeg, and Portage la Prairie or Brandon, and that these constitute a new Synod, to be called the Synod of Manitoba and the North-West. It was further agreed that Mr. Robertson’s salary as Superintendent of missions within the bounds of the new Synod be increased to \$2,000 per annum.

MR. ARMSTRONG endeavoured to get a hearing for the overture from the Synod of Montreal and Ottawa anent the evils resulting from “party politics.” The moderator noted that the overture in question must come before the house in the order in which it had been placed on the docket by the business committee. A very interesting discussion then followed on the report of the committee on SABBATH-OBSERVANCE submitted by Rev. W. T. Macmullen, convener. The report mentioned that a large number of petitions had been presented in the Dominion Parliament and introduced by Mr. John Charlton, M. P. The Ontario Government had promised to introduce an amendment to the Lord’s Day Act. Notwithstanding all their efforts, the Sabbath is still very much desecrated throughout the Dominion by excursions, volunteer and other parades with bands of music, unnecessary Sabbath funerals, making up mails, and the running of passenger and other trains. The lengthened debate which took place on this subject shews how thoroughly the Church is in earnest on the question and how determined to make its power felt in resisting the encroachments which business and pleasure are making on the sacred day of rest.

OUR FOREIGN MISSIONS.

The evening session was held in Knox Church and was devoted to hearing reports on Foreign Missions and listening to speeches from some of our missionaries. There was a very large attendance of the public and the proceedings were intensely interesting. Rev. Dr. Wardrope, of Guelph, presented the report of the Foreign Mission committee, West, in a short speech. The receipts during the year were

\$47,965.30; expenditures \$42,814.73; balance with balance on hand from last year, \$23,009.22. Among the receipts last year was the legacy of the late Edward McKay of Montreal \$10,000. Dr. McGregor presented the report of the eastern section, which showed a steady expansion, but the expenditure exceed the receipts by over \$600. The reports from both sections were very full and satisfactory. Being printed and in the hands of members, they were held as read. That for the western section deals with:—

(1) *Missions to the Indians in the North-West*, among whom there are labouring at present four ordained ministers and four teachers. The whole number of communicants in all the Reserves is now 130. "The work among the Indians is, in many respects, more hopeful than it ever was before, and the committee are confident that they will be sustained by the Church in every effort to prosecute it more vigorously. Let these poor Aborigines see that it is their happiness and welfare that we seek in telling them of the way of salvation through Jesus Christ."

(2) *The Mission to China* is one of absorbing interest and attended with remarkable success. "Soon after the Assembly of last year, a communication was received from Dr. Mackay, letting us know that upwards of two thousand people on the east Coast of Formosa had 'cast away their idols, and expressed a desire to follow the Lord of Hosts.' Thousands of our people were intensely interested in this statement. Thousands of hearts beat responsive to his appeal in which he said to the Presbyterian Church in Canada, 'Give us especially for the erection of ten new chapels two thousand and five hundred dollars. For God's sake don't refuse, and don't delay.' Scarcely had the letter reached our shores ere Dr. Mackay had the telegram in reply, 'The money will be sent.' And it was sent accordingly. Without any special solicitation, contributions came in from individual donors, from Women's Societies, and from Sabbath-Schools, sufficient for the erection of eleven chapels, with a liberal surplus to be applied to the support of native preachers." There are now 34 Stations in North Formosa. There are 25 students in Oxford College and 30 in the Girls' School. Dr. Mackay is now assisted in the work by Rev.

John Jamieson and his wife, from Canada, whose first impressions of the work seem to have exceeded their most sanguine expectations. There are in all 1,128 communicants, of whom 662 were baptized last year. A large, handsome and substantial new church has been opened in Bang-Kah, the town which manifested the most determined opposition to the missionary when he commenced his work there a few years ago, and where, on this occasion, he preached four times "to a jammed house."

(3) *The Mission to Central India* has had many difficulties to contend with, not the least being the pronounced opposition of the local government to missionary work in any and every form. The mission staff consists of three ordained ministers and twenty-seven assistants—teachers, Bible-readers, colporteurs, Zenana visitors, &c. "Notwithstanding all the annoyances to which they have been subjected," the report says, "it is most gratifying to find that our missionaries are not dejected nor downcast. In regard to the struggle for liberty in which they are engaged, they have the sympathy and moral support of the most influential and experienced missionaries in India, who thoroughly understand the situation and recognize the vital importance of the interests involved." The total number of communicants at the two Stations, Indore and Mhow, is 59, including the European members of the staff. There are 250 children in the schools.

The missions of the Eastern Section are two in number, namely, *The New Hebrides and Trinidad*. Both of these have been carried on with great prudence and with most gratifying success for many years. There is nothing calling for special remark in regard to either of them, unless it be that in both cases the missionaries of our Church are co-operating in the most cordial manner with the missionaries of other churches. The Synod of the New Hebrides being composed of ministers of diverse churches, between whom there exists the most brotherly accord. Our mission to the New Hebrides began 36 years ago. The group consists of 30 islands. There are at present connected with the mission 13 ordained missionaries and about 100 native teachers, with 1,000 communicants, 40 elders and 4,000 church-going people. The

mission to the Coolies of Trinidad employs six ordained ministers and a large staff of native teachers. One of the ministers belongs to the U. P. Church of Scotland, but has a seat in the Presbytery and Mission Council. Another is a converted Hindoo; four are from Canada. There are some forty stations at which schools are conducted and where the Gospel is preached. The number of scholars on the roll is 1,791. There were 106 baptisms and 19 marriages last year. The number of communicants, though not stated in the report, is considerably over 200. Financially, the mission year of the Eastern Section has been exceptionally prosperous. The whole receipts for the year were \$19,266, an increase of \$3,000 over any former year. Grateful acknowledgment is made of a bequest of \$2,000 from the late Alexander Macleod, of Halifax. Both the Eastern and Western Committees have received valuable assistance and a good deal of money from the Women's Foreign Mission Societies in the respective sections. In the West, no less than \$8,518 were furnished by the ladies, and in the East upwards of \$1,000.

REV. HUGH A. ROBERTSON, of Erromanga, told the story, that cannot be too often repeated, of the glorious triumphs of the Gospel in the South Seas. In no part of the world had Christian missions been more successful, and the promise of the future was most encouraging. There was not now an island closed against the Gospel between the New Hebrides and China. They wanted money; they wanted the British Government to assume the control of the New Hebrides and to establish a civilized government, as had already been done in the Sandwich Islands, in the Fiji Islands and elsewhere; they wanted a *steamer* to take the place of the "Dayspring" mission vessel, which was found entirely too small and too slow in her movements to do the work required of her; and they want, more than all, the practical sympathy and prayers of all God's people. He had returned here for rest and for the benefit of his health, and throughout all the Provinces he had met with the greatest kindness. He was going back to the work that lay so near his heart, and though he disliked to say farewell, he would bid them "good bye."

REV. K. J. GRANT, from Trinidad, was

the next speaker. As Scotchmen emigrating to new lands, he said, became more liberal in their views, so Hindoos who removed to Trinidad became liberalized. In India it was wonderful that any natives could come out and embrace Christianity. The ties of caste were very strong even in Trinidad, of which he gave an amusing example of a parent who travelled over the country to find a husband of the right caste for his daughter. All Presbyterians were working together. They had a kind of Presbytery, a nondescript body made up of members of all the Presbyterian churches. He made special reference to Rev. John Knox Wright, the missionary sent out from Western Canada. He had come there vigorous in mind and body, and had taken hold of the work with a will. When the work was first entered upon the missionaries were received coldly. Now the landed proprietors there gave \$4,590; the native members of the Church gave \$2,145. In the principal church the people gave \$1,638 or \$12.60 per communicant. One family gave no less than \$120 of their hard earnings. They had their discouragements, which he did not care to dwell upon. What was needed was to give the people the Gospel, for they were glad to receive it. He spoke of a young Chinaman for whose education he had sought help, and at the earnest solicitation of a lady he had taken the young Chinaman to Galt, to Knox Church, and the friends there agreed to provide for his education. They kept him two years in the Galt Institute and then he came back to Trinidad, where he had been of the greatest use as a teacher. Since then he had received contributions of about eight hundred or a thousand dollars. All this from the first effort of one person. That lady was with them to-night. In closing he stated that the great need of the mission was such a college as they had in Formosa for the higher education of teachers.

The Assembly at this point in the proceedings joined heartily in singing the "Missionary Hymn,"

"From Greenland's icy mountains."

REV. J. FRASER CAMPBELL, of Mhow, Central India, at present in this country on furlough, gave a deeply interesting account of the work in which he has been engaged for the past eight years. His field of labour

was about 400 miles N. E. of Bombay. The missions in that part of the country, besides their own, were carried on by the American Presbyterian Church. They had to work among 4,000,000 of people and to contend against the persistent opposition of Holkar's Government. Things had at length come to this that they were obliged to ask the interference of the British Government; and the speaker was glad to hear that the Governor-General of Canada was interesting himself in their behalf and would do all he could to gain the end they had in view—the securing of such a measure, at least, of liberty to proclaim the Gospel as would be practically sufficient for their work. Mr. Builder and his wife were making good progress in acquiring the language, and were already very serviceable in many ways to the mission.

Fourth Day.

MR. ARMSTRONG introduced the motion of which he had given notice, respecting the overture on the evils of party politics. The object of the motion was to obtain for the overture an early hearing. He was afraid that if the consideration of this question was left where the committee had placed it on the docket, it would share in the "slaughter of the innocents," or, as a member had expressed it, it would come after the benediction. Mr. Armstrong's earnest pleadings, however, were unavailing, and the overture in question was left to come up in its appointed turn. At this stage a motion was carried empowering the Moderator to appoint a Judicial Committee. The names of the Committee are as follows:—Revs. Principal Grant (*Convener*), Dr. McKnight, Dr. Proudfoot, J. Sommerville, Prof. Scringer, Jos. White, E. A. McCurdy, R. Torrance, G. Bruce, E. D. Miller, J. B. Duncan, Geo. Cuthbertson, W. A. MacKay, T. Macpherson; Messrs. James MacLennan, Q.C., A. P. Cockburn, M.P., H. Cassels, W. B. McMurrich, J. L. Blaikie, J. G. Forbes, and Judge James.

DECEASED WIFE'S SISTER.—The report of the Committee on Marriage with a Deceased Wife's Sister was put into the hands of members in printed form. After viewing the arguments *pro* and *con*, the Committee arrived at the following finding:—

(1) That the Mosaic law of incest is of permanent obligation, and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word.

(2) That the proposition contained in clause third, viz., "a man may not marry any of his wife's kindred nearer in blood than he may of his own," is, in the opinion of the Committee, not sufficiently sustained by the authority of Scripture.

The Committee being also instructed to "recommend what action should be taken in reference to marriage within the forbidden degrees," respectfully submit the following recommendation as following from the judgment stated above:—

That

CHURCH DISCIPLINE SHALL NOT BE EXERCISED in regard to marriage with a wife's sister, wife's aunt and wife's niece.

The Committee having regard to the importance of the subject and the desirableness of the matter being fully considered by the Church before a final decision is given by the Supreme Court, further ask leave to recommend:—

That the foregoing report be sent down to Presbyteries for their careful consideration, and that they be asked to report to next General Assembly their opinion regarding the judgment at which the committee has arrived, and the action which the committee recommends.

And, also, that the Established, Free and United Presbyterian Churches in Scotland, the Presbyterian Church of England, and the Presbyterian Church in Ireland, be informed by the General Assembly of what is being done by this Church, so that, if possible, harmonious action on this important matter may be secured, and difficulties which may arise from want of unity of discipline may be obviated.

COLLEGES AND CHAIRS.—An overture from the Synod of Hamilton and London anent the powers of the General Assembly as to instituting new colleges and the appointment of theological professors gave rise to an animated and very interesting debate. Rev. W. T. MacMullen made an able speech in support of the overture. He said this was a constitutional question, not aimed at any of the existing colleges in particular, but which had a bearing upon all. The Assembly was made up of delegates whose authority was therefore delegated. While the Assembly was supreme, it was surrounded by constitutional checks, such as "the Barrier Act," and in his judgment it was *ultra vires* for the Assembly to constitute new colleges, without in the first place obtaining the consent of the majority of the Presbyteries. Presbyteries had powers which the Assembly did not possess. Re-

ferring to other churches he cited the action of the Free Church of Scotland when the new chair of Evangelistic Theology was instituted. No great harm had as yet been done in the Canadian Church, but the time might come when the importance of such constitutional restraint as was suggested by the overture would be more generally conceded, but when it might be too late to apply the remedy. This being Saturday, the Assembly adjourned at one o'clock, and the discussion of the question was postponed until Monday. In the meantime a large number of "fathers and brethren," accompanied by their friends, availed themselves of a special excursion to Oakville and vicinity, by the steamer *Chicora*, and had a delightful sail on Lake Ontario—the Queen of Canadian Lakes.

Fifth Day.

The discussion on the overture anent new colleges occupied the greater part of the morning *sederunt*. Mr. MacMullen moved that the overture be sent down to Presbyteries for their consideration. Principal Grant moved that "While approving of the overture, so far as new Theological Colleges is concerned, it is deemed inexpedient to pronounce on other points referred to in the overture." Principal Caven seconded the amendment, which ultimately prevailed by a majority of two—85 voting for Mr. MacMullen's motion and 87 for Principal Grant's.

UNION IN FOREIGN MISSION WORK.—THE MODERATOR addressed the Assembly. He said that the question of the unification of the two Committees had been before the Assembly. They arrived at the conclusion that it was desirable that the foreign mission work should be conducted by one committee. The proposal of the Joint Committee was that the work should go on by the two committees, Eastern and Western, for the present year, but that for the future one committee should do the work.

DR. MCGREGOR, convener of the Eastern Section, said that he had never needed to be converted to the idea of union, for he had never doubted from the first it was the intention to ultimately unite the Boards. They must have felt the anomaly of having two reports to adopt every year. The

Church was in this respect a body with two heads. The convener of the Western Section when called upon for information by journalists and others, found it impossible to give full answers to the questions asked. He was sure that the foreign missionaries themselves, however they may differ in mind, were of one heart, and he was sure none would hail such a union more enthusiastically than the foreign missionaries themselves. The people, too, he was sure would favour this step, for in the East, he knew, the most liberal-minded men and those who took the greatest interest in the missions often asked whether this system of a divided board was to continue. This was a safe motion, for it was simply to refer to a committee the arrangement of these details, and no doubt it would yet come before the Presbyteries in some shape. The motion was carried unanimously, and the announcement of the result was received with loud applause. On motion by Principal Grant, it was unanimously agreed that the Western Committee be instructed to pay over to Treasurer of the Eastern section the sum of \$2,500 to build a house for Rev. K. J. Grant, one of our missionaries in Trinidad.

METHODIST UNION.—It was moved by Hon. Alexander Morris, and adopted unanimously and cordially, "That a committee to be named by the Moderator be appointed to prepare a congratulatory resolution expressing the great satisfaction with which the Church regards the union of the Methodist Churches of the Dominion, such resolution to be presented to the Methodist Church in such a manner as may be most fitting."

DECEASED WIFE'S SISTER question was again brought into Court in connection with the protest and appeal of Rev. T. S. Chambers against the decision of the Presbytery of Kingston. Mr. Chambers had been asked to marry a certain person to his deceased wife's sister, but refused to do so on the ground that it was against the laws of the Church. Another minister, Mr. Gallagher, was applied to and he married the couple in question. The Presbytery of Kingston, when appealed to, had failed to express its disapproval of Mr. Gallagher's act, on the ground that the whole question was before the General Assembly at present. On motion of Rev. R. Campbell, Montreal, it was agreed to remit the matter to the Pres-

bytery of Kingston to deal with it "according to the laws of the Church." Dr. Laing held with Mr. Campbell and others that the law of the Church was perfectly plain, and that the Presbytery could not stay procedure in dealing with an offender because there was an agitation in favour of a change of law.

FRENCH EVANGELIZATION.

The evening sederunt was entirely occupied with the consideration of the report on French Evangelization which was presented by Principal Macvicar, convener. As in former years, the work of the Board has been carried on by means of three agencies, namely:—colportage, mission schools, and preaching stations. During the past year eleven colporteurs were employed. This is a part of the work requiring great prudence and unflinching zeal and it has been found difficult to procure the services of a sufficient number of suitable agents. The number of Bibles and portions of the Bible distributed during the year was 1,962, and of tracts and other religious publications, about 22,000. The Board attaches special importance to the schools. They are increasingly alive to the necessity of getting hold of the young, and are most anxious to plant a mission school in every district where a sufficient number of children can be found whose parents are willing to have them attend. During the past year mission day-schools were maintained at seventeen different places, with twenty-two teachers, and 537 pupils. The Pointe-aux-Trembles schools still occupy a chief place in the educational department. Ninety-eight pupils were in attendance last year. Thirty-four of these belonged to Roman Catholic parents; sixty-three were the children of converts, and one of Protestant parents. The constant aim of the teachers in this institution is not only to give a good education to the young people, but also, and chiefly, to bring them under the influence of the Bible, and to teach them the only way of salvation, through the merits of our Saviour. About forty of last year's pupils are members of the Church. The preaching stations of the Board are chiefly in the Province of Quebec, but they are to be found also in Nova Scotia, New Brunswick, Ontario and Manitoba, and even in the United States. In all, the Gospel is preached at seventy-eight stations. Twenty-one

of the missionaries are ordained ministers. Mr. Chiniquy reports that about 400 converted families from Rome are in the different stations visited by him, and among the converts of the year are two priests and a monk. A commodious and handsome new church is in the course of erection for Mr. Ami in Ottawa. The French weekly newspaper *L'Aurore*, under the able management of Messrs. Duclos and Cruchet, has attained a circulation of 1,500 subscribers and is of great value as an evangelizing agency. Arrangements are being made to publish an edition in French of the Shorter Catechism. Mr. Coté of Lowell, Massachusetts, has been released from his charge and appointed Superintendent of French Canadian missions for that State, while Mr. Amaron, of Three Rivers, has accepted a call to Lowell as Mr. Coté's successor.

FINANCES.—The report states that \$24,990.37 were received during the year for the ordinary work of the Board, and \$5,485.01 on behalf of the Pointe aux Trembles Schools, making a total of \$30,475.38 for the year. Among the receipts is a sum of \$1,451.10 from the Presbyterian Church of Ireland. To this church and the convener of its Colonial committee, Rev. Dr. Wilson, of Limerick, as also to all the friends of the mission in Canada, Britain, and the United States, the Board return heartfelt thanks for their generous contributions.

The following summary of the work of the year will doubtless prove interesting:—11 Colporteurs,—1962 Bibles, Testaments and Gospels, and about 22,000 tracts &c., distributed; seventeen mission day schools, with twenty-two teachers and 537 pupils; forty-two mission fields, with seventy-eight preaching stations, 965 families and 934 communicants; a Sabbath attendance of about 2,200, and 973, Sabbath-school scholars; twelve young men studying for the ministry; and an addition of about 200 members during the year, nearly all of whom were on profession of faith, and chiefly gathered in from the Church of Rome.

"Contrasted with ten years ago,—'What has God wrought?' What cause for devout, heartfelt thanksgiving, and what encouragement to more vigorous self-sacrificing effort, and to earnest prayer! In answer to fervent supplication, the humble colporteur, the

faithful teacher, the self-denying missionary may do a mightier work for God than any annual report can chronicle. The voice of intercession may bring down a rich blessing on every Bible or tract distributed, on every lesson taught, and on every word for Christ spoken. It is by the weak things of this world that God confounds the things which are mighty. The regeneration of the world is to be brought about, not by the strength of armaments or through the resources of man unsanctified by Divine grace, but through the truth of God. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.'

REV. THOS. CUMMING moved the adoption of the report, and made an excellent speech. He regarded this work as a most important part of our Home Mission work. He believed that a large class of the French-Canadians were in a transition state, and now was the time for plying vigorous efforts.

MR. AMARON, of Three Rivers, gave good evidence of his interest in the work in announcing his intention of leaving an English-speaking congregation here in order to prosecute the work of French evangelization in the United States.

MR. ARMSTRONG, of Ottawa, referred to his pleasant experience in awakening interest in this work in Britain.

MR. C. A. TANNER, after dwelling on the work being done in the Province of Quebec, urged the appointment of a General Superintendent who should devote his whole time to the furtherance of the work.

FATHER CHINIQUEY was then called upon and was greeted with loud applause. Though now far advanced in life, this veteran apostle of French evangelization retains much of the vivacity and enthusiasm of his younger days, and certainly is still entitled to be called "the old man eloquent." Few men compare with Mr. Chiniquy in his power of holding an audience spell-bound. Even when he is most egotistical—as in the nature of things he must be—he always manages to screen himself behind his work and so to divert attention from himself to the theme ever uppermost in his mind—the emancipation of his countrymen from the trammels of Roman Catholicism.

The report was adopted, the Committee thanked, and the scheme recommended to the whole Church.

Sixth Day.

THE JUVENILE MISSION.—Miss Machar, of Kingston, received the thanks of the Assembly for her management and faithful administration of the Juvenile Fund ever since the union; and it was agreed that in future this branch of missionary service be placed under the charge of the Sabbath-school committee.

NEXT PLACE OF MEETING.—Halifax and Montreal were proposed, and it was agreed by a large majority that the meeting be held in Crescent street Church, Montreal, on the second Wednesday of June, 1885.

THE COLLEGES.—Professor Hart presented the report on Manitoba College, which shewed that new life had been infused into the institution by the appointment of Dr. King as Principal. The number of students resident in the college has ranged from twenty-six to thirty-two. *Eight* theological students have attended the classes and three of these have been taken on trial for license by the Presbytery of Manitoba. The income for the year was \$20,616. The thanks of the Board were recorded to the Church of Scotland, the Free Church of Scotland, and the Presbyterian Church in Ireland for their generous contributions—amounting to \$1,214 and also to the executors of the late Edward Macakay of Montreal for a legacy of \$1,000.

KNOX COLLEGE report was given in by Mr. Mortimer Clarke. The total amount subscribed towards the Endowment Fund is \$160,000, and paid, \$49,172. Seventy-six students occupied rooms in the college last session. The institution is evidently in a flourishing condition. It was agreed to increase Principal Caven's salary to \$3,000 per annum.

QUEEN'S UNIVERSITY.—The report submitted by Principal Grant was very satisfactory. The whole number of students registered in Arts last year was 216; in medicine, 108; in Theology twenty-five. Rev. Donald Ross had been appointed to the third chair in Theology, and Dr. Goodwin as Professor of Chemistry and Mineralogy. The ordinary revenue for the year was \$29,860. The deficit, for four years was only *twelve dollars*. The total assets

are placed at \$340,970, including the college premises, valued at \$101,697.

PRESBYTERIAN COLLEGE, MONTREAL.—Mr. Warden, the treasurer, presented this report. The number of students in actual attendance was 67. Seven completed their theological curriculum and are now prepared to enter upon the work of the ministry. The bequest of \$10,000 by the late Mr. Edward Mackay had been received and invested, and a further gift of \$40,000 had been announced by Messrs. Hugh, James, and Robert Mackay to endow a chair in memory of their late uncle, to be known as "The Edward Mackay Chair."

MORRIN COLLEGE.—The report presented by Rev. J. R. Macleod makes mention of 18 students in Arts, and a fair measure of prosperity.

PRESBYTERIAN COLLEGE, HALIFAX.—Principal MacKnight gave in the report. Fifteen students were in attendance last session. The payments towards the new Endowment Fund have reached \$71,702. Ordinary revenue for the year, \$8,910; expenditure, \$9,692.

The reports of all were severally adopted, and the satisfaction of the Assembly expressed at the increasing usefulness of these institutions. The last Sabbath but one in January was appointed to be set apart as a day of special prayer for the colleges and theological schools of the Church. The College Fund for Ontario and Quebec had produced \$12,636 for the year, of which there was paid to Knox College, \$6,615; to Queen's, \$2,646, and to the Montreal College \$3,307.

STATE OF RELIGION.

The evening session was devoted to the consideration of the reports on the state of religion, temperance, and Sabbath-schools.

Rev. D. D. McLeod presented the report on the State of Religion. It set forth that there was abundant reason for thankfulness to the great Head of the Church for work done and progress made during the past year; also for grace and strength supplied so largely to ministers, missionaries, elders, and office-bearers, who had maintained the cause with increasing fidelity. Attendance on public worship was reported satisfactory. Pastors and sessions were contending against

Sabbath profanation and intemperance. The report recommends continued watchfulness on the part of sessions and presbyteries, and that, in the services of the church, as well as in the homes of the people, earnest prayer be offered for the outpouring of the Holy Spirit on the members of the church.

Rev. W. A. Mackay presented the report on Temperance, which was one of a most encouraging nature. The answers to questions show that many of the members practice total abstinence, and that the sentiment in favor of prohibition is growing apace. The following recommendations were, in substance, adopted by the Assembly:

1. That we regard the traffic in strong drink as one of the greatest hindrances to the progress of the cause and Kingdom of our Lord Jesus Christ.

2. That in view of the evils wrought by this scourge of our race, this Assembly would hail with gladness the utter extermination of the traffic in intoxicating liquor as a beverage by the power of example, public opinion, and the strong arm of the law.

3. That we rejoice at the wonderful advancement of temperance and prohibition sentiment throughout the world, and especially in our own land; and would recommend our people by voice, vote, and example, and by all peaceful and righteous means, to work for the abolition of this great evil.

4. That we re-assert our approval of the principle of the Canada Temperance Act of 1878, and recommend the adoption of said Act as the best available means for the legal suppression of the traffic.

5. That the Assembly make thankful recognition of the good work accomplished by the women of our land, whether in their organized or individual capacity, and would express the hope that their self-denying efforts may be in the future more abundantly fruitful.

Mr. Fraser, of Mount Forest, moved the adoption of the report, seconded by Mr. Mackay of Summerside, P. E. I., who spoke enthusiastically of the working of the Scott Act in the Maritime Provinces.

SABBATH SCHOOLS.—The report was presented by Rev. H. H. Macpherson, of Halifax. There was an improvement in the number of returns this year as compared with last. The total number of scholars reported is 89,679, but there is reason to believe that the actual number is much greater. The amount given to Missions, \$17,024, shews that the children are being trained to take an interest in the Lord's cause. Some schools gave as much as \$600.

When all shall give in like proportion to their ability, a very much larger sum will be obtained from our young people. The report directs attention to the importance of having the scholars instructed as to their duty in reference to the Sacrament of the Lord's Supper, and recommends the publishing of a periodical for the children of the church, under the direction of the committee.

Seventh Day.

A motion was proposed by Mr. MacLennan, Q. C., to appoint a committee to consider a rearrangement of the proportion to be paid from the Common Fund to Knox, Queen's, and Montreal Colleges respectively. Mr. Mortimer Clark moved in favour of continuing the existing arrangement. The following motion was carried by a large majority :—

“That the matter of the distribution of the common fund for the support of Montreal, Kingston, and Toronto colleges be entrusted to a committee representing the whole Church, with instructions to report to the next General Assembly.”

The following committee was appointed on the subject :—Mr. Jas. MacLennan, Q. C., convener; Principals Caven, McVicar, Grant, McKnight, and King, Drs. Reid, Jardine, Professor Forrest, and Moore, Revs. D. J. Macdonnell, R. H. Warden, W. D. Armstrong, and Messrs. Mortimer Clark, D. Morrice J. Charlton, Hon. A. Morris, Dr. Thorburn, Dr. McDonald, W. Drysdale, W. B. McMurrich, John Stirling.

RECEPTION OF MINISTERS.—Presbyteries were authorized to receive the following ministers: A. K. Caswell, late of Presbyterian Church of United States; J. Frazer, late Congregationalist; W. Reid, late Primitive Methodist; Hy. Rose, late of Presbyterian Church of England, as soon as he obtains from the Presbytery of Manchester the ordinary certificate of good standing in the Presbyterian Church in England; J. McLeod, Presbyterian Church of New Zealand; B. Dustan, A. McTavish; P. S. Vernier, French missionary. The application to have R. H. Craig, Baptist, received as a catechist, was referred back to the Presbytery from which

the application emanated, the Presbytery having the necessary power.

RETIRING.—The following ministers are allowed to retire from the active duties of the ministry: W. White, Peterboro' Presbytery; Jno. Irwin, Saugeen; D. Morrison, Owen Sound; W. E. McKay, Toronto; R. Jamieson, Toronto; W. Cleland, Hamilton; W. A. Laing, Glengarry; Lewis Jack, St. John, N. B.; J. Alexander, Paris, and S. Hutchinson, Barrie.

PUBLISHING HOUSE, &c.—Dr. Jardine supported an overture from the Presbytery of Brockville on the subject, and Rev. P. M. Macleod supported a memorial on the same subject. A motion was made by Mr. Mortimer Clark in favor of steps being taken to organize a company for publishing purposes. The whole subject was referred to a committee to report to next Assembly. The committee is as follows: P. McF. McLeod, convener; Messrs. George Bruce, J. K. Smith, Dr. Jardine, Dr. Proudfoot, J. M. Cameron, W. W. Clarke, D. W. Armstrong, W. D. Russell, D. MacGregor, W. Drysdale, and A. Mac L. Sinclair.

Eighth Day.

THE discussion of marriage with deceased wife's sister was resumed. The Assembly agreed to send the Report of the Committee down to Presbyteries, it being understood that the Assembly was not committing itself to the conclusions of the report. The proposal to inform the parent churches of what was being done with respect to this subject was negatived. Presbyteries are to report to next General Assembly.

METIS.—The appeal from the decision of the Presbytery of Quebec was dismissed.

PRINCE ALBERT SCHOOL.—Upon recommendation of the Foreign Mission Committee the Assembly approved of the establishment of a High School at Prince Albert in connection with the Mission, the committee to give \$600 per annum for three years, the inhabitants to erect a building costing at least \$3,000. Some land in the place belonging to the church will in part be devoted to this work.

SYNOD OF MANITOBA AND N. W. TERRITORY.—The bounds of the three Presbyteries

ries were agreed upon. The duties of the Superintendent of Missions were defined. Rev. A. B. Baird, minister at Edmonton, the extreme outpost of our church in that region, briefly addressed the Assembly on the progress of the work.

AGED AND INFIRM MINISTERS' FUND.—The Report of the Western Section was presented by Rev. J. Middlemiss, showing that there were 38 on the fund. For the year now current there will be, say, 45 on the fund. Expenditure, \$7,756. In consequence of Mr. Edward MacKay's bequest of \$4,000 the income exceeded expenditure by \$5,055. There was also a donation of \$1,000 from Rev. John Dunbar. Were it not for these two sums the receipts would have been \$250 short of actual expenditures. The report was approved, and its recommendations were either adopted or ordered to be sent down to Presbyteries.

STATISTICS.—Rev. R. TORRANCE submitted the report on this subject. We glean a few facts: Pastoral charges, 753; ministers, 683; vacant charges, 113; mission stations, 117; churches, 1,436. Increase last year, 50. Families reported, 65,165; communicants, 114,602. Added during the year, 11,395. The total amount promised as stipend, \$586,266, and of this Manitoba Presbytery shows \$13,302. The total amount paid by congregations alone was \$577,844. The total amount of salaries received from all sources was \$566,934, being an average of nearly \$800 to each pastor, but an average of between \$300 and \$400 to each church or station supplied. Total for all Congregational purposes, \$1,170,095. Total to all schemes of the church, \$185,695. Total for all purposes reported, \$1,453,534.

Closing (Ninth) Day.

THE Aged and Infirm Ministers' Fund, Eastern Section, was reported by Mr. Sinclair. The fund is prosperous, its capital being increased by \$20,000 through the bequest of the late Mr. Macleod. The Widows' and Orphan's Fund also are in a satisfactory condition. There are 52 annuitants on the Western Fund and 35 on

the Church of Scotland Fund. The Eastern Report was presented by Mr. McCurdy. \$20,000 bequest had been received from the estate of Mr. Macleod. The report of the Presbyterian *Record* showed a circulation of 36,000. The Assembly expressed its desire that a copy should be in every family in the church. Mr. Pitblado reported for the Church and Manse Building Fund. Subscriptions, \$95,000. Paid in, \$32,000. 25 buildings had been aided during the year. Very great good had been accomplished already by the fund, and its early completion is earnestly desired. The fund was commended to the liberality of the church.

The most interesting incident of the closing day was the reception of a large deputation from the Church of England Synod of the Diocese of Toronto. Archdeacon Body was at the head of the deputation, and conveyed to the Assembly the cordial fraternal greetings of the Synod. Hon. Edward Blake addressed the Assembly, asking its coöperation in securing the religious instruction of the young. The deputation was most cordially received and a suitable resolution was adopted. The Assembly appointed a deputation to the Synod, Principal Grant, convener. The Assembly passed a resolution in favor of religious instruction in public schools. A small edition of the Book of Forms is authorized. Dr. Laing was appointed convener of the Revising Committee. A resolution was adopted approving of a more judicial, patriotic and charitable spirit in dealing with the politics and government of the country. The question of consolidating the colleges was referred to the committee appointed on the College fund. Reports on ladies' colleges—Brantford and Ottawa—were received and approved. Loyal addresses to the Queen and the Governor General were adopted. The nomination of next Moderator of Assembly was committed to the previous moderators, Dr. Maclaren convener. Mr. Charlton's bill making seduction criminal was endorsed. A deputation was appointed to press upon the Government the duty of legislating to prevent Sabbath desecration. The usual votes of thanks were passed. The annual collections were appointed. After praise and prayer the Assembly was dissolved at 6 o'clock P. M.

STANDING COMMITTEES.

Rev. R. H. Warden, Convener of the Committee to nominate Standing Committees for the year, presented a report which, after a few changes in names, was adopted as follows:—

I.—KNOX COLLEGE.

(1) BOARD OF MANAGEMENT.

Mr. W. M. Clark, *Chairman*; Principal Caven, Professor McLaren, Dr. Reid, Dr. Proudfoot, Dr. Scott. Messrs. A. Young, E. F. Torrance, Alex. Ross, J. Abraham, R. N. Grant, R. D. Fraser, S. Young, John Davidson, D. H. Fletcher, G. Munro, W. S. Ball, J. R. Battisby, J. Thompson, (Sarnia), W. A. Wilson, Colin Fletcher, H. McQuarrie, H. M. Parsons, J. C. Smith, Alex. Stewart, John Smith, Hugh Currie, and Messrs. Wm. Jeffrey, T. Yellowlees, Jos. Henderson, D. D. Wilson, Hon. G. W. Ross, George Rutherford, Hamilton Cassels, R. Lawrie.

(2) SENATE.

Principal Caven, *Chairman*; the Professors and Lecturers of the College; Dr. Reid, Dr. Laing, Messrs. H. M. Parsons, D. J. Macdonnell, S. Lyle, J. M. Cameron, P. McF. McLeod, R. P. McKay, G. M. Milligan, J. Carmichael, (King); and Messrs. T. Kirkland, A. MacMurchy, W. M. Clark.

(3) BOARD OF EXAMINERS.

Dr. Laing, *Chairman*; the Senate, Dr. Wardrope, E. D. McLaren, F. R. Beattie, P. Wright, R. Torrance, J. Gray (Orillia), D. C. McIntyre, R. P. McKay, W. G. Wallace, and Geo. Dickson.

II.—PRESBYTERIAN COLLEGE,
MONTREAL.

(1) BOARD OF MANAGEMENT.

Mr. David Morrice, *Chairman*; Principal MacVicar, Professor Campbell, Professor Coussirat, Professor Scrimger, Principal Dawson; Messrs. G. C. Heine, A. B. MacKay, J. Stuart, R. H. Warden, J. R. McLeod, R. Campbell (Montreal), G. D. Bayne, John Ferguson, J. McCaul, J. A. F. McBain, Andrew Rowat, M. H. Scott, J. Fleck, W. J. Dey, W. T. Herridge, T. Cumming and Justice Torrance, Messrs. Warden King, A. S. Ewing, James Croil, W. Yuile, W. Darling, Junr., A. C. Hutchison, J. Murray Smith, John Stirling, A. MacPherson, Hugh Mackay, Robert Anderson, Jonathan Hodgson.

(2) SENATE.

Principal MacVicar, *Chairman*; the Professors and Lecturers of the College, Messrs. G. Coull, W. McKibbin, John Munro (Manotick), A. B. Cruchet, J. Barclay, G. Burnfield, D. Paterson, C. A. Doudiet, R. Campbell (Montreal), W. R. Cruikshank, J. B. Muir, Principal Dawson, Professor Murray, Justice Torrance, Dr. Kelly.

III.—PRESBYTERIAN COLLEGE,
HALIFAX.

(1) BOARD OF MANAGEMENT.

Dr. Burns, *Chairman*; Dr. McGregor, Dr. McCulloch, Professor Pollok, Professor Currie, Professor Forrest, Dr. T. G. Smith, Messrs. A. McL. Sinclair, T. Sedgwick, J. McMillan, E. Scott, K. McLennan, J. F. Forbes, R. Laing, Jas. McLean, J. C. Burgess, J. C. Herdman; and Messrs. D. C. Fraser, J. J. Bremner, R. Murray, R. Baxter, J. K. Blair, Dr. Dodge, J. Scott Hutton, and Jas. G. Forbes.

(2) SENATE.

Principal McKnight, *Chairman*; the Professors of the College; Principal Ross, Professor Forrest, Dr. Burns, Dr. Macrae, Messrs. P. M. Morrison, L. G. MacNeill, L. H. Jordan, and R. Murray.

(3) BOARD OF EXAMINERS.

Mr. R. Laing, *Chairman*; Principal Ross, Professor Forrest, Professor Lyall, Professor McDonald, Messrs. P. M. Morrison, A. Simpson, and H. H. McPherson.

IV.—QUEEN'S COLLEGE, KINGSTON.

BURSARY AND SCHOLARSHIP COMMITTEE.

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BOARD OF MANAGEMENT.

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VI.—HOME MISSIONS.

(1) WESTERN SECTION.

Dr. Cochrane, *Convener*; Dr. Campbell, Dr. Laing; Messrs. W. Robertson (Danville), R. H. Warden, W. A. Lang, F. W. Farries, G. Burnfield, M. W. Maclean, J. Cleland, J. A. Carmichael, P. McF. McLeod, D. M. Gordon, E. Cockburn, A. Gilray, R. Moodie, J. Somerville, J. Campbell (Harriston), R. Torrance, J. H. Ratcliffe, W. T. McMullen, J. Rennie, W. Walker, Hector Currie, R. Hamilton, J. Pritchard, D. Cameron, A. Tolmie, C. B. Pitblado, A. B. McKay, D. J. Macdonnell, J. Farquharson, James Robertson (Winnipeg), and Messrs. Daniel Mackenzie, W. Mitchell, Thos. McCrae, D. Kilgour, David Elder.

(2) EASTERN SECTION.

Mr. John McMillan, *Convener*; Dr. Macrae, Messrs. J. C. Burgess, R. Laing, A. B. Dickie, J. B. Logan, J. Layton, M. G. Henry, E. Grant, N. MacKay, J. C. Herdman, J. S. Carruthers, A. Simpson, and Messrs. J. K. Munnis, J. K. Blair and James Forrest.

VII.—SUPPLEMENTS—EASTERN SECTION.

Mr. E. A. McCurdy, *Convener*; Dr. McGregor, Messrs. T. Sedgwick, E. Scott, Jas. Sinclair, J. H. Chase, Edwin Smith, Joseph Hogg, E. D. Millar, W. Grant, G. L. Gordon, John McCarter, George Bruce, and Messrs. Hugh Ross and J. F. Blanchard.

VIII.—FOREIGN MISSIONS.

(1) WESTERN SECTION.

Dr. Wardrope, *Convener*; Dr. McLaren, Principal Grant, Professor Hart, Dr. Moore, Dr. Jardine, Dr. J. B. Fraser, Messrs. T. Lowry, J. K. Smith, J. B. Edmondson, S. Lyle, A. H. Scott, J. Gray (Windsor), R. Campbell (Montreal), A. D. McDonald, W. A. McKay, J. Ferguson, (Chesley), J. Smith (Toronto), D. D. McLeod, J. S. Burnet, J. B. Duncan, J. L. Murray, S. H. Eastman, J. M. Cameron, G. Burson, Hugh Mackay, and Messrs. W. B. McMurrich, J. Y. Reid, Dr. Macdonald, Chas. Davidson, Hon. A. Morris, Jas. Watson, A. MacMurchy, T. Gordon, J. Harvie, Hamilton Cassels.

(2) EASTERN SECTION.

Mr. Alex. McLean, *Convener*; Dr. McGregor, Dr. McCulloch, Dr. Burns, Messrs. D. B. Blair, A. McL. Sinclair, E. A. McCurdy, E. Scott, W. Donald, W. Stuart, T. C. Jack, John McL. McLeod, and Messrs. D. C. Fraser, John Miller and Andrew Walker.

IX.—FRENCH EVANGELIZATION.

Principal MacVicar, *Chairman*; Professor Coussirat, Professor Scrimger, Dr. Moore, Alex. Young, R. H. Warden, J. C. Cattnach, R. P. Duclos, Thomas Cumming, James Patterson, Jos. Hogg, R. Cumming, C. A. Tanner, J. Fleck, J. McCaul, P. Wright, A. A. Scott, R. Campbell (Montreal), C. A. Doudiet, W. D. Armstrong, G. C. Heine, A. MacGillivray, W. R. Cruikshank, J. Nichols, A. B. Mackay, and Messrs. James Croil, A. C. Hutchison, D. Morrice, Warden King, and W. D. McLaren.

X.—STATE OF RELIGION.

Dr. Macnish, *Convener*; Dr. James, Messrs. W. M. Roger, R. D. Fraser, D. D. McLeod, J. A. G. Calder, J. Mordy, C. A. Doudiet, J. Ferguson (Vankleek Hill), T. Bennett, D. J. McLean, J. F. McLaren, R. D. Ross, J. R. S. Burnet, J. B. Mullan, Geo. McMillan, T. McGuire, J. Hasty, S. Houston, J. Douglas (Brandon), A. Farquharson, E. D. McLaren, J. L. George, J. B. Logan, G. Bruce, A. J. Mowatt, D. McGregor, and Messrs. Joseph Henderson, J. H. Pantton, John Robertson (Kingston), J. B. Fairbairn.

XI.—SABBATH SCHOOLS.

Messrs. A. Simpson and Dr. Jardine, *Joint Conveners*; Dr. Moffat, Messrs. G. M. Milligan, H. H. McPherson, M. Fraser, T. McAdam, Alex. Campbell, J. McCaul, A. Urquhart (Regina), W. S. Ball, J. Carmichael (Norwood), R. J. Laidlaw, J. M. Aull, W. P. Archibald, J. Crombie, J. A. Forbes, W. Frizzell, A. F. Tully, R. Rodg-

ers, J. J. Richards, A. W. Waddell, L. Cameron, H. Gracey, Arch. Stewart, T. F. Fotheringham, K. Mackay, E. W. Waits, J. Croil, A. Bartlett, John Milne (Agincourt), A. I. MacKenzie, W. N. Hossie, R. McQueen, W. D. Russell, and S. Waddell and J. J. Bell.

XII.—SABBATH OBSERVANCE.

Mr. W. T. McMullen, *Convener*; Dr. King, Dr. Caven, H. J. McDiarmid, Messrs. E. W. Pantton, J. Barclay, R. Logan, J. McAlpine, Joseph White, W. D. Armstrong, H. M. Parsons, G. M. Clark, D. M. Gordon, M. McGillivray, A. Gilray, G. Cuthbertson, R. Laird, J. D. MacGillivray, and Messrs. G. Hay, Hon. A. Morris, J. Charlton, M.P.; A. P. Cockburn, M.P.; Dr. Christie, W. D. Russell, Hon. A. Vidal, and R. Murray.

XIII.—PRESBYTERIAN RECORD.

Mr. R. Campbell, *Convener*; the Editors, Dr. Jardine, Professor Campbell, and T. Cumming.

XIV.—WIDOWS' & ORPHANS' FUND.

(1) LATE CANADA PRESBYTERIAN CHURCH.

Messrs. J. Osborne and J. L. Blaikie, *Joint Conveners*; Dr. Reid, Messrs. G. M. Milligan, A. Gilray, A. Wilson, W. A. Hunter, and Messrs. Jas. Brown, J. Harvie, T. Kirkland, W. Gordon.

(2) MINISTERS' WIDOWS', AND ORPHANS' FUND OF THE MARITIME PROVINCES.

Mr. J. J. Bremner, *Chairman*; Dr. Patterson, Messrs. D. B. Blair, Alex. McLean, Jas. McLean, T. Sedgwick, R. Laing, E. A. McCurdy, Professor Forrest, and Messrs. H. Primrose, G. Mitchell, Dr. G. Murray.

XV.—AGED AND INFIRM MINISTERS' FUND.

(1) WESTERN SECTION.

Messrs. J. Middlemiss and J. K. Macdonald, *Joint Conveners*; Dr. Reid, Messrs. Jos. McCoy, W. Caven (Buckingham), J. T. Patterson, J. A. Murray, R. Leask, H. McQuarrie, E. D. McLaren, J. C. Smith, J. Thomson (Ayr), J. Somerville, D. H. Fletcher, D. Stalker, R. J. Laidlaw, J. Little (Princeton), P. McF. McLeod, W. Frizzell, and Messrs. John A. Patterson, Colin McDougall, A. D. Ferrier, John Charlton, M.P.; A. McAlister, J. Hardie, and D. McGee.

(2) EASTERN SECTION.

Mr. A. McL. Sinclair, *Convener*; Principal McKnight, Dr. Patterson, Professor Pollok, Messrs. H. B. McKay, Jos. Hogg, J. F. Forbes, T. G. Johnston, R. Cumming, J. D. McGillivray, J. H. Chase, J. S. Carruthers, Don McMillan, D. S. Fraser, K. McKenzie, and Messrs. G. W. Underwood, J. D. McGregor, Jas. G. Forbes, Thos. Bayne, and Hon. D. Laird.

XVI.—FINANCE.

(1) TORONTO SECTION.

Mr. J. L. Blaikie, *Convener*; Dr. Reid, A. Jardine, A. McMurchy, J. Kay, R. Kilgour, A. Jeffrey, C. Davidson, R. J. Hunter, and J. Y. Reid.

(2) MONTREAL SECTION.

Mr. R. H. Warden, *Convener*; Messrs. D. Morrice, W. D. McLaren, W. Yuile, J. Murray Smith and J. Stirling.

(3) HALIFAX SECTION.

Mr. John S. Maclean, *Convener*; Messrs. J. J. Bremner, J. W. Carmichael, James Forrest and James Mackintosh.

XVII.—STATISTICS.

Mr. R. Torrance, *Convener*; S. Houston, J. F. McBain, J. C. Smith, J. Gray (Orillia), T. F. Fotheringham, S. C. Fraser, A. F. Thompson, D. S. Fraser and D. S. McKenzie.

XVIII.—PROTECTION OF CHURCH PROPERTY.

Mr. J. McLennan, Q. C., *Convener*; Dr. Bell, Dr. Reid, Dr. Pollok, Alex. Young, J. L. Morris, G. M. Macdonnell, C. E. Hamilton, Sir W. Young, R. Sedgwick, Q. C., and Hamilton Cassels.

XIX.—TEMPERANCE.

Mr. P. Wright, *Convener*; Messrs. A. F. Tully, D. Fraser, Wm. King, W. J. Dey, J. M. McAlister, John Smith, D. Wardrope, Hugh Currie, G. Sutherland, A. J. Mowatt, R. Wallace, T. Scouler, D. Tait, J. M. Cameron, N. McKinnon, J. Stuart, H. McKellar, J. Becket, J. McCaul, W. A. McKay, George Christie, A. F. Carr, L. G. McNeill, Neil Mackay; Messrs. Joseph Stephens, Hon. A. Vidal, Hon. G. W. Ross, Walter Paul, E. Thompson, T. Yellowles, J. M. Gill, A. Mutchmor, J. Farquhar, and W. Y. Loughhead.

XX.—HYMNAL COMMITTEE.

Dr. Jenkins and Dr. Gregg, *Joint-Conveners*; Dr. James, Dr. Macrae, Professor Mowat, Messrs. D. D. McLeod, P. McF. McLeod, D. B. Cameron, (Acton), D. J. Macdonnell, John Thompson, (Ayr), R. Murray and W. B. McMurrich.

XXI.—CHURCH AND MANSE BUILDING FUND, N. W.

Mr. C. B. Pitblado, *Chairman*; Messrs. J. M. Douglas, (Brandon), D. M. Gordon, J. Farquharson, J. Robertson, Dr. Cochrane, D. McArthur, G. D. MacVicar, J. B. McKilligan.

JULY MEETINGS OF PRESBYTERIES.

Maitland, Kincardine, 8th July, 1:30 p.m.
 Guelph, W. Andrew's Ch., 15th July, 10 a.m.
 Peterborough, St. Andrew's Ch., 1st July, 2 p.m.
 Chatham, Ridgeway, 8th July, 11 a.m.
 Glengarry, Lancaster, 8th July, 2 p.m.
 Saugeen, Durham, 8th July, 10 a.m.
 Bruce, Southampton, 8th July, 2 p.m.
 Kingston, Belleville, 7th July, 7:30 p.m.
 Whitby, Bowmansville, 5th July.
 London, First Pres. Ch., 8th July, 11 a.m.
 Owen Sound, Division St. Ch., 1st July, 1:30 p.m.
 Stratford, St. Mary's, 8th July, 10:30 p.m.
 Lindsay, Woodville, 26th August, 11 a.m.
 Huron, Goderich, 8th July, 11 a.m.
 Manitoba, Winnipeg, 15th July, 7:30 p.m.
 Toronto, Knox Church, 8th July, 11 a.m.
 St. John's, St. David's Church, 1st July.
 Quebec, Richmond, 1st July, 2 p.m.
 Montreal, David Morrice Hall, 8th July.
 Hamilton, 15th July.

The Presbyterian Record.

MONTREAL: JULY, 1884.

JAMES CROIL.
 ROBERT MURRAY. } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

THE Tenth General Assembly of the Presbyterian Church met in Toronto on Wednesday, the 4th of June, and was dissolved on Friday, the 13th. A more delightful meeting could not be desired. The attendance was large, and the public interest in the proceedings was unabated to the close. The Assembly was happy in its Moderator and officers, and indeed in all its members. No long and dreary speeches were delivered; no painful scenes had to be witnessed; brotherly love, forbearance, kindness, prevailed from first to last. It was largely a Missionary Assembly. We were favored with the presence of one missionary from the New Hebrides, one from Trinidad, one from Central India, and one from Formosa. Each had to tell of the wonderful work of the Lord in heathen lands; each had to tell of difficulties surmounted, hopes realized, and doors wide open for larger effort. Home Missions also received much attention. Our prosperity as a church depends upon the vigor and vigilance with which we occupy the fields within our own limits. The "Synod of Manitoba and Northwest Territory" was erected by the Assembly and three Presbyteries were placed under its charge. One minister addressed the Assembly whose station, Edmonton, is as far west of Toronto as Newfoundland is east. One of the new Presbyteries, that of Brandon, covers whole provinces. There is not a Synod or Presbytery but has home mission work to do within its own bounds; but the principal field is in the vast Northwest. The scheme for the augmentation of the stipends of ministers received due attention. The Assembly found that in all the Synods except that of the Maritime Provinces, the minimum of \$750 had been reached, and that in the Maritime

Provinces there has been progress in the right direction. All the colleges were able to report favorably both as regards support and the attendance of students. The contributions to the schemes of the church showed a satisfactory increase, the difference between the second year after the Union and the tenth year being nearly half a million dollars. The religious life of the church, as judged by the usual tests and indications, is in a vigorous condition. There is growth, there is movement in the right direction, reported all along the line.

The Assembly uttered its testimony in favor of reformation in morals and against prevailing forms of evil. Fraternal greetings and a request for coöperation were received from the Church of England Synod, and were cordially reciprocated. Well may all who attended the late Assembly or who have studied its proceedings, thank God for the past and look to the future with faith and hope.

It is a favorable "sign of the times" that Christians are drawing more closely together. Friendly greetings and messages of cordial congratulation have succeeded the sneers, the taunts, the fervid denunciations which at one time were not unusual. Our own union has been so manifestly owned and blessed of God that it has encouraged others to tread in the same pathway. The Methodist union bids fair to be an assured success. And now our respected and beloved brethren of the Church of England are becoming prominent in their willingness to coöperate in measures for the promotion of pure and undefiled religion. From the temper of our own Assembly it may be very confidently asserted that no movement towards the closer union of Christ's family will be without the ardent coöperation of the Presbyterian Church. Our Church is still favored with the friendly and very valuable aid of our parent churches in Scotland and Ireland. They all regard ours as a younger sister, or a daughter, and they never fail to lend such help as is in their power to render.

Our Foreign Missionaries will be with us for a few months, and many of our congregations will have an opportunity of hearing

from their own lips the story of Gospel triumphs among the heathen. Zeal for missions will thus be quickened; and the conviction will be deepened that the Gospel which we send to India, to Formosa, to the New Hebrides, to the coolies of Trinidad, is all worthy of being cherished, preached and practiced at home.

FRENCH EVANGELIZATION.—The annual collection for this scheme of the Church will be made in all our congregations and preaching stations on the **THIRD SABBATH** of July. This important department of the Church's work needs the financial aid and the prayers of all our people. It is hoped that the July collection will be a liberal one. Copies of the report have been mailed to all ministers and missionaries, who will thus be in a position to explain the nature and extent of the work. Collections will be sent to Rev. R. H. Warden, 198 St. James street, Montreal, or Dr. MacGregor, Halifax.

MISSION GOODS FOR THE NEW HEBRIDES.—Congregations, Sunday-schools or societies desiring to send boxes or parcels containing made-up clothing or calicos for the schools, and the work generally of our Canadian missionaries in the New Hebrides, should forward all such goods not later than 31st August to Mr. Isaac A. Grant, merchant, Pictou, Nova Scotia, who has undertaken to ship what may be sent in to Sydney, Australia, in time for the "Dayspring" leaving that port on the 1st of April, 1885, for the New Hebrides. Each box or parcel ought to be carefully addressed to the missionary for whom it is intended, accompanied by a note or card to Mr. Grant, that he may acknowledge the receipt of the goods to the proper party. Full address of each missionary:

Rev. J. W. McKenzie, Efate.

" J. Annand, Aneityum.

" H. A. Robertson, Erromanga.

Care of Rev. Dr. Steel, Sydney, Australia.

ERROMANGA.—Rev. H. A. Robertson, of Erromanga, is at present in Toronto carrying through the press a translation of the Gospel into Erromangan. Until this work is completed Mr. R. will not be able to address any congregations except those in or near Toronto, and these only on Sundays, as his whole time during the week will be occupied in transcribing copy and correcting proof. Address until 1st August:—
41 Wood Street, Toronto.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH JUNE, 1884; OFFICE 50, CHURCH
ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th May, 1884..	\$3,298.52
Cannington	3.25
Fenelon Falls & Somerville	3.54
Lougford & North Mara...	3.50
Wick	4.20
Leaskdale	2.00
Beaverton	9.55
Cambray	2.00
Bolsover	1.20
Woodville	11.20
Lindsay	10.00
Uxbridge	6.10
Greenbank	3.75
Zephyr	75
Scott and Uxbridge	4.00
Brock and Manilla	6.50
Richmond Hill	3.00
Craigvale & Cen Ch, Lefroy	6.00
Bobcaygeon	3.00
North Carradoc	2.00
New Lowell	1.57
Carlton, N B.	4.00
St Johns, St Stephen's Ch.	12.25
Sydney, St Andrew's	5.00
Prince William, N B.	2.00
Inslow	4.00
Wh'town, St James Ch.	5.00

\$3,424.88

CORRECTION.

Augmentation of Stipend Fund.

Harriston, Guthrie Church \$20.00,
omitted in the June Record.

1884, 1885.

ASSEMBLY FUND.

West Port	3.00
Elora, Knox Church	94
Holstein	76
Port Hope, 1st Church ..	6.67
English River & Howick...	7.00
Cumberland	5.00
Woodbridge	2.75
Pinkerton	4.00
Pictou, St Andrew's	5.00
Lucknow	2.90
Wick	5.00
Campbellford	6.00
Percy	5.00
Thornhill	4.34
Oxford	4.80
Wardsville	2.00
Fairbairn	1.42
Middle Normanby	3.00
Orchardville	2.00
Mitchell, Knox Church...	7.85

\$78.31

HOME MISSIONS.

Alton	\$ 5.00
North Carradoc	5.00
Delaware	3.00
Mattawan	14.85
Price's Corners, Bethel Ch.	8.00
Queensville	6.10
Paisley, Knox Church	37.33
Craigvale, &c.	20.00
Richmond, Q, Miss Assoc'n	20.00
Stayner S School	2.50
Exeter, Caven Church	20.00
Port Albert & augmentation	2.00
Anonymous, J A, N Scotia,	
for North West	6.00
Anon, N Scotia, for N West	4.00
North Pelham	15.00
Oro, Knox Church	3.00
Mrs R Nicholls, Peterboro.	1,000.00

Miss Tena McTavish, Van-	
camp's Mills	5.00
Woodbridge	10.60
Enniskillen and Cartwright	18.00
Moosemin	4.20
Edmonton	20.00
Pictou, St Andrew's	18.41
Lancaster, Knox Ch S S.	20.00
Bathurst Mission Station ..	4.20
Thornhill	25.00
Martintown, St And, &c.	30.00
Normanby Head Station, ..	9.00
Friend, Hullett	5.00
Watford	10.50
Dunbarton	9.00
Woodstock, St Andrew's ..	30.00
A Friend, Wick	1.00
Alliston S School	3.50
Elora, Chalmers Church ..	59.00
Executors late D J Green-	
shields, Montreal, in ter-	
est on legacy	200.00
Executors late D J Green-	
shields, Montreal, 3rd	
of legacy	3,333.33

\$4,977.32

AUGMENTATION OF STIPEND FUND.

Palmerston, omitted in 1884	2.00
Toronto, Old St Andrew's ..	100.00
Ayr, Knox Church	75.50
Pres'bty of Saugeen, ret'd	48.00
Chatham,	50.00
South Luther	2.00
Durham, Knox Ch.	7.50
Strathroy, St Andrew's	24.50
Rev Walter Amos, returned	50.00
Wardsville	2.00
Amos	6.00

\$367.00

FOREIGN MISSIONS.

Juvenile Mission Scheme	
Schools, and Bible wo-	
men at Indore	\$ 18.00
North Carradoc	21.25
Delaware	18.00
Mattawan	9.60
West Port	8.00
Price's Corners, Bethel Ch.	7.00
Queensville	6.10
Paisley, Knox Ch.	34.17
Craigvale, &c.	15.00
Richmond, Q, Miss Assoc'n	16.00
Stayner S School	2.50
Exeter, Caven Ch.	10.00
W J McMahon, Moscow,	
U S, for Formosa	5.00
Rock Lake	10.28
Lion's Head S S, Mrs Mc-	
Lennan's Class, Girl's	
School at Formosa	5.00
Buckingham	5.50
Juvenile Mission School,	
Orphans at Indore.	25.00
Miss Tena McTavish, Van-	
camp's Mills	5.00
Woodbridge	4.00
Bear Creek	1.50
Enniskillen and Cartwright	6.00
Pictou, St Andrew's	12.00
D Sutherland, Toronto, Ch	
in Formosa	25.00
A Friend, Uxbridge	1.00
Thornhill	5.00
Ashburn	29.75
Friend, Hullett	5.00
Watford	10.50
Mitchell, Knox Ch.	30.30
Lanark and Renfrew S S.	240.31
Glengarry S Schools	10.00
"Algoma," for convert at	
Indore	9.50
Rev K F Junor, for Hospital	
at Tamsui	75.92

\$687.18

COLLEGES ORDINARY FUND.

Mattawan	\$ 5.55
Price's Corners, Bethel Ch.	5.00
Craigvale, &c.	10.00
New Lowell	4.00
Cumberland	5.00
Woodbridge	5.00
Pictou, St Andrew's	8.00
Thornhill	8.00
West Port	4.00
Mitchell, Knox Ch.	10.40

\$64.95

KNOX COLLEGE BURSARY FUND.

M C Cameron, MP, Goderich	\$ 60.00
Extrs of Alexander Estate.	262.00

\$322.00

KNOX COLLEGE BUILDING FUND.

Omitted in account of 1884.	83.87
Robt Strachan, Port Elgin.	3.00

\$86.87

KNOX COLLEGE ENDOWMENT FUND.

Hamilton	\$ 293.34
John Denton, Pt Dalhousie	18.00
Kintyre	32.34
Jas Stewart & Co, Hml'ton.	133.34
Jas Penelton, Guelph	2.00
F D Hamilton, Stratford ..	5.00
Jas Gibson, Ottawa	33.34
R McLaren, St Catharines.	33.34
Walton, Duff's Church	29.00
Wyoming	18.34
Peter Stewart, N Easthope	10.00
Elma Centre	32.00
C McCallum, London	25.00
Thomas Turner, Dumblane	2.00
Thamesford	43.00
Mrs McMahon, Woodstock	1.13
Brussels, Melville Ch.	49.00
Knox	33.00
Winterbourne	21.00
James Donaldson, N Bruce	2.00
Alex Jardine, Toronto	66.67
Watford	13.00
Jno McClive, Dr'm'nd'ville	10.00
Wm McCrae, Trowbridge ..	4.00
Bowmanville	30.00
Jas McEwan, Bluevale	5.00
John Jackson, Manchester	3.00
Lucknow	18.00
W P Greirson, Dungannon.	2.00
Wroxeter	31.00
Saint Helens	60.00
Wingham	30.50
Kingston	30.00

\$1,119.00

MANITOBA COLLEGE ORDINARY FUND.

West Port	\$ 2.00
Niagara Falls	6.00
Woodbridge	4.00
Oxford	3.00
Ramsay	5.00

\$20.00

WIDOW'S FUND.

West Port	\$4.00
Price's Corners, Bethel Ch.	3.00
Hillsburgh	3.00
Holstein	2.35
Craigvale, &c.	15.00
Richmond, Q, Mis Society ..	6.00
Mrs R Nicholls, Peterboro.	1,000.00
Woodbridge	4.00
Pictou, St Andrew's	5.00
Campbellford	10.00
Percy	6.00
Thornhill	5.00
Ashburn	9.50
Fairbairn	2.69
Quebec, Chalmers Ch.	40.00

Mitchell, Knox Ch.....	18.90
Elora, Chalmers Ch.....	5.00

\$1,139.24

With rates from Revds W Scott, P E I; J Abraham, Dr McVicar, Jno Anderson, J Duff, (J R Scott \$16.00, 2 years), D Beattie.

AGED AND INFIRM MINISTER'S FUND.

West Port.....	\$ 4.00
Price's Corners, Bethel Ch.	2.00
Hillsburgh.....	4.00
Holstein.....	2.15
Craigvale, &c.....	15.00
Richmond, Q. Mis Society..	6.00
North Pelham.....	5.00
Deseronto.....	4.25
Rev J Dunbar, Dunbarton, Annuity returned.....	100.00
Rev Wm Forrest, Durham, Annuity returned.....	120.00
Cumberland.....	5.00
Woodbridge.....	4.00
Enniskillen and Cartwright	3.00
Pictou, St Andrew's.....	6.00
Campbellford.....	10.00
Percy.....	6.00
Thornhill.....	5.00
Ashburn	9.00
Oxford	1.00
Fairbairn.....	2.69
Mitchell, Knox Ch.....	12.00
Elora, Chalmers Ch.....	11.00

\$337.09

With rates from Revds J Abraham \$5.00; Jno Anderson, 4.00; D M Beattie, 4.00; J A Murray, 10.00. Total, \$23 00.

CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Unappropriated.

Brussels, Melville Ch	\$ 55.00
Carlingford	22.00
Strathroy, St Andrew's....	26.00
Fergus, Melville Ch.....	128.00
Guelph, St Andrew's.....	100.00

\$331.00

CHURCH AND MANSE BUILDING FUND IN MANITOBA & N. W. TERRITORY.

Scarborough, St Andrew's.	\$120.00
J L Brodie, Toronto.....	100.00

\$220.00

FOREIGN MISSION, EASTERN SEC.

Jno Edwards and family, Sherbrooke, Que.....	\$107.00
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CORRECTION.

Knox College Endowment Fund.

North Bruce, in April No. of Record, M B Smith, Malcolm McTavish, H D McCallum, Wm Finlayson, it should have been North Bruce, and St Andrew's, Saugeen. Burrows Smith, Duncan McTavish, H D McCulloch, Mrs Finlayson and Wm Finlayson being entered twice.

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCE, TO 2ND JUNE, 1884.

FOREIGN MISSIONS.

Already acknowledged....	\$10,166.94
John McKeen, Amherst...	25.00
Canard	16.00
Poplar Grove, M S, Halifax	50.00

St Matthew's, Halifax.....	217.85
Scotsburn.....	51.00
Bequest of Alex McLeod, Halifax	2,000.00
Y P J, New Glasgow.....	500.00
St Paul's, Fredericton, ad'l	5.00
Clifton.....	35.00
St Andrew's Ch, St John...	12.00
St James Ch, Charlottetown	20.00
Newport and St Croix.....	15.05
Lady, Halifax, for Zenana.	10.00
Mrs Prof Currie for Mrs Morton's wk.....	3.00
Geddie Memorial Fund....	220.70
From Widows' Fund, for Mrs Geddie.....	150.00
From Widows' Fund, for the Morrison children...	123.00
St Stephen's, N B.....	5.00
United Con, West River...	64.00
Rev Dr Pollok.....	10.00
Collected for proposed steamer, in Ontario, by Rev H A Robertson.....	110.00
"Busy Bees," Sydney, for H A Robertson.....	17.00
"Busy Bees," Sydney, for Mrs Morton.....	17.00
Received for Trinidad Mis- sion Buildings as acknow- ledged in Records.....	1,358.72

Total receipts for the year \$15,177.26

Received since closing Accounts.

A C Thompson, New Glas- gow.....	\$25.00
Baddeck, both sections....	14.00
Friend of Poplar Grove Ch, Halifax.....	20.00
Rev J D McGillivray	10.00
Falls Ch, Tatamagouche...	8.51
Village Ch,	21.49
Friend of Mission, Windsor	7.00

\$106.00

PRINCETOWN AND TUNAPUNA BUILDINGS, TRINIDAD.

Acknowledged already....	\$1,308.72
Friend, Chatham.....	5.00
Stellarton Aux W F M S...	25.00
A McKenzie, River John ..	20.00

\$1,358.72

DAYSRING AND MISSION SCHOOLS.

Acknowledged already.....	\$3,918.37
Juvenile Miss Scheme, per Miss Machar.....	147.00
Newport and St Croix.....	23.95

Total for the year.....\$4,089.32

Received since closing Accounts.

United Ch SS, New Glasgow	\$27.06
St Stephen's S S, St John..	9.00
Truro Mission Band	10.00

\$46.06

HOME MISSION.

Already acknowledged....	\$4,137.72
St Matthew's Halifax.....	100.00
St Paul's, Fredericton, ad'l	5.00
St Andrew's Ch, St John...	10.00
Belfast, P E I.....	103.60
St James Ch, Charlottet'wn	25.00
Newport and St Croix.....	10.00
St Stephen's, N B.....	10.00
Rev Dr Pollok	5.00

Total for the year.....\$4,405.72

Received since closing of Accounts.

Bal on hand May 1, 1884...	\$81.30
Friend of Poplar Grove Ch, Halifax	10.00

Tignish and Montrose.....	10.46
Friend of Miss, Windsor...	7.00

\$108.76

SUPPLEMENTING FUND.

Acknowledged already.....	\$5,141.95
St Matthew's, Halifax.....	239.25
Noel.....	17.00
St Paul's, Fredericton, ad'l	5.00
Beq Anon, per Dr McCul- loch, 2nd payment.....	10.00
Yarmouth, special coll....	14.40
Fort Massey, Hfx, spe coll.	184.10
St And Ch, St John.....	8.00
Newport and St Croix.....	35.00
Kentville.....	37.00
St And, Halifax, special...	85.00
Gay's River and Milford ..	17.75

Total for the year.....\$5,794.45

Received since closing Accounts.

Bal on hand, May 1. 1884...	\$2,159.66
Sherbrooke and Goldenville	47.00
Amherst, St Stephen's Ch..	20.35
Friend of Poplar Grove Ch, Halifax.....	10.00
Hopewell, Union Ch.....	10.00

\$2,247.01

COLLEGE FUND.

Acknowledged already.....	\$8,541.14
Poplar Grove M S, Halifax	20.00
St Matthew's Halifax.....	86.00
Int.....	93.44
St James Ch, Dartmouth, ad'l.....	1.00
St Paul's, Fredericton, ad'l	5.00
Int half year.....	21.00
Newport and St Croix.....	8.00
Int.....	100.00
Rev Dr Pollok.....	5.00
Sheet Harbour.....	7.52
Int.....	22.45

Total receipts for the year \$8,910.55

Received since closing Accounts.

Friend of Poplar Grove Ch, Halifax.....	\$ 5.00
Interest.....	43.00

\$53.00

AGED AND INFIRM MINISTERS FUND.

Acknowledged already....	\$1,979.84
St Paul's, Fredericton, ad'l.	1.00
St And Ch, St John.....	8.00
Belfast, P E I.....	3.50
Fort Massey Miss'y Assoc, Halifax.....	20.00
Newport and St Croix	9.00
Interest.....	80.00
Poplar Grove, Hsifax	10.00
Rev Mr Pollok.....	5.00
Int from "Dayspring" Fund	40.00

Ministers' Percentage.

Rev D Sutherland, '84, '85..	5.00
" Wm Stuart, '83.....	3.50
" John Stuart, '83.....	4.86
" Alex Ross, '82.....	4.00

Total receipts for the year \$2,173.70

Received since closing Accounts.

Interest.....	\$27.00
Friend of Poplar Grove Ch, Halifax.....	5.00
Friend of Miss'ns. Windsor	2.00

\$34.00

MANITOBA COLLEGE.

Acknowledged already.....	\$564.67
St James' Ch, Dartmouth..	5.00

\$569.67

WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES, REV. GEORGE PATTERSON, D.D., SECRETARY.

Received previous to closing Accounts for 1883-84.

Ministers' Rates—Rev H A Robertson, \$1.00; J Carruthers, 26.00; R Laing, 6.00. Total, \$132.

Collections and Donations—St John's Ch, Halifax, \$8.00; Acadia Mines, 5.00; Bouloudiere, 1.00; Little Narrows, 1.63; Richmond, N.B., 3.00; Grand River, 3.00; St Paul's, Truro, 4.00; Upper Musquodoboit Miss Soc, 1 gr, 1.00; St John Ch, St John, N.B., 5.43; Clifton and Grenville, P.E.I., 5.00; St Peter's and Brachley Pt Road, P.E.I., 4.00; Middle River, C.B., 4.92; Glace Bay, 4.00; West Cape, Campbelltown and Brae, 3.00; Bathurst, N.B., 5.00; Friend, North Sydney, per Rev D McMillan, 10.00. Total, \$67.98.

Received from 30th April to 31st May.

Ministers' Rates—Rev Alexander W Rae, \$8.00; Ths Nicholson, 16.00; A L Wyllie, 264.00; Alex Grant, 17.00; W M Wilson, 58.20. Total, \$363.20.

Collections and Donations—St And, Sydney, C.B., \$1.00; St Paul's, Fredericton, add'l, 1.00; St Andrew's, St John, N.B., 8.00; Rev Dr Pollok, 5.00. Total, \$15.00.

Omitted in May RECORD: Ministers' Rates—Rev E MacNab, \$104.00.

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of Scotland.

JAMES CROIL, Treasurer, Montreal.

Desoronto \$4.50; Dunnville, 6.00; West Puslinch, 5.00; St James Ch, Charlottetown, P.E.I., 15.00; Hills-green, 3.00; Dundee, Que, 15.00; McNab and Horton, 30.00.

QUEEN'S COLLEGE.

Special Subscriptions to Revenue—Five Years' List.

Kingston—F J Bamford, \$20; H A Bayne, D. Sc., 25.00; Rev T W Dobbs, 10.00; John Duff, 25.00; R Carr Harris, C.E., 60.00; F C Heath, 10.00; Hon G A Kirkpatrick, \$50.00; Neil McNeil, 10.00; Thos Mills, 10.00; P M Pollock, 12.50; John Robertson, 50.00; Jno Agnew, M.D., 10.00; Rev R Mackay, 5.00; Rev W Bain, D.D., 20.00; John Carruthers, 500.00; Principal Grant, D.D., 500.00; Alex Gunn, M.P., 250.00; G M McDonnell, Q.C., 250.00; Mrs McNee, 150.00; N F Dupuis, 2.00; J Fletch-

er, 100.00; R V Rogers, 100.00; Friend, 100.00; Rev D G Ferguson, 50.00; J Watson, L.L.D., 50.00; Folger Bros, 50.00; W Nickle, 50.00; S Harper & W G Craig, 50.00; Jas Swift, 50.00; Wm Harty, 50.00; L Clements, 40.00; R W Shannon, 25.00; Geo Robertson & Son, 125.00; A Macalister, 20; G E Hague, 20.00; Rev T G Smith, D.D., 20.00; W Baillie, 15.00; J Richmond, 10.00; J McArthur, 10.00; F C Ireland, 10.00; Miss Fowler, 10.00; J L Whiting, 5.00.

Ottawa—Geo C B Fraser, \$20.00; Allan Gilmour, sr, 500.00; Allan Gilmour, jr, 100.00; H G Hopkins, 20.00; Sanford Fleming, C.M.G., 250.00; J A Grant, M.D., 100.00; J R Booth, 100.00; J Gilmour, 100.00; E H Bronson, 100.00; Rev J Moore, D.D., 10.00.

Winnipeg—T D Cumberland, \$20.00; Rev D M Gordon, 100.00.

Hamilton—A E Malloch, M.D., \$20.00; Jas Walker, 20.00; Mrs E Gibson, 10.00; M Leggatt, 100.00; Rev R J Laidlaw, 20.00.

Perth—E G Malloch, \$20.00; Rev Jas Ross, B.D., 40.00.

Belleville—Rev M W Maclean, \$20.00; Rev D Mitchell, 10.00.

Chatham—B W Davis, \$10.00; Geo E Ireland, 20.00; Rev J R Battisby, 10.00.

Montreal—Geo Stephen, \$1,000; D A Smith, 1,000.00; A T Drummond, 100.00; Jas Johnston, 100.00; Jonathan Hodgson, 100.00; Geo Hague, 100.00; W B Smellie, C.E., 40.00; G M Kinghorn, 25.00; J C Watson, 20.00; Rev J S Black, 20.00; Rev R Campbell, 20.00; Misses Murray, 300.00; T A Dawes, 250.00.

Toronto—Hon D L McPherson, 100.00; J Jaques, 100.00; Est Jas Michie, 2,345.00; Hon A Morris, 340.00; R Hay, M.P., 250.00; Rev D J Macdonnell, 100.00; Jas MacLennan, Q.C., 100.00; A T Fulton, 200.00; John Kay, 100.00; Hon O Mowat, 50.00; F McHardy, 150.00; W B Scarth, 100.00; Alex Jardine, 25.00; David Walker, 20.00; John Lauder, 25.00; W Gooderham, 100.00; D Coulson, 20.00; Dr D Clark, 20.00; Rev H M Parsons, 50.00; Friend, 10.00; David McGee, 50.00.

Rev Thos Wardrope, D.D., Guelph, 10.00; A C Dunlop, Peterborough, 20.00; Jas E Burgess, Sydenham, 20.00; Rev G Shore, Lansdowne, 25.00; P C McGregor, Almonte, 10.00; A Bell, Carillon, P.Q., 20.00; Rev K MacLennan, Charlottetown, P.E.I., 10.00; Rev J Ferguson, Chesley, 10.00; D B MacLennan, Corn-

wall, 100.00; Rev R J Craig, Deseronto, 10.00; Rev D P Niven, Dromore, 20.00; W G Brown, Galt, 10.00; Rev H Cameron, Glencoe, 10.00; Wm Briden Ingersoll, 20.00; Rev H Cameron, Summerstown, 10.00; W C Caldwell, M.P.P., Lanark, 100.00; D McIntyre, Lindsay, 5.00; Rev J Carmichael, Norwood, 10.00; J C Cleaver, M.D., Montserrat, Trinidad, 100.00; Rev D Fraser, Mount Forest, 10.00; Rev Jos Andrew, Middleville, 10.00; John H Meikle, Morrisburgh, 20.00; Rev J K Thompson, Olymphia, Washington Terr'y, 5.00; A McKillop, Pembroke, 20.00; Rev J J Cameron, Pickering, 6.00; J Moore, Phillipstown, 5.00; Rev D Strachan, Rockwood, 10.00; Rev J C Evans, St Paul's, N.C., 20.00; Rev Jas Cumberland, Stella, 20.00; J R Lavell, Smith Falls, 20.00; W F Coleman, M.D., St John, N.B., 5.00; Rev J Carmichael Strange, 30.00; A McCulloch, Thorold, 6.00; Rev J Mordy, Walkerton, 5.00; J B Dow, Whitby, 5.00; Rev G McArthur, Finch, 10.00; Rev J Chisholm, McIntyre, 20.00; John Armour, Allan's Mills, 20.00; R Ferguson, Owen Sound, 25.00; Jno Charlton, M.P., Lynedoch, 100.00; Rev J Gandier, Fort Coulogne, P.Q., 5.00.

Total received from May 1882 to April 2nd, 1884, \$13,074.50.

QUEEN'S UNIVERSITY AND COLLEGE.

Endowment Fund.

Already acknowledged....\$90,724.76

Lanark.

W C Caldwell, M.P.P.	3 on 500	\$100.00
A G Dobbie	.....3 on 100	20.00
T B Caldwell	....." "	20.00
Wm Caldwell	....." "	20.00
Thos Wilson, Jr.	1 & 2 on 20	8.00
Robt James, Jr.	.....3 on 10	2.00
Wm Thompson	.....bal on 5	3.00
D Breckenridge	.....3 on 25	5.00
David Ward	.....3 on 10	2.00
David Munro	.....3 on 20	4.00
John McLean	.....in full	5.00
Danl Robertson	.....3 on 10	2.00
Robt Robertson	.....3 on 20	4.00
J P Anderson	.....3 on 10	2.00
J D McInnes	.....3 on 20	4.00
Ptr McLaren, Jr.	.....bal on 15	5.00
Ptr McLaren, Sr.	....." "	5.00
James McLaren	....." "	10 3.00
John Gemmill	....." "	15 5.00
Robt McFarlane	....." "	5 2.00

Total to 31st May, 1884 \$90,945.79

BUILDING FUND.

Already acknowledged....\$39,584.53

Total to 31st May, 1884 \$39,584.53

SPECIAL NOTICE.

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 if payment is made in full.

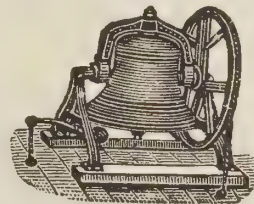
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Montreal, December, 1883.

Secretary.



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SARMATIAN.....	3600	Capt. John Graham
CIRCASSIAN.....	4000	Lt. W. H. Smith, R.N.R.
PERUVIAN.....	3400	Capt. Jos. Ritchie
NORWEGIAN.....	3531	Capt. Macnicol.
NOVA SCOTIAN.....	3400	Capt. W. Richardson
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HANOVARIAN.....	4000	Capt. J. G. Stephen
BUENOS AYREAN.....	3800	Capt. James Scott
COREAN.....	4000	Capt. R. P. Moore
GRECIAN.....	3600	Capt. C. E. LeGallais
MANITOBAN.....	3156	Capt. A. Macnicol
CANADIAN.....	2600	Capt. C. J. Menzies
PHENICIAN.....	2800	Capt. John Brown
WALDENSIAN.....	2600	Capt. W. Dalziel
LUCERNE.....	2200	Capt. John Kerr
NEWFOUNDLAND.....	1500	Capt. Mylius
ACADIAN.....	1350	Capt. F. McGrath

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PARISIAN.....	" 23
SARMATIAN.....	" July 5
SARDINIAN.....	" 12

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FOR THE
DOMINION OF CANADA.



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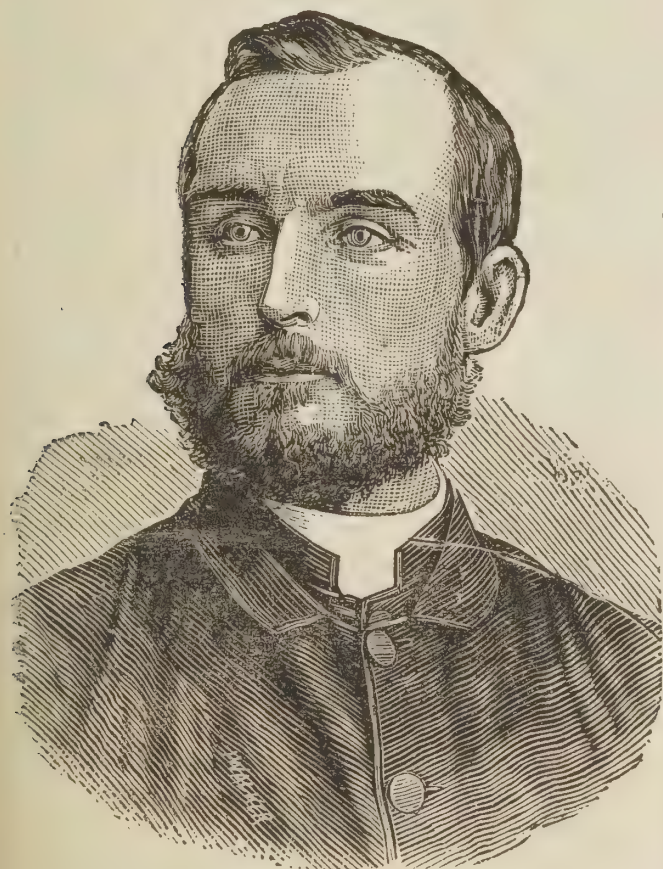
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Rev. John Morton.

OUR pioneer missionary in Trinidad is a native of the county of Pictou, Nova Scotia. He was a graduate of the Presbyterian College, Halifax. Shortly after his licensure by the Presbytery of Halifax, in 1861, he was called to Bridgewater congregation, then in the Presbytery of Halifax, where he was ordained and inducted on the 5th December, 1861. Bridgewater congregation at that time embraced a number of distant stations, and the pastor had to drive a great deal over bad roads in rough weather in order to keep his appointments.

Mr. Morton was always punctual in his work, and he was never known to fail in supplying a station at the expected day and hour. His labours in a field so extensive told injuriously on his health. Bronchial trouble was developed which threatened serious consequences, and acting under medical advice, he spent the winter and spring of 1864-5 in the West Indies on furlough. Providence led his way to Trinidad, where he noticed the large numbers of Coolies, chiefly from the East Indies, engaged on the sugar estates. He found that there were then about 20,000 on the island of Trinidad, very many of whom would reside there permanently; and more were coming from India every season. He found that all were under the influence of Oriental superstition, and utterly ignorant of God and the Gospel. There were Presbyterian, Episcopalian, Methodist, and Baptist churches in Trinidad, but there were no special efforts to evangelize the Coolies. Mr. Morton, by letters, and by addresses after his return brought the condition of the Coolies before the Presbyterian Church of the Lower Provinces. It appears that the United Presbyterian Church of North America had opened a mission in Trinidad and owned premises at Jere Village. The station was not occupied however, and the Mission Board of that Church offered the buildings to the Board in Nova Scotia. The Presbyterian ministers in Trinidad of the U. P. Church of Scotland, cordially invited missionary effort. A good deal of trade is carried on between Nova Scotia and Trinidad, and this seemed an additional reason in favour of opening a mission. Mr. Morton, in 1867, offered his services as a missionary to the Coolies, should the Synod see fit to establish such a mission.

On the 27th July, 1867, the Synod of

the Lower Provinces unanimously resolved "to authorise the Board to establish a mission to Trinidad for the special benefit of the Coolies." The Board promptly accepted Mr. Morton's offer of service. He was separated from his congregation on the 18th July, and he proceeded immediately to visit the congregations. On the 30th November, he, with his family, set sail for Trinidad. When about 450 miles south of Nova Scotia the vessel in which he sailed encountered a terrific cyclone, and all hope of safety nearly vanished; but they weathered the storm, and by the 3rd January, 1868, landed safely at Trinidad. Jere, six miles from San Fernando, was the spot selected at which to commence operations. Our missionary began with a small school in this village. His first work was to give three Coolie boys a lesson, teacher and pupils sitting on a door step. Next day he had another pupil. The number gradually increased so that the average for the year was 18. Only two knew their letters when they came to school; but at the end of the year all were reading John's gospel. For a time he taught every day of the week; but by and by he found it necessary to rest on Saturdays. The Sabbath-school met with greater difficulties than the day-school, and the attendance was much smaller. Stern and persistent opposition was offered by young and old. For three years and a half Mr. Morton laboured before a single convert was baptized; but the foundations of the work were laid firmly and well. The truth was preached and taught in the day school and the Sabbath school, at preaching services in the open air, in the houses, wherever two or three, or even one, could be got to listen. In 1870, Rev. Kenneth J. Grant joined the mission. Three years later Rev. Thomas M. Christie was sent to the same field, and in 1881 Mr. Macleod, the fourth missionary, was sent. The mission has greatly prospered. Mr. Morton removed from Jere to Mission Village (now Princetown), and thence again to Tunapuna, his present sphere of labour. In 1874, Mr. Morton, with his family, came home on furlough. He was compelled by ill-health to return again in 1883. His visits home have on all occasions served to increase the public interest in his work. Mrs. Morton has been singularly successful in her work among the

Coolies. Indeed it is not too much to say that the success of the mission is largely due to her tact, zeal, high intelligence, and perseverance. The mission has now for years enjoyed the full confidence of the people of Trinidad of all ranks and denominations, planters, Government officials, Coolies, Creoles, and merchants. Mr. Morton, having visited Demarara, where a large number of Coolies are employed, called the attention of the Church and the proprietors to their requirements. One Scotch gentleman, Mr. F. E. Crum Ewing, having seen the work in Trinidad, has offered singly to support a missionary on his own estate in Demerara. There are upwards of 70,000 Coolies in Demarara, 35,000 in Barbadoes, and over 50,000 in Trinidad. Some of these people return to India, and when christianized will carry thither the influences of their religion. One of the earliest converts in connection with Mr. Morton's labours has already been useful in connection with our Canadian Mission at Indore. More is contributed in Trinidad than in Canada to support our mission there. As already stated, when Mr. Morton commenced work in January, 1868, he could only get three pupils to teach—on a doorstep. The mission reported in 1883, 36 schools, 1,592 pupils, 211 communicants, 30 preaching places. The district in which Mr. Morton now labours has a population of about 12,000 Coolies.

Trinidad.

MR. MORTON writes from Tunapuna on the 30th of April as follows.—Our new building at Arouca was opened for public worship on the 11th instant. The house was well filled and Mr. Hendrie of St. Joseph assisted by preaching from 1 John v. 20. It was a day of good cheer. The mail had arrived on Saturday, bringing word that my estimate of expenditure for 1884 had been passed; thus authorizing an increase of £50 sterling to extend the work. This was hoped for if not confidently expected. But our hopes went no further. Very charming then was the news that the debt on Tunapuna buildings was to be immediately removed. We at once announced that the new building would be

painted on the outside, and that the proposed building at Tacarigua, just half-way between Tunapuna and Arouca, would be proceeded with without delay. This new building will be pushed forward as quickly as possible on account of the approaching wet season. The land has been given by the government on favourable terms. The building will stand in a long narrow village on the Royal Road. Four estates lie in a circle around it and there is a railway station about three minutes walk from it. One of these four estates, Orange Grove, has a population of 500 East Indians. On it Miss Morton assisted by two natives conducts a Sunday school which has an attendance of about forty. But a school on an estate will never draw the children from other estates and only to a limited extent from villages. We need to get a neutral ground to get a good attendance at week day schools, and the same remark holds true of a building for services for adults. This is the busy season when men work hard and long. There is no marked increase in the attendance at the regular services, but in going out among the people there seems to be an increased interest in the story of our Saviour's love and this, perhaps, more markedly among the women than among the men. Oh that the awakening and quickening Spirit would come down to convince of sin and lead these lost souls to seek for mercy! I am happy to report that latterly the improvement in my health has been more marked. My strength has in a large measure returned and but little of my cough remains.—J. M.

Missionary Cabinet.

WILLIAM CHALMERS BURNS.

THIS devoted missionary was one of the sons of the Rev. Dr. William Hamilton Burns, some time minister of Dun in Forfarshire, afterwards of the parish of Kilsyth, Scotland. He was born in the manse of Dun on the 1st of April 1815. He was a nephew of the late Dr. Robert Burns of Toronto, and a cousin of the well known Dr. R. F. Burns, pastor of Fort Massey Church, Halifax N. S. Brought up in the country, William Burns was a

strong athletic boy, full of energy. His first ambition was to be a farmer. Next he would be a lawyer; but, before he reached man's estate he had resolved to become a minister. With this view he entered the University of Aberdeen where he graduated in 1834 with honourable distinction. He studied theology in Glasgow University and was licensed to preach the Gospel by the Presbytery of Glasgow on the 27th of March 1839. He became a leading member of the Students' Missionary Society in Glasgow and the discussions in which he took part kindled in his mind a desire to follow in the footsteps of the heroes of the mission field. Before receiving license he had applied to the Convener of the Church of Scotland's Indian mission to be sent to Hindostan. But in the meantime the Master had other work for him to do. He was unexpectedly called to take charge of St. Peter's congregation, Dundee, during Mr. McCheyne's visit to the Holy Land. Here his ministry was greatly blessed. Crowds flocked from all parts of the country to listen to his earnest and powerful preaching. At this time a wonderful work of grace had begun in his father's parish—the great Kilsyth revival of 1839. This was, indirectly, the means of delaying for eight years his cherished idea of going as a missionary to the heathen. The great interest and the prominent part which he took in these meetings made him what he continued to be throughout life—an evangelist, filled with a consuming desire to save souls. From 1839 to 1841 he laboured chiefly in Dundee, St. Andrew's, Perth, Aberdeen and the Highlands. The next three years found him preaching in Newcastle, Edinburgh and Dublin. In 1844 he came by special invitation to Canada and spent two years in evangelistic work. Wherever he went he left foot-prints. The scenes on the streets of Montreal and in the old wooden tabernacle that preceded Cotê street Church, can never be effaced. In many parts of the backwoods eyes will yet fill and hearts heave when his name is spoken. Our own devoted missionary Dr. Mackay is in a measure one fruit of his labours in Canada. But all that he did here and elsewhere served to prepare him for his great life-work from which, for a season, he had been kept back. Now he turns to it with

buoyant spirit and bounding step. The English Presbyterian Church had been seeking for a missionary to go to China for two years; the offer was made to Burns and accepted by him. In April, 1847, he was ordained at Newcastle on Tyne, and on the 13th of November he arrived at Hong Kong. Leaving the hospitable European family where he at first found a comfortable home, he hired a humble tenement in the very midst of the native population that he might thereby thoroughly indentify himself with those he came to seek and save. In dress, in diet, in language, to the Chinese he became as a Chinese, that he might gain the Chinese. Gutzlaff gives him a native teacher. In his hired house he opened a small school, and is soon agreeably surprized to see a Chinese woman and a child knocking to be admitted, and he thinks of the time when the mothers of China will bring their children to the feet of Jesus that He may bless them. After fourteen months, when he has become familiar with the language, he goes out into the highways and villages, teaching, itinerating as in the days of his early ministry. In 1849, he fell among thieves who stripped him of everything but the clothes he had on. At another time, in the watches of the night, two muffled figures appear at his bedside and hold their naked swords at his heart:—"Do no violence my friends," he said calmly, "you shall have all I have." His landlord came in next morning to condole with him:—"Poor fellows"! said he, "let us pray for them." In March 1850 he removed to Canton—the centre of life in Southern China, where he spent sixteen months, meeting with little encouragement. Next we find him again at Hong Kong, along with Dr. Young, busy with native schools, opening a hospital, and scattering the good seed through the surrounding districts. He spends a whole year's salary, (\$1,250), to provide an additional workman. Chang-Chow with a population of half a million is visited. Here he seems to have enjoyed the fullest liberty and preached to large and much engaged audiences. During the Taeping rebellion, when no other European could venture out among the rebels, he was free to go where he liked:—"That man of the Book," they would say, "must not be touched." In

1854 he sets out with his two native assistants and spends two months in a small town where he rejoices over twenty converts. His brother missionary, Young, is taken ill; with him he returns to Scotland and never leaves him till his eyes are closed in death. He sails again for China in 1855, accompanied this time by the Rev. Carstairs Douglas who became one of the foremost missionaries in China, and who died a few years ago. He tries, unsuccessfully, to reach the rebel headquarters at Nanking, endangering his life in the attempt. Six months are spent at Shanghai, in the very garden of China. At Canton he was first robbed and then arrested. At Swatow, where he spent two years doing noble work, he was offered a chaplaincy with rank of major by Lord Panmure, which he declined. About this time he had an interview with Lord Elgin which led to correspondence on important public matters and eventually to making Swatow one of the free ports. In 1863 he reached Peking, the capital of China, where he remained four years in a small house rented by him for less than one dollar a month. Here he enjoyed delightful intercourse with other missionaries, all of whom he greatly aided in their work. While preaching and itinerating he carried on the work of translating such books as "The Peep of Day" and "Pilgrims Progress;" also a volume of hymns, and the Psalms translated from the Hebrew into Chinese. His perfect mastery of the language gave him great advantage in such work. In 1867 he took leave of many kind friends in Peking and set his face towards Nieuchang, in the far north, "for there was no missionary labouring there." "They who go to the front of the battle," he would say, "get the blessing." But alas! it too soon became apparent that he had come here to die. His naturally robust constitution had been undermined by the continuous strain on body and mind. After lingering for some months, witnessing a good confession, the Master came and called him, and he passed in holy triumph up into the cloud of Witnesses. In the grave-yard of Nieuchang a plain headstone marks the place of his repose bearing the following inscription:—"To the memory of the Rev. William C. Burns, A. M., missionary to the Chinese from the Presbyterian

Church in England. Born at Dun, Scotland, April 1st, 1815, arrived in China, November, 1847.—Died at port of Nieu-chang, 4th April, 1868. 2 Corinthians, chap. v."

Ten Years in the New Hebrides.

BY REV. P. MILNE, OF NGUNA.

TEN years ago Aneityum was the only Christian island in the group, and there were printed in the language of that island the New Testament and several small portions of the Old Testament; now the whole Bible is printed, as also the Shorter Catechism, the Pilgrim's Progress, etc., etc., the whole of which have been edited by the Rev. John Inglis, he and Dr. Geddie being the sole translators, and for the payment of which the Aneityumese have contributed the sum of £1,700 in arrowroot. Mr. Lawrie is now Free Church missionary.

Ten years ago Aniwa and Futuna were all but heathen islands, with nothing, or next to nothing, printed in the language; now Aniwa is a Christian island, the whole population attend church and school, and a good many of them are church members. There are seven schools taught by native Aniwan Christians; the greater part of the New Testament and small portions of the Old are translated. The Gospels by Matthew and Mark, the Acts of the Apostles, and several other portions are printed. And although on Futuna the work has been much retarded through the long absence of Mr. Copeland (Free Church), owing to ill-health, I think I am safe in saying that about half of the population there regard themselves as worshipping people; some of whom, though not yet baptized, act as teachers, and go and preach the gospel to their heathen countrymen. The substance of all the four Gospels are now in print in the Futuna dialect.

Ten years ago Messrs. Neilson (Free Church) and Watt had been but recently settled on Tanna, and it was still a question whether they would have to flee for their lives, as Messrs. Turner and Nisbet had to do in 1843, and Messrs. Paton and Matheson had again to do in 1861; but they have been, through the help of God, able to continue until now, and preach the gospel to thousands, and translate the most of the New Testament into the language of the people, part of which Mr. Watt has printed with his own hands. And when I saw Mr. Watt in December last, on my way home, he seemed to be more hopeful than ever I saw him before. He has just formed a communicants' class, and hoped to be able to baptize some of them soon. And what seemed to encourage him most was the fact of all those who were worshipping people before he came home on furlough continuing to be so during his absence and when he returned none of them had gone back to heathenism.

Ten years ago Christianity on Eromanga was at a very low ebb indeed. Mr. McNair had just died, and soon after that Mr. Gordon was killed, and there were not above eight or ten church members alive on the island. Two years ago there were fifty church members, twenty-five of whom were stationed out as teachers. A good many more have been baptized since then. The majority of the people are now favourable to Christianity; and if there were a second missionary along with Mr. Robertson, to take up the work on the other side of the island, heathenism on Eromanga would, in all probability, soon be a thing of the past. The New Testament is nearly all translated; Genesis, Matthew, Luke, and the Acts are now in print.

Ten years ago there were but two Christian villages on Efaté. There are now five Christian villages on that island, and other five or six villages partially so. Genesis, Mark, Luke, and the Acts are printed, and Exodus is ready for printing.

Ten years ago I was appointed to Nguna, a small heathen island, about five miles north from Efaté, where no missionary had ever been before; on which island, and on several other small ones near to it, principally Péle and Mataso, I have been labouring ever since, and although it has been a time of sowing rather than reaping, I am happy to be able to say that I am now beginning to see some fruit. Last year I baptized thirty-four adults and seven children. Up to that time I had baptized only six adults and one child. There are thus now in all forty church members in full communion, and eight baptized children. Two of those baptized last year are chiefs, one of whom is the highest chief on the island. He had ten wives, but before his baptism he put them all away except one. That one and three of the others were baptized along with himself, as also his two sons with their wives, and one daughter.

Nearly every island of the New Hebrides is so, and asking for missionaries, and we have none to give them. We have been able to occupy as yet scarcely one-third of the group. We would require at least thirty or forty missionaries to enable us to overtake the whole group. The largest and the finest islands still remain unoccupied. About one hundred thousand people still remain in heathenism, most of whom never heard the gospel. About twenty different languages are spoken, requiring as many separate translations of the Bible. The whole Bible has as yet been translated into only one of these languages, thus leaving eighteen or nineteen translations, in whole or in part, yet to be made. Surely, then, those who think that the New Hebrides is too small and unimportant a field for them to go to, make a great mistake.

We are anxious also to have a medical missionary to be stationed on Efaté, the most central island of the group, where there is a fine harbour, at which all ships going down to the islands call to get water.

Absalom's Rebellion.

AUGUST 10.

2 SAMUEL XV. 1-14.

Golden Text, Exodus 20 : 12.

DAVID was now about 62 years old. Absalom was his oldest living son, and the rightful heir to the throne. His mother was a daughter of Talmai king of Geshur and a heathen. Absalom was the handsomest man of his time, but vain, crafty, and jealous of Solomon his half-brother, and his father's pet. This rebellion was the natural result of polygamy. In the outburst of wickedness, first by Amnon, and now by Absalom, David was now reaping the fruits of his own indiscretion and sin. The words of Nathan came true, ch. 12: 10. V. 1. David's treatment of Absalom was, to say the least, impolitic. Having refused to see him for two years, he now receives him into favour without any explanation or sign of repentance, and "spoils" him. *Chariot and horses.* Absalom puts on high airs and surrounds himself with the trappings of royalty. *Horses* were then a novelty among the Hebrews. V. 2. Public business in the East is always transacted in the cool of the morning. David neglected the due administration of justice, and Absalom took the surest way of gaining their affections when he took his seat at the city gate and listened to the grievances of the people. Few are proof against flattery, especially at the hands of a king's son. V. 4. Apparently he had no other motive but to administer justice and advance the public interests. V. 5. It was the people who should have done obeisance to the prince, but waiving all ceremony, he puts himself on terms of familiarity with them—All very well had the motive been right, but it was to get the people on his side and against his own father. V. 7. *Forty* is evidently a mistake for *four* years. David only reigned forty years altogether, ch. 5: 4—the meaning is four years after his restoration to favour.—V. 8. *Geshur*—in the tribe of Manasseh, near Damascus. Here Absalom fled after murdering his brother Amnon, and vowed that if God would reinstate him in his father's favour he would offer a sacrifice of thanksgiving, and what place more fitting than the sacred town of Hebron, where he was born, ch. 3:3. V. 9, David unsuspectingly acquiesces in the "pious" proposal. Vs. 10, 11. Called *spies* because their errand was a secret one—to ascertain the feelings of the people in the different tribes. The whole thing was planned carefully. V. 12. The attachment of Ahithophel to the Pretender's cause was a master stroke of policy. This man was David's confidential adviser, ch. 16: 23. He saw, when too late, how the rebellion must issue, went home and hanged himself, ch. 17, 23. The career of Absalom and his tragic end are a warning alike to parents and children, ch. 18: 9-15. *The way of transgressors is hard.* Absalom's life from first to last was a sham. Honesty is always the best policy.

Absalom's Death.

AUGUST 17.

2 SAMUEL XVIII: 24-33.

Golden Text, Mark 7 : 10.

THE time is three months after last lesson. David is at Mahanaim a stronghold north of Jabbock—the capital of Ishbosheth during his short reign, ch. 2: 8. The interval had been a time of terrible anxiety, and now the rebellion had broken out, Absalom had been proclaimed king and was even now at the head of a large army marching towards Mahanaim to fight against his father—A remarkable instance of how wicked men often come to grief and are the means of hastening their own overthrow, ch. 17: 14. V. 24. *Between the two gates*—the outer and the inner gates. The most important part of the city was by the gate, where public business was transacted and justice administered, Deut. 16: 18; Josh. 20: 4. Massive walls rose above the arched way, and often over all a tower, in which a sentinel was posted to notify every occurrence. David's little army, divided into three brigades under Joab, Abishai, and Ittai, have marched out to meet the hosts of the usurper, and now the battle is raging in the so-called "Wood of Ephraim," v. 6. Vs. 25, 26. Upon the issue of this struggle depended the destiny of the nation. Imagine the intense anxiety of the old king and his friends, every eye and ear strained to catch the first sight or sound of a messenger. At length a man is seen in the distance—running and alone. He is a courier for sure and must be the bearer of good tidings, for, had the army been beaten there would have been a general stampede and lots of fugitives. And see, a second courier V. 27. *Ahimaaz*—a noted runner, readily recognized by his peculiar gait. Leal and true to David, it must be good news that he brings! It is good news, but his report is incoherent, designed to conceal for the moment what by David will be accounted very bad news. Vs. 31, 32. *Cushi*, in plainer terms, yet as gently as he can, breaks the tidings that Absalom has fallen in battle. To David's pointed question, he only replies that Absalom has met the fate that all the king's enemies deserve. V. 33. David's outburst of feeling shews what a good heart he had, and his great affection for even this worthless son, mingled with displeasure that Joab had not contrived to save his life, and doubtless, also, with qualms of conscience. Had he been a wiser father, he might have been spared this grief. Absalom's doom is a warning to all who break loose from paternal restraint. Vanity, extravagance, high living, fast horses, bad company, evil advisers, have brought many good looking, accomplished and genial young men to swift destruction. Those who put their trust in the Lord have no reason to fear what man may do against them. Ps. 125.

The Plague Stayed.

AUGUST 24.

2 SAMUEL XXIV: 15-25.

Golden Text, 2 Sam. 24: 25.

COMPARE 1 Chron. ch. 21: What harm was there in taking a census of the people? It had been done before, Num. 3: 40. It is done now frequently by every civilized nation. Scripture does not explain why it was wrong in this instance, but we are led to infer that David's *motive* in numbering Israel was not right. It may have been pride, or that he had some ulterior scheme of conquest in view by which to add to the extent of his kingdom and personal renown. Enough that the proposal emanated from Satan, I Chr. 21: David himself was the first to acknowledge that he had sinned, v. 10, and deliberately made choice out of three judgments named to him as punishment, vs. 13, 14. V. 15, *A pestilence*—Probably the plaguè or “black death” which is still the scourge of the East. In three days it spread over the whole country and swept off 70,000 people. V. 16. *Jerusalem*, strange to say, had escaped, but is now threatened, when the sovereign mercy of Jehovah intervenes. *The Lord repented*—Gen. 6: 6; Exo. 32:14; 1 Sam. 15: 35—but not as man repents. He was not sorry for what he had done, but the desired end had been attained in the repentance of the chief transgressor and he can now consistently stay his procedure. V. 17. David neither makes excuse nor tries to put the blame upon others. He does not even ask that the plague be averted from himself or his family. He is more troubled about the sin he has committed than its punishment. *Gad*—the prophet, the historian, and his personal friend, 1 Chr. 29: 29, bids him *rear an altar*—not as a meritorious act, but that public acknowledgement of his sin may be made and a suitable sacrifice offered to God. That which David and Israel saw only through typical offering, is ours in reality, Heb. 9: 26-28; Rom. 8: 1. Vs. 20-23 *Araunah*—supposed to be one of the Jebusite kings, appears here as the embodiment of princely generosity. V. 24. *Fifty shekels of silver*—paid for the threshing floor and the oxen, about \$30, worth then \$250. The 600 *shekels of gold*, in 1 Chr. 21: 25, equal to \$5000, was paid for the whole lot acquired by David as a site for the temple to be built by Solomon. Notice that while Satan instigated David to do wrong, “The Lord sent the pestilence” v. 15. We cannot explain *why* he permits plagues, earthquakes, and storms to destroy life and property, but we know that such judgments have a place in the righteous government of God and are sent to execute his will. Therefore we should stand in awe and sin not. Christ is our altar and our sacrifice. In him alone may we hope to find favour with God and pardon for our sins. 2 Cor. 5: 21.

God's Works and Word.

AUGUST 31.

PSALMS XIX: 1-14.

Golden Text, Ps. 138: 2.

THIS Psalm may be divided into three parts: (1) v. 1-6, God's works shew his glory; (2) v. 7-11, God's Word shews his grace; (3) v. 12-14, the Psalmists prayer for grace. While tending his father's flocks on the hills of Bethlehem, David's poetic mind would be frequently occupied with studying the book of nature and especially with the brilliant phenomena of the eastern skies. V. 1. *The heavens*—in the plural, as comprising the region of the clouds, the solar heavens with all the glory of the day, and the starry heavens with all the marvels of the night. *Declare the glory*—as one gazes upwards on a cloudless night, it requires very little knowledge of astronomy to impress one with a sense of the power and wisdom of Him who created these shining orbs and regulates their movements; the more we know about the laws which control them the closer seems to be the agreement between science and revelation and the deeper our reverence for the great Creator. *The firmament*—conveys an idea of the vast expanse and the *stability* of the solar system, manifesting to the beholder the glory of God. V. 2. The continual succession of day and night affords unceasing testimony to the goodness and wisdom of God. The heavenly bodies are ever declaring,—“The hand that made us is divine.” V. 3, as it stands, means that people of every speech and clime read the lessons of the stars; or, omitting the words in italics, the rendering would be, “though they speak not audibly, they teach.” V. 4. *Their line &c.*—as in Romans 10: 18. Vs. 5, 6. Under this imagery reference may be made to the Sun of Righteousness—the Great attractive force of Christianity, John 12: 32. V. 7. *The law of the Lord*—revealed truth distinguished from the light of nature. *Perfect*—the gospel unfolds a complete plan of salvation adapted to and available for every sinner. Heb. 5: 9. *Converting*—its chief design is to bring men back from sin, Matt. 18: 3; Isa 5: 20. *Making wise*, Prov. 4: 7. *Rejoicing the heart*—the Bible is the only book that supplies true and lasting joy and peace. Vs. 9, 10. *Clean*—it sanctifies the heart in which it reigns, John 15: 3. *Judgments*—God's dealings with men are unimpeachable: to be able at all times to say, “Thy will be done” is an inexpressible comfort. V. 12. *Secret faults*—such as are hidden from ourselves, or, so heinous that we find it necessary to try to conceal them. V. 13. *Presumption*—some sins are greater than others, Sh. Cat. 83; Num. 15: 30. *Great transgression*—any sin deliberately and defiantly committed against the dictates of conscience. V. 14. this verse teaches, (1) that acceptable prayer must come from the heart; (2) our own weakness; (3) our need of a *redeemer*—a deliverer from the power and dominion of sin. Rom. 6: 14.

A Page for the Young.

NOTHING LIKE TRYING.

LIFE, after all, is a kindly affair;
Why is it stupid and not worth the living?
Striving and getting won't drive away care;
Try giving.

Scowling and growling will make a man old;
Money and fame at the best are beguiling;
Don't be suspicious and selfish and cold;
Try smiling.

Happiness stands like a maid at your gate;
Why should you think you will find her by
roving?
Never was greater mistake than to hate;
Try loving.

THE POWER OF LITTLES.

This was a favourite expression of the great Dr. Chalmers, and it is one which young people cannot too strongly lay hold of—"Take care of the pence and the pounds will take care of themselves," as our homely proverb has it, or best of all, in the words of Christ Himself,—“Thou hast been faithful over a few things, I will make thee ruler over many things.” The following Eastern story may help the children to get a grip of the truth that there is *great* power in *little* things. “A vizier having offended his master, was compelled to perpetual captivity in a lofty tower. At night his wife came to weep below his window. ‘Cease your grief,’ said the sage; ‘go home for the present, and return hither when you have procured a black beetle, together with a little ghee (or Eastern butter), three *clews*, one of the finest silk, another of stout pack thread, and another of whipcord; finally a stout rope.’ When she again came to the foot of the tower, provided according to her husband’s commands, he directed her to touch the head of the insect with a little ghee, to tie one end of the silk thread around him, and to place the reptile on the wall of the tower. Seduced by the smell of the butter, which he conceived to be in store somewhere above him, the beetle continued to ascend till he reached the top, and thus put the vizier in possession of the roll of silk thread. He then drew up the pack thread by means of the silk, the small cord by means of the pack thread, and by means of the cord a stout rope, capable of sustaining his own weight; and thus he escaped from the tower.”

Little daily duties regularly performed, little opportunities for kindness seized and used, little sins promptly fought and conquered, the submitting of the little life to the Saviour’s will—these and these only are the influences, often no more noticeable than the tiny insect with the silken thread silently making its way up the massive tower, which go to form great and noble men and women.

HOLD ON TO THE END.

In the battle of Gettysburg a young colour bearer, of the Sixteenth Regiment of Vermont Volunteers, fell mortally wounded. Holding on firmly to his colour-staff, he felt some one taking hold and a voice saying, “Give us the flag,” Death was already blinding his eyes and he was unable to see who it was.

“Are you friends or enemies?” he asked.

“We are friends,” they replied.

“Then, if you are friends,” the dying boy continued, “let me hold the flag till I die.” And uttering these words, he fell back and expired.

That was the impulse and act of a brave and true heart. The flag had been intrusted to his keeping. He could not and would not yield it to an enemy. He could not yield it to a friend, because he would cling to his trust to the end. His example, though but that of a boy, is one of the noblest and truest in history. Have you a trust committed to you? Yes. God has intrusted you with gifts and opportunities and duties. And Jesus says, “Be thou faithful unto death, and I will give thee a crown of life.” Paul, just before his martyrdom, wrote to Timothy, “I have fought a good fight, I have finished by course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day.”

AN EASY PLACE.

A lad once stepped into our office in search of a situation. He was asked:

“Are you not now employed?”

“Yes, sir.”

“Then why do you wish to change?”

“Oh, I want an easier place.”

We had not the place for him. No one wants a boy or a man who is seeking an easy place; yet just here is the difficulty with thousands.

Will the boys let us advise them? Go in for the hard places; bend yourself to the task of showing how much you can do. Make yourself serviceable to your employer at whatever cost of personal ease, and when the easy places are to be had they will be yours. Life is toil-some at best to most of us, but the easy places are at the end, not at the beginning of life’s course. They are to be won not accepted.

Our Own Church.

STATISTICS.—Our statistical returns for 1883-84 deserve careful study. Figures are "dry," but they sometimes convey lessons of the greatest importance: they indicate whether the Church is advancing or retreating or stationary. They enable us to note the congregations which are prospering and those that are falling into the rear rank. Figures are an indication, if not a test, of zeal, liberality and loyalty.

Last year our pastoral charges numbered 746; this year the number is 753. Should not the increase be much greater? Are there not stations, or groups of stations, that would be greatly benefited by being raised to the status of pastoral charges? Are there not many instances in which due liberality on the part of the people would increase their religious privileges greatly to their own advantage and the strengthening of the Church? More, many more, are needed. Especially is there field enough for many devoted, talented, well educated and enterprising young men. Do not be afraid of crowding the ranks. The Presbyterian Church should within the next four years have at least a thousand ministers.

Our church buildings afford accommodation for 335,000. More buildings—churches and manses—are required, especially in the North-West. At least 28 new churches were built last year, some large and costly, some small and cheap to suit new communities. It is in the erection of small and cheap churches that extension is chiefly required. The number of families reported is 65,165,—an aggregate undoubtedly short of the reality. There are many families professing to be Presbyterians who are still outside of our congregations. The figures of the census show that there is a Presbyterian population exceeding by many thousands the number reported to the General Assembly. We know of cases, not a few, where families who do not support ordinances are excluded from our returns. They are Presbyterians; they attend public worship, at least occasionally; their children attend Sabbath-school; yet on account of their not adding to the financial strength of the congregation they are not counted. It would be better to count *all*, and return *all*, even if a note should have to be made of

the unfruitfulness of a certain number. We must not forget that there are in even the oldest Provinces within the bounds of our Assembly scattered families of Presbyterians who are as sheep without a shepherd. Our ruling elders are returned at 4,376. The actual number is nearly, if not quite, 4,800. These are spiritual officers. If the energies of such a host were duly awakened and directed what a blessing they would prove to the Church of God! Over 36,000 of our people attend the weekly prayer meeting,—a goodly number, truly; yet not what it ought to be. Over 10,000 of our members are engaged in Sabbath-school instruction, and their pupils number nearly 92,000. The importance of this work will be seen when we remember that many receive no religious instruction except what they receive in the Sabbath-school. It were well that the great truths of Christianity were taught in our day schools; it were infinitely better that such teaching were daily imparted in all our families. But the sad truth is that the religious training of the young is neglected in multitudes of families; and it can hardly be said to be attended to in our public schools. How enormous therefore the work on the hands of our Sabbath-school teachers! Missionary Associations number 343. From the efficiency of the societies there need be no hesitation in urging that their number be greatly increased. There should be such a society in every congregation unless, indeed, the whole congregation be itself a Missionary Association! The Church paid her ministry a total of \$566,934, being an average of nearly \$800 to each pastor. This is a marked improvement upon the past. Total reported for all congregational purposes, \$1,170,095. For Colleges we raised \$46,568,—not an extravagant sum considering what our colleges are doing and what we expect them to do in coming years. The average contribution for stipend over the Church at large, was \$8.20 per family, and \$4.82 per communicant. The largest average was in Newfoundland Presbytery, being \$17.13 per family. The lowest was Victoria and Richmond, \$3.62 per family. For the schemes of the Church the average all over the Church was \$2.61 per family, and \$1.53 per communicant. For all purposes the contribution per family was \$20.47; and per communicant, \$12.04. It is gratifying that

we can note a steady growth in the grace of liberality. In the first year after the Union of 1875 the total income was \$982,672. There has been a steady increase every year, so that in 1883-84 we have \$1,466,722. We hope that the report of the committee on Statistics will be extensively and carefully read when the minutes are issued. These figures ought to be weighed by all, especially by those who think that with regard to liberality the Church has reached the limit of her ability. They will be able to say with grateful hearts, "The Lord hath been mindful of us; He will bless us."

CHURCH OPENINGS.—The Superintendent of Missions opened a church at Greenridge, Manitoba, on the last Sabbath of June. There was a large congregation at both diets of worship and the collections were liberal. The building is a frame structure, 24 by 40 feet, neat and substantial, with a seating capacity of 175. It is free of debt with the exception of \$500 from the Building Fund, and the remaining instalments of the subscription list cover this amount. Greenridge is an important agricultural district, lying east of Dominion City, which is the market town. Dominion City has a tasteful and comfortable church too. Each of the two congregations has a flourishing Sabbath-school and Bible-class. Mr. Munro of Queen's College is the missionary this season and is doing good work, but the congregation should have a settled pastor at the expiration of his time. On Sabbath June 29th, the new church at Moncton was dedicated to the public worship of God. Rev. A. J. Mowatt preached morning and evening, and Professor Forrest in the afternoon. The dedication prayer was offered by the pastor, Rev. Joseph Hogg. The new church is large, substantial, and elegant, with sittings for about 1000 people. It cost about \$25,000. It has suitable rooms for Sabbath-school, Bible-class, and Social meetings. During the nine years that Mr. Hogg has been pastor, the town has largely increased in population, and the membership of the Church has grown from 49 to 265.

BRITISH COLUMBIA.—During the past month two admirable appointments have been made. Mr. J. S. McKay succeeds Rev. R. Jamieson in St. Andrew's Church, New Westminster, and the Rev. D. Fraser, M.A., of Mount Forest, has accepted the

call of the Home Mission Committee to Pandora Street Church, Victoria. This is the first minister of our Church ever settled over this congregation. We hope soon to see all the congregations in British Columbia in one presbytery. The completion of the Canada Pacific Railway will tend to strengthen the bond of union with the older provinces from an ecclestial as well as political point of view.

ORDINATIONS AND INDUCTIONS.

ROXBOROUGH, Glengarry:—Mr. John McKenzie, formerly of Hampden, Quebec, was inducted on the 24th of June.

ST. ANDREWS' CHURCH, NEW WESTMINSTER, B.C.:—Mr. J. S. McKay, M.A., was ordained on the 17th of June.

STOUFFVILLE, Toronto:—Mr. T. Nixon, was ordained and inducted on the 19th of June.

DEER PARK, Toronto:—Mr. G. E. Freeman was ordained and inducted on the 8th of July.

LINDSAY, Lindsay:—Mr. Daniel McTavish, M. A., was ordained and inducted on the 17th of June.

SUNDERLAND AND VROOMANTON, Lindsay:—Rev. A. Stevenson, formerly of St. Vincent, Owen Sound, was inducted on the 24th of June.

CARTWRIGHT AND BALLYDUFF, Peterboro:—Mr. Geo. McKay, formerly of Osgoode, was inducted on the 15th of July.

MUSQUODOBOIT HARBOR, Halifax:—Mr. James Anderson was ordained and inducted on the 23d of July.

ST. JAMES, St. John:—Mr. J. A. F. Sutherland was inducted on the 17th of July.

ST. MARY'S, Pictou:—Mr. John Ferry was ordained and inducted on the 15th of July.

WIDDER ST., ST. MARY'S, Stratford:—Mr. J. A. Turnbull, formerly of Goderich, was inducted on the 8th of July.

WAKEFIELD, Ottawa:—Mr. R. Gamble was ordained and inducted on the 8th of July.

CALLS: Mr. Fisher has declined the call to Carlton and Chebogue. Mr. Ferry has accepted the call to St. Mary's, Pictou. Mr. Stewart has declined the call to Cardigan and Dundas, P. E. Island; and Mr. A. F. Colter that to Streetsville, Toronto. Mr. John Campbell has been called to Granton and Lucan, Stratford; Mr. W. H. W. Boyle to Streetsville, Toronto, and Mr. A. T. Love to St. Andrew's Church, Quebec.

DEMISSIONS: Mr. R. Gamble, Pandora St., Victoria, B.C. Mr. K. MacLennan, M. A., St. James Church, Charlottetown, P. E. I.

RESIGNATIONS:—Mr. W. E. McKay has resigned his charge of Knox Church, Caledon, Toronto; and Mr. A. M. McClelland has resigned Russel and Metcalfe, Ottawa.

Ecclesiastical News.

THE Church of Scotland Foreign Mission committee and the Assembly had last year to grapple with difficulties in Africa, and this year with difficulties in Calcutta. However, both troubles are safely over. Dr. Scott in his report said:—The income at home and abroad amounted to £23,337 17s. 3d., and the expenditure to £23,323 14s. 6d.—giving a balance of £14 2s. 9d. The actual offering from the Church in 1883 was £11,290 4s. 3d. In the previous year the amount was £11,633 11s.—a decrease of £343 6s. 9d. The offering from the Church in 1883 was, as above, £11,290 4s. 3d.; adding interest, &c., received, £546 19s. 8d., the total was £11,837 5s. 11d. The expenditure from home amounted to £14,430 12s. 9d., so that the excess of expenditure over income was £2,593 8s. 10d. Had it not been for legacies received during the year, amounting to £2,733 11s. 10d., the committee would have had a very serious deficit to report. The committee believed that the reason why the work of the committee was not expanding was to be found in the fact that under the present arrangements the work could not properly be done. The committee agreed that a convener should be appointed who could devote the whole of his time and attention to the prosecution of the scheme, and that the work of the secretary and treasurer should be rearranged. Dr. Scott's resignation was accepted.

The Colonial committee in their report express special interest in the efforts made by Presbyterians in the Dominion, in Queen's University and College, Kingston, and in the other Theological Colleges of the Church, to train students for the work of the ministry in Canada. And they are glad to know that their efforts are very successful. It may be remembered that Queen's College was last year specially mentioned "as in a sense the child of the Church of Scotland," and a hope was expressed that some way would be found of continuing the interesting connection between it and the Church. The spiritual necessities of the enormous North-West Territories have suggested such a connecting link; and quite recently the committee have made "a grant of £50 to the Bursary and Scholarship committee of Queen's College, Kingston, to aid in assisting students for the ministry attending that institution, *when they are employed in the Home Mission fields of Manitoba and the North-West.*" While this grant directly benefits those districts of Canada to which the committee are required specially to direct their attention in the way of giving, it at the same time preserves a certain bond of union between Queen's University and the Church of Scotland. It may be added that Principal Grant has expressed his gratification and gratitude for this expression of good feeling on the part of the committee to the university over which he so worthily presides. Besides this grant, the committee have recently

made a grant of £50 to Manitoba College, Winnipeg, and £50 to the Home Mission of the Presbyterian Church in Canada for Manitoba and the North-West. They have also made several grants of £20 to assist in sending ministerial labourers to these important fields of work.

The entire income of the Free Church for the past ecclesiastical year was £628,000 stg. While this noble aggregate is most encouraging there is some anxiety regarding the Sustentation fund. The sum raised for this fund was £160,000 from congregations, exclusive of donations from other sources. Of this amount £65,000 came from six of the larger towns. It is evident that if the practice should grow in these centres of wealth and population of increasing the income of their own ministers at the expense of the general fund, the position of the country ministers will be very seriously affected. The question has an interest beyond the bounds of the Free Church itself. The success of Dr. Chalmers' great scheme was looked upon as solving one of the most difficult problems in connection with the maintenance of religion on a national scale on a purely voluntary basis. Other Presbyterian Churches have followed the example,—the English, the Irish and the Australian Churches especially. Should there be a going-back in Scotland, the effect elsewhere can hardly fail to be injurious. The Free Church has appointed Mr. Drummond, Professor of Natural Science in the Glasgow College—one member of the Church having given £6,000 to endow the chair. A committee of Assembly has been appointed to consider the best way of dealing with inefficient ministers. The missionary meetings this year in connection both with the United Presbyterian Synod and the Free Church Assembly were unusually interesting. Men from fields of foreign labour widely apart from each other, and in many respects of different character, told the tale of what they had seen or done. Veteran forms appeared in Mr. Paton, an old man with a snowy beard, who had come all the way from the New Hebrides to ask for money to buy a ship to help in evangelising the islands; and in Mr. Anderson, from Old Calabar, who had last seen the Synod forty-five years before. These and others were listened to with breathless interest by crowded audiences assembled in the two great halls belonging to their respective churches. The annual reports were also in each case of a satisfactory character. The income for the Foreign Mission fund in the United Presbyterian Church amounted to £39,724, towards which all the 588 congregations of the Church had subscribed except 18. The amount contributed in the Free Church for missions to the heathen was £86,966; and with the addition of what was raised for the Jews, the Continent and the Colonies, the sum reached £101,378. The income of the Established Church for missions was £33,000.

We learn with regret that the number of Presbyterians in Ireland is gradually decreasing;

but though this is the fact the revenues of the Church are increasing. The last annual report says:—This year our families are 78,052 in number, 236 fewer than last year; our communicants 101,403, a loss of 937; and our stipend payers 64,464, which is less by 1,086 than the number returned in 1883. But our income this year is £150,272, an increase of £1,056, and within £4,000 of the sum reached in our most prosperous financial year, 1879. The sum returned to our committee for missions shows a falling of £456, the amount being £12,796, but in all other particulars of our regular income there is an increase. The contributors to the Sustentation fund are fast increasing in number. This year they are 42,020, as against 40,220 last year. There are one or two congregations which can make no return under this head, on account of the manner in which their offerings to the fund are collected; so that perhaps it would not be too much to say that 43,000 or 44,000 of our 64,000 stipend payers are now contributing to sustentation. The area from which the support of this fund is drawn is thus rapidly widening; and though some of our largest givers pass away from time to time, this fact makes the future hopeful. The missionary zeal of the Church is evidently not waxing cold, but, on the contrary, is showing increasing warmth. The income for mission purposes has steadily advanced from £8,846 in 1880-81 to £12,937 in 1883-84. The Rev. Dr. Stevenson, in submitting the Foreign Mission Report, spoke of the fresh steps the Church had been able to take, and of what yet remained for them to do. He said—"The reinforcements sent last year have enabled our brethren in India to re-establish our old mission centre at Rajkot, and meanwhile to place there a force of two missionaries. Provision has also been made for the growth of our work at Bhavnagar. We have been able and thankful to fill up some gaps in the old lines; but we are responsible for a far larger advance. It is left to our Church to evangelise the entire of Gujarat, and if we are prepared to carry out this blessed trust, we must also be prepared to do far greater things. We have gained a firm footing, represented by our 1,331 baptised Christians, and besides these, our 679 adherents, and by the 2426 boys and girls who attend our schools; but what we have gained is only a stepping-stone to the seven millions that are still non-Christian in Gujarat. The vast region of Manchuria is only opening to us, and already, on the frontier of it, Corea, with its population of twelve millions, is letting down the barriers that had kept out the Gospel. Our efforts have not yet approached within measurable distance of finality; and year after year we must expect to hear the cry, not from our too few missionaries only, but from innumerable and appealing providences of God—"Speak unto the children of Israel, that they go forward."

The General Assembly of the Welsh Presbyterian Church was held in Liverpool early

in June. It was largely attended. It is one of the most evangelical branches of the Presbyterian family. Rev. Thomas Duncan, late of Halifax, has been called to the Bridge of Weir congregation, Paisley Presbytery, Scotland. The eminent evangelist, Dr. Somerville of Glasgow, has recently held a very successful series of meetings at Derry. The largest available buildings were much more than filled. A mission on the borders of the Sea of Galilee is to be commenced forthwith by the Free Church. Tiberias is the chosen site of the mission.

IRELAND.—The General Assembly of the Presbyterian Church in Ireland met on the 2nd of June, in the city of Londonderry, and sat until the afternoon of the 11th. The moderator, Dr. H. B. Wilson, to the regret of all, was unable through illness to be present, so Dr. T. Y. Killen his predecessor in office preached the sermon and constituted the Assembly. The Rev. J. M. Rodgers, of Great James St. Church, Londonderry, was elected to preside this year. Mr. Rodgers is fully thirty years in the ministry. When quite young and fresh out of college he was elected by the congregation of 1st Hilrea to succeed his father, who died suddenly the year before at the sittings of the Assembly. Fifteen years ago he was translated to his present charge as successor of Dr. James Denham. He made an excellent moderator. The reports presented to Assembly were very encouraging in their nature. There were deputies present from Scotland, from France, from the Southern Colonies, from the New Hebrides, and from Canada. Dr. Horatius Bonar headed the deputation from the Free Church. Dr. J. M. King represented Canada. The irrepressible Organ Question was debated once again and very keenly. Dr. Pettigrew moved that instructions be given to Presbyteries to deal for the last time with ministers and congregations where organs are used, and if the instruments be not silenced within a certain period said ministers and congregations to be cut off from the church. Mr. Morrell of Dunganannon, moved in amendment that no disciplinary measures be taken. The most brilliant speech of the debate was by Mr. R. J. Lynd who now fills the pulpit which Dr. Henry Cooke adorned for nearly forty years. Mr. Lynd's speech was a powerful and pathetic plea for liberty. The amendment was carried by 21 of a majority. There were 511 votes recorded. The death of Rev. John Macnaughton was referred to in suitable terms. He began his ministry in London, then was settled in Paisley where he took part in the disruption controversy and came out with the bulk of his congregation. There are not a few still living in Canada who remember his preaching and speeches nearly forty years ago. For the last 36 or 37 years he was minister of Rosemary St., Belfast, the oldest congregation in the city belonging to the General Assembly. He was a preacher of the very highest class, and as a platform orator he has seldom been surpassed. He was very much beloved and looked up to in Ireland. The

Mayors of both Belfast and Londonderry are leal hearted members of the Presbyterian Church. Mr. Robert McVicar, Mayor of the latter, entertained the whole Assembly to breakfast one morning in the Corporation Hall. The Mayor of Belfast was knighted the other day. Sir David Taylor was prominent in doing honour to the Council which met in Belfast in the end of June. A son of his is one of the ministers of Comber, which is a few miles out of Belfast.

THE PRESBYTERIAN COUNCIL.—The Council met at Belfast on the 2d June, in St. Enoch's Church. Dr. Watts preached the opening sermon, Text, Rev. 5: 6, 7. On the evening of the day of opening Sir David Taylor, Mayor of Belfast, held a reception to which all the members were invited. The Cumberland Presbyterian Church was admitted as a member of the Alliance. A fraternal message was received from the Methodist Conference, and the Committee sent with the message were most cordially received. It was resolved to raise £5,000 to aid the Reformed Church in Bohemia. The discussions were varied and able, as were to be expected. A large gathering of Scotch-Irish was held, which was one of the most striking features of the Belfast season.

UNITED PRESBYTERIAN CHURCH OF AMERICA.—The General Assembly of this Church had a very fine meeting this year, excepting the debates and divisions on the Organ Question. This troublesome question is left as it was—the Assembly refusing to retrace its steps. The Anti-Organ party intend holding a convention this fall to decide what they are to do—whether to secede or to continue in the U. P. Church.

THE work in Mexico grows in interest. The Southern Presbyterian churches there have over three hundred communicants. The Presbytery of Tamavlipas was organized on the 21st of April. It is composed exclusively of Mexicans.

LORD ABERDEEN, in a missionary meeting, referring to the complaint sometimes made that great efforts are put forth without corresponding results, said:—"I know a man who in an address thus spoke, 'Thousands of pounds have been spent in connection with this mission but I make bold to say that if only one soul has been converted through its agency the money has been well spent.' One friend commenting to another on this statement said, 'Do you not think that was rather strong? Could you quite endorse that?' 'Yes,' was the reply; 'I should quite agree with it, *if the one soul was my son.*'"

Foreign Mission.

TRINIDAD.

MR. McLEOD thus writes, May 13th, after giving instructions on matters of business. "Mr. Grant is off for the land of the Mayflower. Our ordinary work is going on as usual. The mission families are well, as far as I know. The low price of sugar is weighing on proprietors, planters and shippers. The wet season is drawing near. The church at Princetown is now being covered in. I purchased the roofing yesterday. Mr. Morton spent Friday night with us, being down supplying San Fernando for Mr. Grant." Mr. Wright writes from Couva, April 19th: "At California, last week, I met with rather an unusual experience. I was holding a wayside service with some Brahmins. A creole came along and rudely snatched the Testament out of my hand and commenced haranguing the people. I told him I would not have interruption. He got very abusive. I told him to walk on or I would take legal steps. The Coolies were anxious that I should permit them to "lick 'im." He went off. One of the Coolies said to me, "Sahib, did God make that man?" I think I may safely say that I have the confidence and good will of the Coolies in Couva. The planters too I find very obliging and generous to me and to the work. Mr. Grant is going home. I trust he will have a good passage and much success. A new house for him is an absolute necessity. I question if there are many who would go on, year after year, suffering as he has done, the inconvenience and danger of living in a house where you can tear down rotten stuff from the beams by handfuls, and with a cane dislodge the end of the rafter. I hope he will get a new house."

Mr. Wright and his brethren will be gratified and thankful to learn that this want has been cordially met and provided for by a vote of the General Assembly.

RECOVERY OF MISS BLACKADDER. We are happy to be able to state that Miss Blackadder, who had obtained leave of absence, has in good measure regained her health. Under date May 13th, she writes from Princetown: "I have had a very severe attack of fever. For a fortnight I had to

be carried from room to room. I had the best of treatment possible. Kind friends did all they could for me while the fever lasted. Then Mrs. Morton gave me an invitation to visit her. I did so, and rapidly gained strength. My trunk was already packed to leave the island, but I hope to be able to finish out the year. The new church is going up and will be a fine looking building. All the mission families are well and working hard—too hard, I fear. Miss Semple is a great success. In her school you might imagine you were in Truro Normal School. I am in danger just now of envying her the strength and energy which she has for the Master's service."

MINUTES OF MISSION COUNCIL: We give the following extracts from minutes of the Mission Council held at Aronca, April 11-14: Present, Messrs. Morton, Grant, Hendrie, McLeod and Wright, and by invitation, Rev. Alex. Falconer. Mr. McLeod reported progress in church-building at Princetown. Mr. Wright, having previously obtained the consent of the several members of Council to borrow money at six per cent interest (with the expectation of its being raised within a year by friends) to purchase land and build thereon a school-house in Calcutta village, reported that he had done so and his action was approved. Mr. McLeod reported that he purchased a lot of land with house on it, in Lingua, for \$80, in a more suitable place for the school. His action was approved, and Mr. Morton was authorized to sign the deed of sale of former school land and house in Lingua, the proceeds to be expended on the newly purchased premises. Mr. Morton reported the completion of the Aronca school-house and that the school will be transferred to it after Easter holidays, and that application will be at once made to have it placed on the list of assisted schools. His action and report were approved. Mr. Morton was authorized to secure land from Government in Tacarigua, and, if his estimate for 1884 be passed, to build thereon a school-house. Mr. Grant reported the purchase by him of a railway shed at Plaisance Bridge for school purposes, at \$120, and cost of refitting at \$35; that the roofing of Harmony Hall school-house cost \$105; that the new Oropouch Church cost \$1119.85; that the materials of the Monkey Town school-house

used in erecting this church realized \$200; that he received for this church the sum of \$497.59, leaving a balance of debt on the church of \$422.26.

Mr. McLeod reported that the L. F. M. S. of Durham N.S. were prepared to pay \$50 or \$60 towards some missionary object in Trinidad, and referred the matter to the Council, who agreed that Mr. McLeod advise them to pay it to the F. M. B. towards the salary of Miss Semple.

Mr. Grant laid plans of a new house for the San Fernando Missionary before the Council. The Council, while not agreed to accept any of the proposed plans in their entirety, agreed to ask the F. M. B. for a grant of two thousand five hundred dollars, to build a house for the San Fernando Missionary.

Agreed to authorize Mr. Morton to apply to the F. M. B. for a lady-teacher from Canada for Aronca, it being expected that the necessary funds will be supplied without applying to the F. M. B. for a further grant for this purpose, and without obtaining any further aid within the bounds of the Synod of the Maritime Provinces.

Mr. Grant reported his intention to go to Canada with his family—according to previous intimation—about the end of April, and that Presbytery had made the necessary arrangements for supply in his absence.

The following minute was passed: "This Council, in reference to the departure of Rev. K. J. Grant, desire to express their appreciation of him and of his labours in the San Fernando district of the Canada Presbyterian Mission to East Indian immigrants in Trinidad, and hope that he and his family will be much benefited by the furlough, and in the Providence of God return in due time with renewed vigor to resume his labours."

Mr. Grant tendered his resignation of the Chairmanship of the Mission Council, which was accepted. Mr. McLeod tendered his resignation of the Secretaryship of the Mission Council, which was accepted. Mr. McLeod was appointed Chairman, and Mr. Wright Secretary of the Mission Council.

MISCELLANEOUS.

A MISSION STEAMER.—While our own Church is aiding to secure a steamer, "Day-spring," for our New Hebrides mission, it is pleasing to see that other mission steamers are to go forth on errands of mercy. A

steamer is nearly completed for service in Central Africa, in connection with the Universities Mission. It is 65 feet long and draws, when fully loaded, 5 feet 6 inches. She is to be made of mild steel, and her several parts are constructed with the utmost nicety and care, because she is to be put together for the first time in Central Africa. She goes out from England in about eight hundred packages, averaging some 56 lbs. each. These will be taken to the mouth of the river Zambesi by the ordinary mail-steamer, and there transferred to the light draught-river launches for conveyance to the Murchison Rapids. Here these hundreds of packages will be landed and carried on the heads of porters past the rapids, a distance of about seventy miles. The several parts will then be put together. Her light draught will enable her to navigate the Shiré river. On reaching Lake Nyassa she will be ballasted and loaded to her full draught, and enter upon her career as a missionary ship. Her name is to be the *Charles Janson*, after a member of the mission who lies buried on the shore of the lake and who left his property to promote the work.

SCIENCE.—The British Association for the promotion of Science will meet in Montreal towards the close of the present month. The event will be memorable. Many of the foremost men of science of Europe and America will come together in our commercial metropolis. The enlightened Christian gladly welcomes all the light that science can bring and blesses God for it. The Christian religion has nothing to fear, but much to hope from the revelations of science. It has been noted that the two foremost scientific men of Germany, Virchow and Helmholtz, at the Edinburgh celebration, were at pains to express their impatience of the "evolutionists," who, without any sure basis of ascertained fact, have played into the hands of unbelievers. Helmholtz again and again expressed in the strongest terms his condemnation of what he called the "false rationalism" of those who have come to revolutionary conclusions without scientific warrant; and Virchow was at great pains to explain at length wherein he differed from Darwin. As one listened to such men speaking in this way, (says the *F. C. Record*) and heard

Laveleye go further than any of his associates, and recommend the students in so many words to "seek first the kingdom of God," it was impossible not to see in the whole proceedings an indication that the tide is turning, and that by-and-by it may come to be not at all the phenomenon it seems in some quarters to be regarded at present, to be at once a profound philosopher and an earnest Christian.

MISSION HALLS.—An experiment is now making in London to provide halls for worship and evangelistic work in the worst localities of London. It is supposed that the lapsed masses will have less reluctance to enter such halls than churches. In some places similar experiments have been successful; and there is reason to hope that several congregations will be organized as the result of the London effort. Is it not time for large and wealthy congregations in our own country to undertake special work for their poorer fellow-citizens? We have large congregations in which the keenest scrutiny would fail to discover a poor man or woman. The poor will not come to these rich fashionable churches. Now it would be "a comely thing" if such congregations would undertake, over and above their other work, special mission work among the poor in their own neighborhood. It will be a shame and a disaster if we allow vast aggregates of "lapsed" people to abide in our new-world cities. We have the example and the warning before our eyes, furnished by the old-world cities, how impossible it is to overtake the heathenism which has developed so rapidly and to proportions so momentous in London, Liverpool, Glasgow, and even in Edinburgh? Let us be wise in time.

SCOTTISH CIVILIZATION AND RELIGION.—At the magnificent celebration of the three-hundredth year of the University of Edinburgh, Count Saffi, the eminent Italian patriot, and man of science, said: "The grand, the noble, the inspiring feature which struck me chiefly in this celebration was the union—the intimate union—between religion, patriotism, and science—(loud cheers)—which has presided over all the proceedings connected with this festivity. It is one great want, I am sorry to say, in Catholic countries, owing to the decay of the old belief and the want of the substitution of a new one, that we labour under a complete

deficiency of true, real, genuine faith. And that is what makes our great weakness. Now, I am happy to take home to my countrymen your noble example, and to try to inspire them with the necessity of the union to which I have alluded — (cheers) — the union of the moral element with the scientific and the merely intellectual." Professor Vera of Naples said: "One of the main features — nay, I would say the characteristic feature of the University of Edinburgh is that she is a genuine offshoot of the Reformation. Now, though I was not born in a Protestant country, I must confess that I have always been an admirer of the Reformation as it has taken place in Germany and England. It is my deep conviction that the spirit of the Reformation is the new spirit of the world — that is, it has ingrafted upon humanity a deeper life, both religious and scientific, and that it has laid the foundation upon which the great nations — the nations that represent and embody the leading spirit of mankind — must stand and grow and go forward; and this, my conviction, I have endeavoured to impress, as far as it lies in my power, upon my countrymen." Canada — America — too must advance on the lines of the great Reformation; otherwise its career will be short, and its destiny disastrous. France rejected the Reformation and the consequence was the French Revolution. If Quebec continue to reject the Reformation it too must face the certainty of revolution, which will shatter to the foundation the stately fabric of mediaevalism, now so seemingly powerful.

A GOOD Wesleyan Methodist in England a few weeks ago, in forwarding a thank offering for the Home Mission Fund added these words, "I believe the resurrection is very near, and I would not like Christ to find me with much earthly coin."

SAID the Rev. Mr. Henry, a Presbyterian missionary from China at Saratoga:—"There are about fifteen million women and children in China ready to receive instruction. There have been started in Canton and vicinity twenty-five schools for girls with from fifteen to forty pupils in each. They are taught for the most part by pupils instructed in the boarding schools previously established. Nine-tenths of those educated have become Christians."

Meetings of Presbyteries.

ST. JOHN, *July 1*:—A deputation from the Woman's Home Mission Association asked and obtained leave to organize auxiliary associations. Arrangements were made with a view to the retirement of Rev. Lewis Jack from the active duties of the ministry, and his being placed on the Aged and Infirm Ministers Fund, —leave having been granted by the General Assembly to that effect. A committee was appointed to wait on the Chief Justice, with a view to the settlement of the affairs of Calvin Church. The application of Rev. Godfrey Shore for the position of Presbytery's Home Missionary was accepted, and arrangements were made for his induction to that office. The committee appointed to induct Rev. J. McG. Mackay reported, and their report was approved. A call to Rev. J. A. F. Sutherland from St. James was sustained. It was accepted by Mr. Sutherland, and his induction was appointed to take place on the 17th July.

JAMES BENNET, *Clk.*

PICTOU, *July 1*:—Mr. Sinclair was elected moderator for the year, and Mr. McCurdy clerk. Moderation in calls was granted to the congregations of Antigonish and Stellarton. Mr. Ferry intimated his acceptance of the call to St. Mary's, and arrangements were made for his ordination and induction. A call from North Sydney to Dr. Murray was placed in his hands. He requested further time for consideration. The committee appointed to visit Scotsburn and Saltsprings with a view to uniting the congregations, reported recommending that no change be made in existing arrangements. A Presbyterial conference on the state of religion was appointed to be held on the afternoon of the next day of regular meeting. A motion will be considered at next meeting, to provide for travelling expenses of commissioners to the General Assembly. E. A. McCURDY, *Clk.*

P. E. ISLAND, *June 24*:—The Presbytery met in Charlottetown. Rev. W. P. Archibald was chosen moderator and Rev. J. M. Macleod clerk for the current year. Mr. Stewart declined the call to Cardigan and Dundas. The resignation of the pastoral charge of St. James Church was tendered by Rev. K. Maclellan, and accepted by Presbytery. Moderation in a call was granted to Richmond Bay. The following supplements were applied for: \$200 for Tryon and Bonshaw; \$150 for Covehead; \$150 for Tignish, Montrose and Elmsdale.

J. M. MACLEOD, *Clk.*

HALIFAX, *July 8*:—Presbytery met in Poplar Grove Church. Professor Forrest was elected moderator for the ensuing year, and Mr. Simpson clerk. Mr. Fisher declined the call to Carlton and Chebogue. Moderation in a call was granted to West Cornwallis. Rev. William Hamilton's certificates from the Free Church were read, and the Home Mission Committee recommended to place him upon the list of probationers. Mr. James Anderson accepted the call to Musquod-

boit Harbor. His trials were heard and sustained, and his ordination and induction appointed to take place on the 23d July. A. SIMPSON, *Clk.*

MONTREAL, July 8:—Professor Coussirat was elected moderator for next half year. Mr. Warden reported in regard to augmentation scheme. Certain reductions in grants were recommended and arrangements made for visiting congregations. Mr. R. Campbell presented report of City Mission Committee, showing the work to be progressing hopefully. It was resolved to have a special collection for City Mission fund at all missionary meetings in the Presbytery this year. An application was received from several French Protestant families for leave to erect a mission building at Lake View. Messrs. McCaul, McLaren, and Dryden were appointed an interim session for West Farnham. Mr. Bouchard was appointed to Rawdon for three months, and it was resolved to open a French preaching station at Hochelaga, under the care of Rev. R. P. Duclos. The treasurer's books were audited by Mr. J. Tasker. Standing committees were appointed for the year with the following conveners: Home Mission, Mr. R. H. Warden; City Mission, Mr. R. Campbell; Augmentation, Mr. A. B. Mackay; Statistics, Mr. J. Patterson; Protestant Education, Mr. W. J. Dey; Sabbath Schools, Mr. W. R. Cruikshank; Temperance, Mr. J. J. Casey; State of Religion, Mr. T. Cumming; Examination of Students, Mr. J. Watson.

J. PATTERSON, *Clk.*

PETERBOROUGH, July 1:—A call from Cartwright and Ballyduff to Rev. G. McKay, late of Metcalf, was sustained and accepted. Arrangements were made for Mr. McKay's induction on the 15th July. A petition was presented from Campbellford, asking to be erected into a separate, self-sustaining charge. All parties interested are to be heard at next ordinary meeting of Presbytery. Arrangements were made to visit the several Mission fields within the bounds before next meeting. Committees were appointed on state of religion, temperance, and Sabbath schools.

WM. BENNETT, *Clk.*

GLENGARRY: 8th July:—Mr. John Ferguson was appointed moderator for twelve months. Reports were heard from the various standing committees. The state of religion within the bounds was encouraging. The Presbytery's Committee on the state of religion will prepare the questions on the subject for this year. The Sabbath-schools are in a prosperous condition. There are 43 and all reported. They contributed \$388 for a chapel in Formosa, and almost an equal amount for French Evangelization. The Committee on Statistics show that notwithstanding emigration, the number of families is not much lessened from what it was the preceding year. An application from Mr. Donald A. McLean, lately of Yale College and a licentiate of the Congregational Church U. S. A., to be received into the Presbyterian Church, was referred to a committee to report at next regular meeting. Rev. Mr. Fraser gave notice of motion

for the reconsideration of the manner of rating congregations for the Presbytery and Synod Fund. It was resolved to have a Presbyterial visitation of every congregation in the bounds once in every three years, taking a certain number each year. The manner of conducting funerals was discussed, and the matter entrusted to a committee to report at next meeting.

W. A. LANG, *Clk.*

MAITLAND: 8th July:—Commissioners to the General Assembly reported their diligence in attendance on that Court. Mrs. Harvie addressed the Presbytery in connection with the formation of a Woman's Foreign Missionary Presbyterial Society. A vote of thanks was tendered to her for her excellent address and permission given to form such a society. The Treasurer of the Presbytery gave in his yearly report. A conference on the missions of the Church was held and addresses given by Messrs. Brown, McRae, and Harrison. Standing committees for the Presbytery for the year were appointed. The state of St. Andrew's Church, Kincardine, was considered. The mode of appointing committees to the General Assembly was deferred till next meeting.

R. LEASK, *Clk.*

BROCKVILLE PRESBYTERY.—The Rev. G. D. Bayne, of Morrisburg, Ont., has been appointed clerk of the Presbytery of Brockville. All communications intended for the said Presbytery must be forwarded in future to his address.

TORONTO, June 4:—Mr. J. S. Mackay, M. A. probationer, having accepted an appointment to the vacant charge of New Westminster, B.C., his ordination was appointed to take place in Knox Church, Toronto, on the 17th June. A call from Stouffville to Mr. J. Nixon, probationer, was sustained and accepted, and the ordination appointed for the 19th June. A call from Deer Park to Mr. G. E. Freeman was sustained and accepted, and the ordination fixed for the 8th of July. Intimation was received that the call from Streetsville to Rev. A. F. Colter had been declined. Rev. A. Gilray, convener, read the annual report of the H. M. committee, setting forth that ten stations had been supplied during the year, two of them being now on the eve of settlement, and that both for Home Mission work and augmentation the Presbytery had contributed \$12,167.05 during the year.

R. MONTEATH, *Clk.*

TORONTO, July 8:—Rev. E. D. McLaren reported moderating in a call from Streetsville to Mr. W. H. W. Boyle, probationer, with promise of \$1000 as stipend, together with a manse. The call was sustained and in the event of Mr. Boyle accepting it, arrangements were made for his ordination. Mr. P. Nicol was appointed interim moderator of the session of Weston and Woodbridge, and was also authorized to moderate in a call. Agreeably to leave given by the General Assembly, Mr. Walter Reid, after answering the usual questions, was received as a minister of the church. A letter was read from

Mr. W. E. McKay, tendering the resignation of his charge at Knox Church, Caledon. The clerk was instructed to notify the congregation and to cite them to appear for their interests at next ordinary meeting. Mr. G. E. Freeman read his sermon on trial for ordination, which was approved of, and in the evening he was ordained and inducted minister of Deer Park.

R. MONTEATH, *Clk.*

LONDON, July 8:—Committees were appointed for the year with conveners as follows: Home Mission, Mr. J. Rennie; Sabbath School, Mr. A. Henderson; State of Religion, Mr. W. S. Ball; Temperance, Mr. K. McDonald; Examination of Students, Dr. Proudfoot; Business, Mr. G. Sutherland. A deputation was appointed to meet with the congregation of Burns' Church and St. Andrew's Church, Glencoe, as to union of the congregations. Leave for moderation in a call at Port Stanley was granted.

CHATHAM, July 8:—A committee was appointed to assess the congregations for the payment of the travelling expenses of commissioners to the General Assembly. It was agreed to consider the "remit" on marriage with a deceased wife's sister at the next regular meeting. A committee was appointed to prepare questions on the state of religion, and to report at the meeting of Presbytery in September. The Presbyterians in Essex Centre were granted liberty to erect a church edifice there, and if necessary, to borrow \$700. Mr. F. B. Stewart was appointed to receive communications from congregations desirous of organizing classes for instruction in sacred music. Inasmuch as the Canada temperance act is soon to be submitted to the electors of the County of Kent, a motion recommending the members of our church, electors in the county, to vote for said act, was carried unanimously. It was also agreed that all the sessions within the bounds of the Presbytery be enjoined to lay before their several congregations the deliverances of the General Assembly anent temperance, and the desecration of the Lords day. At its next regular meeting the Presbytery will hold a conference on temperance. W. WALKER, *Clk.*

OWEN SOUND, July 1:—Rev. H. Currie was appointed moderator. Arrangements were made for dispensing Sacraments in all Mission fields, and commissioners appointed to visit them before the September meeting of Presbytery. A committee was appointed to visit Euphrasia and Holland, St. Vincent and Sydenham, and Woodford congregations with the view of consolidating, so as to save the Augmentation fund. The application for the division of Keady charge was held over till next meeting. Instructions were given to all congregations to send in a collection for assembly delegates expenses as soon as possible to Mr. McLaren the treasurer. A resolution was passed, expressing satisfaction that the Scott act is about to be submitted to the county of Grey for its adoption, and commending it to the support of the congregations. J. SOMERVILLE, *Clk.*

HURON, July 8:—Elders commissions were received and roll made up. Standing committees were appointed. The congregation of Knox Church, Goderich, and associated congregations, having resolved not to call a successor to Mr. Turnbull as colleague and successor to Dr. Ure, made arrangements to procure an assistant. Mr. A. McGilvray tendered resignation of his charge of the Gaelic Mission, Goderich.

A. McLEAN, *Clk.*

STRATFORD, July 8:—Rev. John Kay moderator; elders commissions from nine congregations were received. A motion to change the mode of appointing delegates by rotation to the General Assembly was considered, when it was agreed that these appointments hereafter be made according to date of induction in the Presbytery, and not, as formerly, the date of ordination. A deputation from Linwood was heard regarding the erection of a station there, and a committee was appointed to visit the field and report at next meeting. Messrs. Russell, Forrest, Turnbull, Fletcher, and Thompson, being present, were invited to sit and correspond with the Presbytery. The induction of Mr. J. Turnbull, L. L. B., was proceeded with; Mr. Geo. Chrystal preached, Mr. Wright presided and inducted Mr. Turnbull to the pastoral charge. Mr. Gordon addressed the newly inducted minister, and Mr. Tully the people. The Presbytery nominated standing committees for the current year. A call from Granton and Lucan was laid upon the table in favor of Mr. John Campbell, licentiate. It was signed by ninety-five members and eleven adherents. The people promises \$600 per annum. The call was sustained and transmitted to Mr. Campbell. The Home Mission committee was instructed to make application to the augmentation fund on behalf of this field. Parties were appointed to conduct the examination of Mr. A. Hamilton, who made application to be licensed.

A. F. TULLY, *Clk. p. t.*

MEETINGS OF PRESBYTERIES.

Lindsay, Woodville, 26th August, 11 a.m.
 Peterborough, Port Hope, First church, 23rd September, 10.30 a.m.
 Chatham, Chatham, First church, 9th September, 10 a.m.
 Montreal, David Morrice Hall, 7th October, 10 a.m.
 Pictou, New Glasgow, 2nd September, 9.30 a.m.
 London, London, First church, 2nd September, 11 a.m.
 Toronto, Toronto, Knox church, 2nd September, 11 a.m.
 Owen Sound, Owen Sound, Division St. church, 16th September, 1.30 p.m.
 Ottawa, Ottawa, Bank St. church, 5th August, 10 a.m.
 Huron, Clinton, Willis church, 9th September, 10 a.m.
 Stratford, 9th September.
 Maitland, Brussels, 16th September, 1.30 p.m.
 Glengarry, Alexandria, 16th September, 11 a.m.

French Evangelization.

THE following report concerning Namur, Quebec, one of the French Mission Stations of the Presbyterian Church in Canada, was read at a recent meeting of the Montreal Presbyterian Woman's Missionary Society. The writer is the wife of a respected elder of St. Gabriel Church, Montreal. Of French Roman Catholic descent she was many years ago brought to the knowledge of the truth, and spends a large portion of her time in seeking to advance the cause of French Canadian Evangelization. The report, in abbreviated form, is published at the request of many of the ladies of the Woman's Missionary Society:—

To the Ladies Missionary Association of the Presbyterian Church of Canada:—

Having been repeatedly asked to give a report of the French Presbyterian Mission in Namur, I will try here to do so. It will necessarily be a somewhat long report, covering as it does an interval of seven years.

I had no idea, when I undertook to help in this special work, how it would grow day by day. I fear that if I had realized the magnitude of the task, I would not have had courage enough to put my hand to it. Yet having promised myself, as a small token of gratitude to the God who turned my heart to Him, that if permitted, I would work as well as I was able in His vineyard, I could not turn back.

It is about eight years ago, that a few French Protestant families I had become acquainted with in the city, left it to take up land, in what was then a new colony. Several months elapsed without bringing me any news of them. I thought they were comfortably settled, and I was glad for them. Yes! they were settled, but not very comfortably, their slender resources having become exhausted in a very short time, and their clothing worn out, without any possibility to replace it. Mr. Mousseau, the French student, was then stationed at Namur. He came to town and told me that several families were in the greatest destitution. In consequence of this news, I went with him and bought some provisions, which he took to them when he returned. Some time later on, a woman of that place arrived here with a little boy, seven years old, and called upon me. She said she had left her other little ones in her husband's care, and intended to go out working by the day, if work could be found. She had brought the child to have him cared for, and, if possible, cured of a serious illness, brought on by hard work and poor fare. I am happy to state that the poor little one completely recovered. The brave mother also was rewarded for her efforts and

her courage. My husband and I decided to keep her with us, so that she would be under no expense during her stay in Montreal. She and her boy remained three months. She earned quite a little sum of money before she went back. But her success brought down several others, who expected the same advantages. At the same time I was receiving letters from the missionary, telling me of growing destitution and terrible hardships. The number of poor families requiring help was so great, that I had to plead their cause with a few charitable and liberal friends. They helped me to procure and send a lot of clothing and provisions. Still urgent requests for help kept coming, so that I did not know what to do. I decided I would go and visit the field myself, although my husband feared that the fatigue of doing so would be too much for me. I explained that it was indispensable, as much for my own satisfaction as for that of the kind friends who had assisted me. I could not undertake to help people that I knew nothing about. I must get acquainted with them first, and see for myself about the truth of their statements.

So I started with a supply of provisions, sure that whatever else might happen me, I would not starve. After reaching Papineauville, on the Ottawa, by train, I hired a conveyance of the most primitive kind, and with its help got over the thirty-two miles of country, between that town and Namur. The district is mountainous, the road climbs up steep hills, descends into deep gorges, and skirts beautiful lakes. The scenery is lovely. The lodgings however were not so. In the shanty where I had to reside, there was only one room for the whole family. They, however, improvised curtains for the bed they gave me. This primitive accommodation gave me a glimpse of a kind of life new to me, if not very refined.

Arriving at last in Namur I visited all the French Protestant families there. There were from twenty-five to thirty, scattered over several miles of forest land. None of these asked me for any help. Yet I could see their deep poverty. Their clothing was of the poorest description, though remarkably neat and clean. Want and hard toil had left their marks on the faces of young and old. It was painful in the extreme to see so much misery. It was inexplicable to me, how those brave settlers could endure such privation. They said they hoped another year to have better crops, but early frosts and tempests had until then been too much for them. Some lamented their folly in coming there, and talked of going away leaving all behind, land and improvements. They said they did not expect anything for themselves but the barest subsistence, it was to their children's future comfort they looked, and with this end in view they were content to suffer. I read encouraging promises of Scripture to them and prayed with them. I could see with pleasure how a few words of sympathy brought back fresh courage and new resignation. In one of the houses I vis-

ited, I found two little children, both cripples, lying on the floor, almost naked. I told the mother I would send her some clothing. The father heard me, and said: "Please, Mrs. Graham, do not be offended if we decline this help, some of the people round here would say that we professed to believe the Gospel only to receive help from you. We will pull through some way or other. God will help us." I was much surprised at this answer, at the same time I could not but admire it. I contrived afterwards to send them some help, without letting them know whence it was derived. I have been up five times since to see them. I have spent a few weeks every summer in that Mission field. I am glad to see many improvements and evidently more comfort. I have visited several of the Roman Catholic families, and some of their members have spent hours discussing religious points with me. Others again would come in the evening, sometimes from distant places, and listen with such interest and delight to the reading of the Gospel, that it was two and three o'clock in the morning, before they reluctantly went home. I have been very happy in the thought that I was instrumental in their spiritual welfare. I have witnessed several undoubted conversions. I had been grieved at my first visit, hearing that the greater number of Roman Catholic settlers annoyed and even persecuted our Protestant families in many ways. This led me to consider whether there could not be some means taken to put more harmony between neighbors of different persuasions. Finding that my short visits were not sufficient for this purpose, I managed with the generous help of a few Christian friends to procure means enough to give a grand picnic. All the Roman Catholic families of the settlement were invited to it. All turned out, Protestants and Catholics. The day was splendid. Some three hundred people were present. I had no idea that the Catholics would so generally respond to the invitation given. Our Protestants were exceedingly civil and kind to their guests. Every body seemed to enjoy the day. They ate and drank together like old friends. The union and harmony more than repaid me for all the trouble I had taken. Moreover, since that time the people have lived as peacefully together as if they professed the same creed. It has also given the missionary and myself free access to most of the Roman Catholic families. But there is seldom a sky without clouds. The priest who comes to the settlement from time to time, heard that his flock had thus fraternized with the Protestants. He came two days after the picnic, and censured his hearers mercilessly on that account. Many of those who had come to our festival were very angry at him, telling him that his information was incorrect, and that many of his statements were untrue. Two fanatics, however, inflamed by liquor and passion, undertook to repair the evil done, as they said, by getting rid of me. They followed me and a young woman who was with me towards a bridge, where they meant to

throw me in the river. My companion was so frightened that she cried out: "O! let us run, they will kill us!" Feeling that I could not by any possible means get away from these ruffians, I turned and met them, not letting them see anything of the terror I felt. I spoke to them kindly, got them interested in what I said, and explained something of our faith to them. God must have touched their hearts, for after walking with me, side by side, as far as the bridge, they bid me good bye and turned back. Since that time the influence of the priest over a large number of his parishioners seems much weakened, if not altogether destroyed.

I have taken an active interest in the Sunday School. Our late venerable friend, Mr. Jas. Court, supplied me with illustrated papers. With the help of a Christian lady-friend, I succeeded in collecting about thirty dollars, which I devoted to the day-school. We bought maps, books, paper, and other school requisites. Some of these things we sold to those who could pay for them. We gave them to the poorer ones without charge. Every winter, thanks to the kindness and generosity of a few ladies and gentlemen of the city, I have been enabled to give the school a nice Christmas festival. Besides a plentiful supply of cakes and coffee, the children, to the number of 35 or 40, have each received a present from the loaded Christmas tree. These gifts are mostly articles of useful clothing. It is needless to say that the recipients were delighted with these timely and serviceable gifts. Several of the children are from Roman Catholic families. The pastor, teacher, and the parents of the children were delighted at the thought that generous Christian friends in Montreal took thought for them in their backwoods. Votes of thanks and hearty applause whenever these friends were mentioned, showed clearly the gratitude of young and old. When I mention here that some of the school children have to walk from three to five miles to come to school, it will be seen how important it is, that they should be warmly clad. This I have been enabled to accomplish through the liberality of several of your Dorcas Societies. Some of our wholesale drygoods merchants and others helped me also in this important matter. Much suffering has thus been prevented. I have encouraged parents to send out their daughters to service, and found places for several of them every year. In some cases the mothers themselves have left the care of the family to the eldest daughter, and hired out, the father staying at home to clear his land and cultivate his fields. * * * *

I had to place several sick women in the hospital for treatment. Their sicknesses were almost invariably caused by too hard work, coupled with insufficient and poor food. Some recovered, but two have died. Their end was peace, they fell asleep in the Saviour's arms. * *

I have encouraged our French Protestant families in Namur to correspond with me. I have preserved their letters to me, and counting them before sitting down to write this report, I

find no less than 427, for the last five years. If any of our friends are curious to see them, I would be happy to gratify them by exhibiting them. I can truly say that my letters to them have generally been very welcome. They are not all letters of encouragement and sympathy. Once in a while I have to write sharp letters of reproof. I am sorry to do this, but I think the people generally understand that I do it for their own good, and regretfully. I wish them to live peaceful, harmonious, and happy, and therefore try to check all that would disturb their peace and comfort. When I am there in summer, I preside over women's meetings. I invite Catholic women as well as Protestant. There are always some Catholics present. I began two years ago to procure a few good books for a circulating library. They have now over one hundred volumes. I have here in town a new lot of 184 volumes, all good and beautiful books, being a gift from Mr. Courtois of Paris. This gentleman takes a lively interest in French Mission work, both in his own country and abroad. I have to thank Prof. D. Coussirat, through whose good offices this munificent gift was obtained. As soon as I can get the books properly bound, I will forward them or take them up myself to Namur. All who use the library in Namur are made to pay the small sum of 25cts. yearly, to pay expenses of keeping it up. I strongly hold that good reading matter like this will inspire them with good thoughts and good principles. It will educate them. It will keep them at home in the evenings. It may give them useful hints for the amelioration both of temporal and spiritual matters. The hardships endured by these colonists have been exceptional. Few of them had any experience of agriculture of any kind. None had the least idea of Canadian bush life when they settled. Much of their trouble was due to this inexperience. They do much better now. * * *

It may be seen from the above that all is not "rose-coloured," as we say in French, in this Namur Mission.

M. A. C. GRAHAM.

POINTE-AUX-TREMBLES SCHOOLS.

The following extracts are taken from the report presented to the General Assembly:—

The session just closed has not been marked by anything calling for special notice. The staff of teachers continues the same, with the exception of Miss Blair, whose place has been filled by the appointment of Miss Cameron, daughter of the late Rev. James Cameron, of Chatsworth, Ont. Miss Cameron entered heartily into the work, and has proved quite an acquisition to the schools. Owing to the very stormy weather of the past winter the committee of the Board in charge of the schools were not able to visit them as frequently as in former years. Four visits, however, were made during the session, and the pupils orally examined. The public examination in the end of April was attended by a large number of friends, including twenty-one ministers.

General satisfaction was expressed with the answers of the pupils, especially on Scripture History, and the points of controversy between Protestants and Roman Catholics.

About forty of last year's pupils are members of the church, fifteen of them having publicly professed their faith in Christ for the first time, in April last, when the ordinance of the Lord's supper was administered by Rev. Prof. Coussirat. The following is

THE PRINCIPAL'S ANNUAL REPORT.

In presenting our annual report for the session of 1883-1884, we beg respectfully to thank the numerous Christian friends from Canada, from Great Britain, and from the United States who have been, in the hand of God, the means of providing for our material wants and of cheering our hearts by their sympathy, as well as those who, by their persevering efforts, have induced many families to send us their children.

As years pass away, and as our experience in mission work grows, we feel more and more convinced that it is mainly by educating the rising generation that we can hope to see Lower Canada gradually withdrawing itself from under the domineering influence of the priest, and accepting the Bible as the only rule of faith.

There are very few people among our Protestant friends, who have never come in contact with the population of our rural districts, and who have always lived in localities where there is a strong Protestant element, that can form a clear idea of the nature of the work that we have before us at the beginning of every session. Most of the young people who come to us for the first time have been kept in deep ignorance, superstition and bigotry, and generally their conscience has been so distorted by the peculiar teachings of their church, that we have not only to teach them what they are ignorant of, but—what is far more difficult—to eradicate from their mind a great part of that which they have learned.

Our object is not only to give a good education to the young people, but it is mainly to bring them under the precious influence of the Bible, and to teach them the only way of salvation, through the merits of our Saviour.

During the past session ninety-eight pupils have been received in the school, sixty-three of whom were boys and thirty-five were girls. Thirty-four belonged to Roman Catholic parents; sixty-three were the children of converts, and one of Protestant parents. They were divided as usual into four classes, the first or lowest class comprising half of the whole number.

The subjects taught during the session were the following:—Reading, Writing, Grammar, Dictation, Composition, Recitation, Literature, English, Latin, Greek, Singing, Geography, History of Canada, Universal History, Sacred History and Controversy, Arithmetic, Algebra, Geometry,—also sewing to the girls.

The formation of a superior class in our school a few years ago has a good influence

among our pupils in stimulating them and in preparing them for a higher sphere of usefulness.

Four of those who were with us during the past year are now working in our mission field as teachers or colporteurs, and two of them intend to enter the Theological College of the Church in Montreal, to prepare themselves for the ministry.

The persevering efforts of those young people, their piety, and their earnest desire to impart to their fellow-scholars what they have received, have been a great source of encouragement to us; but we have been still more rejoiced by the conversion to the Saviour during the winter, of fifteen of our boys and girls, who were admitted into the fellowship of the church on the 30th of March.

Very few of those who were Roman Catholics when they entered the school went home still professing to adhere to the teachings of their church, and those who had come to us the most determined never to change their religious views have been the first to accept the truth, and the most desirous to speak of their new faith.

Excepting a few cases, we seldom have had a better lot of scholars, and we can but thank the Lord for the great blessings that He has bestowed upon the school during this session.

The staff of teachers remains the same as last year, with the exception of Miss Blair, who resigned and was replaced by Miss Cameron, whose services are highly appreciated.

The session was closed on the 28th of April by a public examination conducted by members of the Board of French Evangelization, and at which were present a large number of friends from Montreal, who came down by a steamer chartered for the occasion. At the close of the exercises, presided over by Principal Macvicar, hope was expressed by some of those present that, in the interest of the work, these old buildings which have rendered most valuable services will soon be replaced by new ones, larger and better adapted to our work. We hope that God will provide the means for the realization of such a legitimate ambition, and that as He has blessed this work in the past, He will continue to help us in the future, and render us more and more faithful to our duty.

J. BOURGOIN, *Principal*.

SCHOLARSHIPS.

As stated in reports of former years, after deducting the fees paid by the pupils, and expense of repairs, etc., the average cost to the church of each pupil is about \$50 per session. The Board are most anxious that the institutions should be supported by means of scholarships of \$50 each, guaranteed by private individuals or by sabbath schools. A particular pupil is assigned to the donor of a scholarship, to whom reports as to the progress made are forwarded from time to time. In this way a Sabbath school, contributing a scholarship, is put directly in correspondence with the mission school, and the let-

ters, if read publicly to the Sabbath school, tend to keep up their interest in the work. Moreover, the school can, every Sabbath, remember by name, in its prayers, the pupil it supports, and can scarcely fail itself to receive benefit by being thus directly brought into contact with the pupil educated by means of its missionary contributions.

Africa.

THE great dark Continent continues to attract the attention of the nations and Churches in an increasing degree. Our readers will be interested in the following brief account of its territory and people. Africa is almost an island, being united to Asia by the narrow isthmus of Suez: in fact, the Suez canal makes it now an island. Its length is about 5,000 miles, and its greatest breadth 4,600. It contains an area of nearly 12,000 square miles and its sea-coast is so extensive that to sail around it would be equal to *two-thirds* the circumnavigation of the globe.

It lies in three zones; its grand central belt of 3,000 miles is in the torrid; and this is flanked north and south by about 1,000 miles on each side lying in the temperate zones. It thus presents within its vast area the most delightful variety of climate.

The central belt of this great land could feed half the world. The seasons are so favourable that crops may be grown throughout the year, and already you find here the finest rice, Indian corn, sweet potatoes, beans, peanuts, melons, squashes, tomatoes, ginger, pepper, arrowroot, cotton, sugar cane, yams, cocoa, cassada, etc., while Liberian coffee carries off the palm. "Africa will yet be the greatest cotton, coffee, and sugar country" on which the sun shines; the world's market.

Africa is one of the richest countries on the globe, in vegetable and mineral resources. There are indications that it is yet to prove the world's granary and treasury. Already wheat, sugar cane, cotton, silk, wool, olives, dates and other tropical fruits may be found there, and there is no variety of fruit or vegetable which could not be grown somewhere in its vast area: copper, lead, iron, coal, gold and diamonds abound; and as to its timber-land, its forests are so thick with all kinds of trees that they are

now an impassable jungle. Fifty thousand elephants are supposed to be slain annually for their ivory tusks; India rubber, hides and gums abound, and as to ostrich plumes, the profit of one grown ostrich is \$55 a year!

More than one hundred and fifty books have been written in description of this grand continent; but the half has not been told, and in fact not yet known, for God's providence has for some wise reason kept this continent veiled for thousands of years, and even now it is only the corner of the veil that is yet lifted. When we think what historic events were waiting to find in America the theatre of their transaction; and what wonders of development followed the discovery of this hidden continent four centuries ago, who can tell what may yet be the glory of the civilization that shall robe the dark continent in the lustrous garments of enterprize, education, and above all, Christianity.

Here are mixed peoples, Arabs and Turks, Moors and Jews; various religions—Mohammedan, Papal, Jewish. The population is estimated at 200,000,000.

Africa's sable sons have a peculiar religious aptitude, that makes this land a very hopeful, fruitful soil in which to sow seed of the gospel. And then we must remember that the typical African is not to be found in the class that have been reduced to slavery and brought to other climes. The cradle of the grandest civilization of the ages past was in the valley of the Nile; and the heart of the Dark Continent today holds some of the manliest specimens of the human race.

And then the African is naturally *aesthetic*. "The negro," says Mrs. Stowe, "is an exotic of the most gorgeous and superb countries of the world, and he has deep in his heart a passion for all that is splendid, rich and fanciful; a passion which, rudely indulged by an untrained taste, draws on them the ridicule of the colder and more correct white race."

If ever Africa shall show an elevated and cultivated race; and come it must, some time, her turn to figure in the great drama of human improvement; life will awake there with a gorgeousness and splendor of which our cold western tribes faintly conceived. In that far-off mystic land of gold, and gems, and spices, and waving palms,

and wondrous flowers, and miraculous fertility, will awake new forms of art, new styles of splendor; and the negro race, no longer despised and trodden down, will perhaps show forth some of the latest and most magnificent revelations of human life. Certainly they will, in their gentleness, their lowly docility of heart, their aptitude to repose on a superior mind and rest on a higher power, their childlike simplicity of affection, and facility of forgiveness. In all these they will exhibit the highest form of the peculiarly Christian life, and perhaps, as God chasteneth whom he loveth, He hath chosen poor Africa in the furnace of affliction to make her the highest and noblest in that kingdom which He will set up, when every other kingdom has been tried and failed: for "the first shall be last, and the last first."

MISSIONARY ITEMS.

The province of Sze Chuen, as a favorable field for missionary work, probably has no equal in China. The foreign missionary is received kindly, and he not only enjoys thorough protection from the officials, but is respected by the people in general. The religions professed by the people are dead—mere systems of rites and ceremonies, observed simply because it is the custom, but never reaching the deep convictions of the soul; consequently, there are very few zealous enough in their own belief to oppose Christianity as an innovation. Missions have been established long enough for their novelty to have ceased; yet the chapels are always thronged at public service with attentive, intelligent congregations. As many women are received as men, not only at the preaching services but at the medical dispensary as well. The natives refer to the missionaries as "the people who do good deeds," and they certainly appreciate the efforts made in their behalf. When they wish to express their regard and esteem for any one they invite him to a feast. This distinguished honor has been twice tendered the members of our Methodist mission in Chung King by men of high standing and influence; and when the compliment was returned by inviting them to a foreign dinner, every invitation was eagerly accepted, and at the table were seated representatives from the official, the literary, and the bus-

iness classes. Four of them are Christians, and two of these are preachers. The very limited missionary work now being done is accomplishing grand results in laying the foundation of the Church of God. Dr. S. N. Wheeler, of the Methodist mission in the capital of the province, wrote as follows just before leaving for this country :

"There has been no such beginning of our work in any other part of the empire as we are already permitted to see in this frontier province. On a recent Sunday a great concourse of people gathered at our compound to see and hear. The chapel was much more than filled, and overflow meetings were held. On returning from chapel to the house, I found my daughter in the large pavillion, surrounded by perhaps four hundred women and children. She had been there a long time, singing and talking the Gospel to her interested auditors. One helper estimated that there must have been from four to five thousand people in the premises and on the streets, seeking admission, although the estimate probably exceeds the fact. Notwithstanding the throng of curious and eager men and women, we had no serious trouble with them beyond a degree of difficulty in keeping order. It was my privilege, on last Lord's Day, to baptize two converts. There are other inquirers to whom the rite could have been administered."

An old African missionary once observed:—"If you would mend man you must Christianize him ; you must raise his dark, selfish, sensual nature to heaven and to God. If you are to benefit him you must bring God into the business ; man cannot do it." This opinion was formed after many years of observation among the heathen and is confirmed by sad illustrations. Cases are frequent of Zulus having visited Europe, seen its refinement, its sanctuaries and benevolent institutions, but on their return to their homes doffing their civilized clothing, putting on the skins of wild beasts, taking a plurality of wives, and wallowing as at first in the mire of heathenism.

A missionary of the American Board at Hong Kong, China, who has recently made a tour of two months, says he visited the homes of returned California Christians, and was encouraged by seeing most of them standing firm in their profession.

Mr. Spurgeon puts a home question to those who are in doubt as to the real use and necessity of Foreign Missions:—"Dear friends, you sometimes say, Will the heathen be saved if we do not send them missionaries? I will ask you another question: Will you be saved if you do not send out any missionaries? because I have very dreadful doubts whether you will. Do not smile. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?"

Letters in the June number of the *Missionary Herald*, describing the revival at Kioto, Japan, are of thrilling interest. One striking feature is the zeal with which the Bible is read, nearly all of the worshippers carrying a copy of the Scriptures to the preaching services. At Imbari thirty-six have been received into the church. At a week day preaching service in that town the missionaries had "a silent, sympathetic and appreciative audience" of fully two thousand persons.

Dr. F. F. Ellinwood, one of the Secretaries of the Presbyterian Board of Foreign Missions, in addressing the late assembly said:—"We thank the women of the church who have contributed through their societies (during the past year) over \$200,000, and who in individual gifts have added not less than \$50,000 more. Since the reunion the women of the Presbyterian Church have raised over \$1,700,000 for Foreign Missions alone."

When Dr. Grant, of the Nestorian Mission, received discouraging intimations to the effect that it might perhaps be best for him to return to America or plant a mission elsewhere, he answered:—"I cannot leave this field till I have reasons which I can give at the judgment seat, where I expect soon to stand."

The Young Men's Christian Association of London has formed a Foreign Missionary Society. During the year four young men from its ranks have gone forth to distant lands to labor for God and for souls. Six others are now in training for the field, while many more are waiting for the way to open up.

The Presbyterian Record.

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ROBERT MURRAY. } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

IN a few weeks the Minutes of Assembly will be printed and in the hands of ministers and elders. These annual volumes are a very valuable epitome of the history of our Church. Not a congregation, not a minister, escapes mention. Some cognizance is taken of all our gifts and all our work. A study of the volume will give a fair idea of the amount of work performed by the General Assembly during its sittings of eight or nine days; and by its committees during the year. The reports are all deserving of study; but this is specially true of the Home, Foreign, French, Colleges and Statistical Committees.

In some parts of the Church, especially in our large cities, there is not much church work done during the hot summer months. There is a period of needed rest. Congregations are thinned out, and ministers and people try to enjoy the fresh breezes of sea or lake or mountain. But this season is in other places, in extensive country districts, the busiest and happiest of all the year. It is the season of great gatherings in connection with the celebration of the Lord's Supper. There are open air meetings, often under the shade of beautiful maples, or elms, attended by thousands. There are prayer meetings, morning and evening of every day in the week. There are inquiry meetings, and often there are happy revivals of religion. Winter is the harvest time for the Church in cities and towns. Summer is the time for special work in scattered far-spreading congregations in the country.

As the last issue of the RECORD was passing through the press one of our venerable ministers, the Rev. Charles Chiniquy, was the object of a furious persecution in the ancient city of Quebec. Mr. Chiniquy ac-

cepted an invitation to preach in the French Presbyterian Church in that city. While he was engaged in preaching, the windows of the chapel were broken with showers of stones. A riotous crowd gathered around the building, threatening the preacher with death. When he attempted to go to the hotel he and his friend were struck with stones, Mr. Allard being seriously injured. Mr. Chiniquy, for the seventeenth time, escaped alive the fury of a mob of his fellow-countrymen seeking his life. When a priest of Rome there was not in all America a more popular man. He is now, a Roman Catholic paper solemnly declares, more hated than "an assassin, a robber, or a murderer." Why? What evil hath he done? He is now a Protestant. A few days before this attack upon Father Chiniquy, Archbishop Lynch, of Toronto, addressed a smooth and plausible letter to the moderator and members of the General Assembly, in which he bitterly complained of the charges brought against the Church of Rome. Among these charges there is none more frequently urged, or more earnestly repelled than that of persecution. Does the Church of Rome persecute? No! no! answers Archbishop Lynch. The charge is a base calumny! Ah; but this cruel and cowardly attack upon an aged Presbyterian minister is a most untimely difficulty for the Archbishop. What makes it worse is that the attack, ferocious as it was, is heartily endorsed by the Roman Catholic press of Quebec. The inference is inevitable: Rome persecutes where she can.

The attack on Father Chiniquy, in the city of Quebec, endorsed by the clerical press, is a fresh and very cogent plea for our missions to the French Roman Catholics. Priests and people alike need their eyes to be opened to the light of the Gospel and their hearts opened to the love of Christ. The best and only revenge is to send them the Gospel.

Our Church is still in need of more students for the ministry. Colleges stand with doors open at Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg. The Lord hath need of thee, young man. Think seriously of His call, and prepare to enter one or other of these colleges at the beginning of the next term.

What shall the harvest be? The farmer and the merchant are looking forward

anxiously to the approaching harvest. At this moment prospects are hopeful; but the fairest hopes may be blasted within a day. The fruit of our fields, like every other good gift, is in the hands of the Lord.

Obituary.

MR. WILLIAM DOUGLASS, an elder in the First Presbyterian Church, Port Hope, died on the 20th ult., after an illness of some weeks, at the advanced age of seventy-eight years. He came from Scotland to Canada in his early manhood and has resided ever since in this neighbourhood. For the last 27 years he has served as a ruling elder in the First Church, Port Hope. Throughout life he maintained a walk and conversation in accordance with his position in the Church, securing thereby the esteem of the community at large, as well as that of those over whom he ruled in the Lord. He died peaceful, leaving behind him a large circle of friends and relatives to mourn his loss.

MR. ANGUS MCKAY, elder in Knox Church, Beaverton and South Mara, died on the 25th of April, aged 78 years. He was a native of Sutherlandshire, Scotland.

MR. WARREN DEBECK, elder in the congregation of New Westminster, British Columbia, died on the 26th of June. He came to this Province from Richmond, N.B., in 1868, and was 36 years of age. He was very highly respected and esteemed wherever known, and was a most consistent and useful member and office-bearer.

MR. ALEXANDER GORDON, Ingersol, died on the 24th ultimo. He was born in the Parish of Rogart, Sutherlandshire, Scotland, in 1809. In 1847 he emigrated to Canada and settled in Ingersol in 1850. He was elected an elder of Knox Church in the same year and for 34 years has been faithful and zealous in the discharge of the duties of his sacred office, taking an active interest in presbytery work, as also in the cause of temperance and of the Bible Society.

MR. JAMES BOYD, for many years elder in the Kendal congregation, died on the 17th April in Toronto, where he removed last year and united with Erskine Church. He was a willing and efficient Sabbath-school superintendent and office-bearer for many years.

MY LORD'S MONEY.—An English lord died lately, worth twenty millions sterling. This vast accumulation of wealth was a "talent" committed to Lord Overstoun by the great Lord and Owner of all. One can imagine ways innumerable in which the possessor of such wealth could advance the best interests of mankind and the glory of God. One gift of twelve thousand pounds is on record to the credit of the wealthy man above named,—that and nothing else. It is easy to censure *him*! Had you been in his place, how different the account of your stewardship! How easily you would have parted with magnificent donations, to relieve distress and to send forth the Gospel! Yes, no doubt. But how are you using the share of the Lord's money which is under your control? Mighty results flow from small beginnings. Your dollar given with a loyal and loving heart may do incalculable good. If you keep it back because you cannot afford to give more, you wrong your own soul and you rob God of His share. We are not called upon to sit in judgment on others, be they rich or poor. But we are to examine ourselves and honestly judge our own conduct. The man who earns his dollar a day has to give account of it to the Lord as truly as the owner of twenty millions sterling.

Widow's mite or water cup
To Thee, Lord, when offered up,
Is as precious in Thine eyes
As the costliest sacrifice.

WHAT educated heathen say about missionary preaching is worth listening to sometimes. One of them said not long since to an English judge in India: "Only once have I been really improved by the preaching of a *padre*. He spoke to us in our own language, used illustrations taken from our daily life, and said nothing against Vishnu, or Siva, or Luchmee, or any of the gods, but only that we must worship God and be good and holy men and women. * * * Then he taught us how to pray. I shall never forget that *padre*."

THE Free Church of Scotland is about building a missionary college at Bombay, which shall be in one aspect of it a noble monument to the memory and labors of the late Dr. Wilson.

Acknowledgments.

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Landsdown	1.20
Fairfax	1.05
Bristol	10.00
Doon	2.97
Holstein	2.00
Keene and Westwood	15.00
Toronto, Erskine Church..	10.00
Alvinston	2.00
Dalhousie, St John's Ch, NB	4.00
Halifax, Poplar Grove..	10.00
Stellarton, Sharon Church..	10.00
Richmond Bay	3.00
Greenhill, Salem Church..	3.00
St John's, NB, St David's..	15.00
Townline	3.20
Carluke	3.00
Rosemont	3.00
Bradford	1.00
Innisfil, St John's Church..	.50
Mulmur	3.00
Midland	1.85
Essa, Burns Church	2.00
Essa, Dunns Church	1.00
West Bentinck	2.00

\$187.90

HOME MISSION FUND.

Received to 5th June, 1884.	\$4977.82
Norwood	46.00
Three Rivers	20.00
Alvinston	15.00
Mosa, Burns Church	44.00
Hibbert	15.00
Legacy of the late Mrs Dry-	
den, of Guelph, per her	
Executors	60.00
Finch, St. Luke's Church...	2.60

\$5180.42

AUGUMENTATION OF STIPEND FUND.

Received to 5th June, 1884.	\$367.50
Three Rivers	16.50
Shakespeare .....	.50
Guelph, St Andrews	35.00
Bowmanville, St Paul's...	164.50
Mossa Burns Church	26.82
Quebec, Chalmer's Church.	100.00
Georgetown, Que.	29.25

\$740.07

FOREIGN MISSION FUND.

Received to 5th June, 1884.	\$687.18
Jas Crosset, Junr, Stratford	2.00
Preceptor, Senex	1.00
Bristol	61.00
Guelph, St Andrew's	50.00
Owen Sound, Knox Ch.	50.00
Alvinston	10.00
J Sutherland, Codrington..	4.00
Williamstown, St Andrew's	100.00
E Wawanosh SS, Formosa.	6.00
Kippen, St Andrews	19.00
Blackheath	5.00
Indians of Sioux Reserve,	
on account of Loan	17.71
Rev G Elett, in full for 10	
acres of land	10.00
Nepean and Bell's Corners.	3.00
Hills Green	4.00
Brucef'd, Rev J Ross' C'g'n	53.00
Hibbert	15.00
Legacy of the late Mrs Dry-	
den, of Guelph, per her	
Executors	40.00
Ashburn SS, for Formosa..	10.42

Boy's M'tg YMCA, Mont'l.	11.00
Carleton Place, Zion Ch.	34.00
—	\$1193.31

COLLEGES ORDINARY FUND.

Received to 5th June, 1884.	\$64.00
Preceptor, Senex	1.00
Kincardine, Knox Ch S S..	5.00
Owen Sound, Knox Church.	25.00
Alvinston	5.00
J Sutherland, Codrington .	3.00
Kirkwall	2.00

\$105.95

KNOX COLLEGE BUILDING FUND.

Received to 5th June, 1884.	\$86.87
Robt Black, Proton	2.00
Donald Bell,	1.00
H J Strang, Goderich	10.00

\$99.87

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th June, 1884.	\$1119.00
Rev G Bremner, Whitelake	10.00
John Barclay, Oakville...	5.00
Mrs H Taylor, Drum'ndv'le	5.00
Acton	13.02
James Hall, Winterbourne.	4.00
Andrew Robertson, Oakv'le	10.00
Doon	28.50
Lakefield	57.75
George Fowler, Ratho....	2.00
Embro	91.00
Ingersol, Knox Church...	26.00
Ingersol, St Andrew's	73.00
Mrs A Kennedy, London..	20.00
A Cameron, Campbellsville.	10.00
Wm J Whitten, Toronto...	100.00
Wm Crawford, Scarboro'..	50.00
Ashburn	13.34
Erin and Ospringe	62.00
J O Anderson, Toronto....	100.00
Brantford	180.01
Mrs Richardson, Toronto..	10.00
Prescott	47.50
Landsdown	7.00
Dorchester and Crumlin...	65.67
Proof Line	—
John Leys, jr, To;	
Wm R Cook, Gue.	

MANITOBA COLLEGE

Received to 5th June, 1884.	\$20.00
Preceptor, Senex	1.00
Guelph, St Andrews	15.00
Manotick	5.00

\$41.00

WIDOWS' FUND.

Received to 5th June, 1884.	\$1139.24
Markham, Melville Ch.	4.55
Owen Sound, Knox Church.	10.00
Nepean and Bell's Corners.	1.00
Winnipeg, St Andrew's....	10.00

\$1164.79

With rates from Rev'ds William	
Bennett, Arch'd Cross, \$16.00, Thos	
Fenwick, D McIntosh.	

AGED AND INFIRM MINISTERS FUND.

Received to 5th June, 1884.	\$337.09
Avonbank	5.70
Fullarton	4.30
Preceptor, Senex	2.00
Harwich	12.00
Alvinston	3.00
Nepean and Bell's Corners.	1.00
Winnipeg, St Andrew's....	15.00
Hibbert	7.00

\$387.09

Rates received to 5th June	
1884	\$23.00
With rates from Revs Wm	
Bennett, \$3.00; Arch'd	
Cross, 2 years, 8.00; T	
Goldsmith, 2 years, 12.00;	
D D McLeod, 2 years,	
10.00; W R Ross 10.00; T	
Fenwick 2.00; D Mc-	
Intosh \$3.50	43.00

\$71.50

CHURCH AND MANSE BUILDING FUND.	
Received to 5th June, 1884.	\$220.00
W C Harris, Toronto	50.00

\$270.00

FOREIGN MISSION, TRINIDAD.

Wroxeter Sabbath School..	\$17.25
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FOREIGN MISSION, ERROMANGA.

H Cassels, Esq.	\$10.00
J Paton, per Rev W Meikle.	10.00
Mr Livingston	5.00
A Lady of Knox Church...	10.00
Rev Dr MacLaren	10.00
R McQueen, Kirkwall....	5.00
St Andrew's Ch, Toronto,	
collection and sundry con-	
tributions	214.11

\$264.11

RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
JULY 4TH, 1884.

FOREIGN MISSIONS.

Acknowledged already....	\$106.00
Shediac S S, $\frac{1}{2}$ year, Mr	
McK, native teacher....	7.50
Bass River, P E I	28.00
per Rev R Cumming	2.00
late Jas Ruddick,	
River. per Rev A R	

St Andrews, Chatham, per	
Mr Robertson	23.00
St David's Ch, St John...	120.00
Friend, per Rev R Cum-	
ming, Westville	2.00
Shemogue and Pt Elgin...	7.00
"A Widow," per Rev A Mc-	
Lean, Hopewell	2.00
Bass River	19.62
Portaupique	7.82
Castlereagh	4.24
Rev John Morton, Trinidad,	
for Miss Semple's salary	25.00
Blackville and Derby	13.00
Kouchibouguac, N B.	2.00
Mrs Munro, Ferguson's C've	2.00
Brookfield, M S	8.00
Pleasant Valley	78
St James' Ch, Newcastle..	10.00
St James' Ch, Newcastle,	
for Er, per Mr Robertson	26.00

\$781.18

Under Foreign Missions in May
Reord, "Amherst add'l," \$25.00,
should be John McKeen, Esq., Am-
herst.

DAYSRING AND MISSION SCHOOLS.

Acknowledged already....	\$46.06
Warwick, Bermuda	8.00

Juvenile Mission Scheme, per Miss Machar, for Mr McLeod's sc.....	10.00
St John's S S, H'fax, 1 qr..	10.00
	<hr/> \$74.06

HOME MISSION.

Acknowledged already....	\$108.76
Richmond Bay, P E I.....	17.00
Estate of late Jas Ruddick, Gay's River, per Rev A B Dickie.....	53.69
Warwick, Bermuda.....	8.00
St David's Ch, St John.....	100.00
Bass River.....	17.33
Portauipque.....	7.60
Castlereagh.....	4.24
Grove Ch, Richmond.....	8.41
Blackville and Derby.....	10.00
Brookfield, M S.....	5.45
Pleasant Valley.....	77
St James' Ch, Newcastle..	15.00
	<hr/> \$356.25

SUPPLEMENTING FUND.

Acknowledged already.....	\$2,247.01
Grove Ch, Richmond.....	9.25
Richmond Bay, P E I.....	5.00
Middle River Sec of West- ville Congregation.....	13.00
Lake Ainslie.....	26.00
Estate of late Jas Ruddick, Gay's River, per Rev A B Dickie.....	300.00
St David's Ch, St John.....	100.00
Bass River.....	6.35
Portauipque.....	3.17
Blackville and Derby.....	5.00
St James Ch, Newcastle..	20.00
	<hr/> \$2,734.78

COLLEGE FUND.

Acknowledged already.....	\$53.00
Lake Ainslie.....	4.00
St David's Ch, St John.....	50.00
Div Bk of Nfid and Bonus..	810.73
Bass River.....	6.69
Portauipque.....	2.64

St James Ch, Newcastle...	10.00
	<hr/> \$1,444.64

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$34.00
Salem Ch, Green Hill.....	5.15
Warwick, Bermuda.....	10.00
St David's Ch, St John.....	30.00
Int on \$1,458 to date.....	5.62
School Com Coupon.....	14.60

Ministers Percentage.

Rev C B Pitblado, 1884.....	15.00
" A L Wylie, '82 and '83..	8.00
	<hr/> \$122.37

MANITOBA COLLEGE.

St David's Ch, St John.....	\$20.00
Blackville and Derby.....	4.00
	<hr/> \$24.00

SYNOD FUND.

Acknowledged already.....	\$153.29
Salem Ch, Green Hill.....	3.00
St David's Ch, St John.....	10.25
	<hr/> \$171.54

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
TREASURER OF THE BOARD, 193
ST. JAMES STREET, MONTREAL, TO
8TH JULY, 1884.

P J Smith, Kemptville....	\$ 2.61
Cote St Antoine Sab Sch...	10.00
Beachburg, St Andrew's...	24.00
Culloden.....	5.00
Mrs F Cattanach, North Lancaster.....	5.00
Guelph, St Andrew's.....	35.00
Hartley, Glenarm, Sab Sch..	8.00
Cumberland.....	20.00
Lower Windsor.....	6.00
Rev Canon Anderson, Mon- treal.....	5.00
Front Westmeath.....	4.00
Kemptville.....	11.40
Oxford Mills.....	2.40
Mandaumin Sab Sch.....	2.09
Delaware.....	2.00
Craigvale and Central Ch, Lefroy.....	15.00
Woodbridge.....	5.00
Enniskillen and Cartwright v's.....	3.00
.....	7.00
.....	10.00
.....	5.10
.....	5.00
.....	10.45
.....	3.50
.....	30.00
Kingston, Richibucto.....	13.00
Prince William, N B.....	10.00
Halifax, St Matthew's.....	48.15
Fredericton, St Paul's.....	5.00
Charlottetown, St James..	10.00
St Stephen, N B.....	5.00
New Glasgow, United Ch..	134.00
Gay's River and Milford..	10.00
Friend of Mis'ns, Windsor.	4.00
Hamilton, St Andrew's Ber- muda.....	18.41

Stellarton.....	29.00
Vale Colliery and Suther- land's River.....	16.79

Per Rev. Dr. McGregor, Halifax:—

Richmond Bay, P E I.....	\$ 6.00
St John, N B, St David's Ch	20.00
Grove Ch, Richmond.....	8.40
Blackville and Derby.....	10.00

Per Rev. Dr. Reid, Toronto:—

Avonbank.....	\$ 7.45
Fullarton.....	11.55
Alvinston.....	5.00
Jas Sutherland, Codrington	3.00
Nepean and Bell's Corners.	2.00
Hibbert.....	10.00
	<hr/> \$623.10

POINTE AUX TREMBLES SCHOOLS, REV
R. H. WARDEN, MONTREAL, TREASURER.

Bristol Corners.....	\$ 5.00
" School No 5.....	7.10
Fullarton Sab Sch.....	15.00
Georgetown, Ont, Sab Sch.	10.00
Muir's Settlement.....	15.00
St John, N B, St St'ph'n's SS	15.00
A McDonald, Nation Mills.	2.50
Little Britain, Man, S S....	25.00
Streetsville, Sab Sch.....	25.00
Mount Pleasant Sab Sch...	7.95
Mrs R McGregor and Mr J W Carmichael, New Glas- gow, N S.....	50.00
Oshawa Sab School.....	12.50
	<hr/> \$190.05

MINISTERS' WIDOWS' AND ORPHANS'
FUND, MARITIME PROVINCES, REV.
GEORGE PATTERSON, D. D., SECRE-
TARY.

Received from 31st May to 30th June.

Ministers' Rates.—Revds A Mc-
Master, P G McGregor, Geo Patter-
son, A McKnight, John Morton,
K J Grant, A W McLeod, J W Mc-
Kenzie, Jos Annand, Jas D Murray,
John McDonald, \$16 each; H A
Robertson, \$20; Jno Forrest, \$28;
Robert Cumming, \$30; D Drum-
mond, \$8. Total, \$262. Also, fines
\$2, and collection from St David's
Church, St John, \$10. Total, \$276.

N.B.—The credit in July number
to H A Robertson should have been
\$100 instead of \$1.00.

Mrs. Harvie, Foreign Secretary
W. F. M. S., desires to acknowledge
the receipt of \$5.20 for the Girls'
School in Formosa from Miss Mc-
Kenzie's Bible Class, West Presby-
terian Church, Toronto.

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" " " " " "	Cape Morocco 1.25
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Psalter and Hymnal with Music, bound together,	Cape Morocco 2.00
Sabbath-School Hymnal with Music, containing 200 Hymns, bound in Cloth, per doz.	0.60

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CHARLES DRINKWATER,
 Montreal, December, 1883. Secretary:

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SARMATIAN.....	3600	Capt. John Graham
CIRCASSIAN.....	4000	Lt. W. H. Smith, R.N.R.
PERUVIAN.....	3400	Capt. Jos. Ritchie
NORWEGIAN.....	3531	Capt. Macnicol.
NOVA SCOTIAN.....	3400	Capt. W. Richardson
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AUSTRIAN.....	2700	Lt. R. Barrett, R.N.R.
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SCANDINAVIAN.....	3000	Capt. John Parks
HANOVARIAN.....	4000	Capt. J. G. Stephen
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CIRCASSIAN.....	Saturday, July 19
POLYNESIAN.....	26
PARISIAN.....	" Aug: 2
PERUVIAN.....	" 9

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FOR THE
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SEPTEMBER, 1884.

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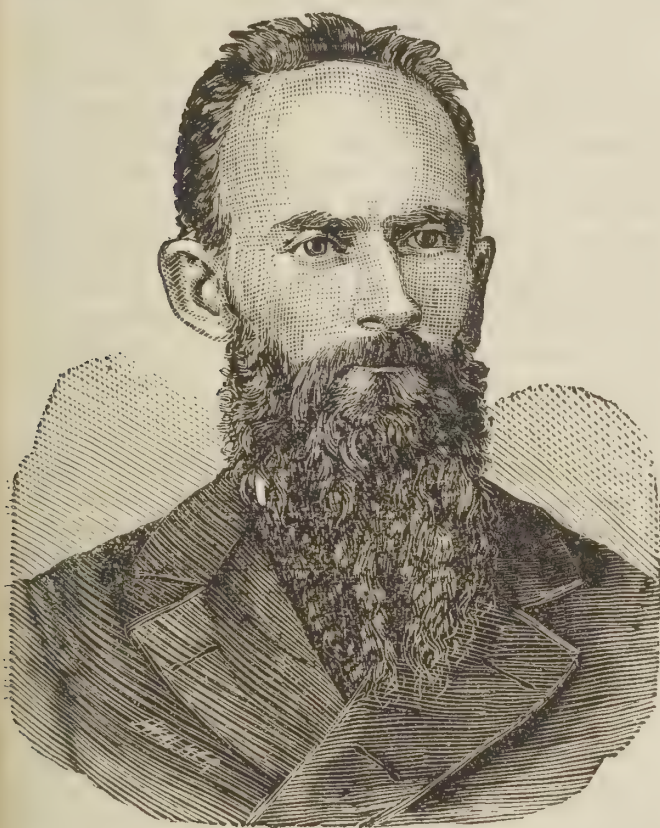
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Rev. George L. Mackay, D.D.

NO human being can ask for himself a higher honour than that his name be enrolled in the list of "the noble army of missionaries." That army never has been, and is not now very large, but in its archives are written the names of some of the greatest heroes that ever lived. As we look back through the vista of years, even in the darkest periods of the history of Christianity, we discover noble witnesses for the truth and learn from their lives how grand a thing it is to be a missionary. The more closely we scan the record, the more difficult we find it to make a selection. St. Patrick with his three hundred and sixty-

five followers in the fourth century; Columba with his school of the prophets at Iona in the sixth; Aidan, of Lindisfarne, in the seventh; Augustine and Boniface in the eighth; Anschar, the apostle of the North, in the ninth; Adelbert, the missionary among the Slavonians, in the tenth; Raymond Lull in the fourteenth; Francois Xavier in the sixteenth; Eliot, the apostle to the North American Indians, in the seventeenth; Schwartz, Ziegenbalg, Carey and Brainerd in the eighteenth; and, in the present century, such names as the saintly Henry Martyn, Judson, Morrison, Burns, Williams, Patteson, Heber, Vander-Kemp, Shaw and Hunt, Duff, Livingstone, and Robert Moffat. To the names of these illustrious men, all now in their graves, let us add the name of a Canadian missionary, still living and labouring in the good cause, and who, judged by the fruits of his labours, is worthy of honour and justly entitled to all the sympathy and encouragement which the Christian public have it in their power to bestow upon him. We allude to the Rev. George Leslie Mackay, D. D., of Formosa. A very brief reference to this missionary, his field of labour, and his work, will suffice to justify these remarks. Dr. Mackay was born in the township of Zorra, Oxford county, Ont., on the 21st of March, 1844. His parents came from Sutherlandshire. By his own account he himself was a Christian from his youth up and "does not remember the time when he did not love the Saviour." Having chosen the ministry as his calling, he studied at Knox College, Toronto, and completed his curriculum at Princeton, U. S., in 1870. He spent the following winter in Edinburgh attending lectures in the Free Church College, and coming in contact with such men as Guthrie, Candlish, and Duff. He resolved

to become a missionary to the heathen and offered his services to the Presbyterian Church in Canada, which were accepted, the choice of a field being left to himself. His attention was providentially directed to Formosa, where he arrived on the 9th of March, 1873. His personal appearance is remarkable; rather under than over average height, he is "well built," dark complexioned, with a pair of piercing black eyes, an indomitable will, and perseverance in every lineament of his face. He must have an iron constitution to have survived the countless attacks of fever to which he has been subjected during the past ten years. In the spring of 1878 he was married to a Chinese lady who has since proved herself in every way worthy of his choice, and has rendered him invaluable assistance in the great work which he has in hand.

The Island of Formosa is on the eastern coast of China, separated from the mainland by a sound of about ninety miles in width. It is 250 miles long, and has a population of about three millions. A range of mountains, rising in some places to 12,000 feet, divides the island longitudinally. The western portion is inhabited by Chinese, the eastern, by aboriginal, savage tribes of the Malay type. The English Presbyterian Church has had, since 1865, a successful mission among the Chinese who occupy the southern part of the island. Until very recently, no attempt has been made to reach the aborigines with Christian instruction. Dr. Mackay made choice of the northern districts of Formosa, and established himself at *Tamsui*, a town of some importance with a British consulate and a large staff of Chinese officials. The surrounding country is very beautiful and fertile, and the climate, except in "the rainy season," fairly healthy. The prevailing religion, in Formosa, as in China Proper, is Buddhism. Rev. W. A. Mackay of Woodstock, in an article published some years ago, gives the following graphic account of Dr. Mackay's early attempt at church building:—

"As soon as he was able to speak the language more fluently, he began to travel from village to village and from town to town, preaching the Gospel, extracting teeth, and healing the sick, passing the night, wherever night came on, sometimes on the hillside under a tree, sometimes in a dark damp hole of a room, and sometimes in an ox-stable. He travelled

bare-footed over the mountain ranges into the savage tribes who inhabit the eastern part of the island, and several times he was nearly shot by them. Many times he was nearly swept away when wading or swimming across a mountain torrent. Once he was in the very act of drowning when one of his students plunged in, and, at great risk to himself, saved him. Often was he in the midst of an angry mob that was ready to kill him. One or two instances may be related. Bang-Kah, about 12 miles from Tamsui, being one of the largest cities in the north of Formosa, was from the beginning of the work considered as a most important centre. For five years Mr. Mackay laboured to remove prejudices and pave the way for the Gospel. Knowing the state of matters in the city he judged that an early attempt to establish a church there would mean defeat. The Literati and wealthy citizens, with three strong clans combined to keep him out; and the boast became proverbial in the district that where Bang-Kah was there would be no chapel, and where a chapel was there would be no Bang-Kah, that is, both could not exist together. As time passed on the country around became so far evangelized that a chapel stood on every side of this great and idolatrous city. In the end of 1877 a site was secured for a chapel and at once the enemy rose up to quash the work—a mob was excited, and about 3,000 began to move towards the house in which Mr. Mackay and his students were. The mob assembled three times in as many days, and at last a shout was raised and immediately the building was pulled down, and with such fury, that the very stones of the foundation were dug up and literally carried away. Mr. Mackay himself was away that day travelling in neighbouring villages, healing the sick and preaching. When returning about dusk he got word about the destruction of the church, and was advised to keep away as the mob was waiting to kill him. The students in the meantime got protection in an inn just opposite where the church had been. On the way he met one of his native preachers and decided to enter Bang-Kah to see the students though death should be the result. He walked with the native preacher at his side ready to die on the spot if such should be the will of God. The two walked straight through a large mob in front of a heathen temple and proceeded towards the inn, but before reaching it they had to pass through another mob. At length he reached the students. The mob remained all night yelling outside, while he and his students spent the whole night in prayer and praise. In the morning upwards of 3,000 were assembled shouting and threatening to kill him. Fearlessly he walked out into their midst and paced the street in front of the door for three days. Amongst the mob were many persons from other towns, some of them friendly, so that during these exciting days Mr. Mackay preached and dispensed medicine in the midst

of the angry crowd. The enemies seeing they could not drive him out continued bitter, but left him to establish a church in the city. It was a great humiliation to them. He believes that from first to last God was with him saying to the proud waves thus far shalt thou come but no further."

Whatever Dr. Mackay's first impressions of Formosa were, his first *experiences* were far from pleasant. It was the rainy season and his dwelling-place was a stable with many a time a foot of water on the floor. So soon as he had learned enough of the language, he posted up the Ten Commandments on the door of his cabin. The *literati* took alarm and denounced him as a spy, a deceiver, a necromancer—"a foreign devil." They took every means to insult him. Tact and pluck, however, won the day, and it was not long before he could rejoice over his "first convert"—Giam-Cheng-Hoa—his right-hand-man to this day. The plan of operation which Dr. Mackay then adopted, and which has been attended with such marvelous success, closely resembled that of the Great Teacher Himself. As soon as he had secured a following, he began to itinerate among the people accompanied by his disciples, to whom he thus imparted instruction of the most practical kind in "pastoral theology." But that was not all, he gave them improvised lectures in botany, natural history, geology, geography, anatomy, church history and, finally, they were drilled in systematic theology. In four years he had built ten chapels and placed them under the charge of as many native trained helpers. He had eight more students under training, seventy-five communicants, and 500 natives attending Christian services. The next year he reported 160 communicants and 1,000 had renounced idolatry and attended Christian worship. And so the work went on with increasing momentum until December 1878, when he left the island on a brief visit to his native land. At that date there were twenty chapels, 300 communicants, and upwards of 2,000 persons under religious instruction. Few missionaries have ever had it in their power to make such a record. Yet, the trophies which Dr. Mackay has won since his return to Formosa, two years ago, are still more remarkable. His official report for 1882 says, "We have now twenty-six native preachers and twenty-six chapels,

3,000 native Christians and 350 communicants!" Had we nothing more to add, we should still have good reason to exclaim, "What hath God wrought!" But the half has not been told. What difficulties the missionary met with in all these years, what perils he encountered on land and water, how many hair-breadth escapes from storm and pestilence, and the assassin's dagger! How he established schools and hospitals, and how at length, through the munificence of the people of his native county, he lately placed the topstone on a stately college to accommodate fifty students, and furnished with all the appliances for a seat of learning which present circumstances require. Later still, the astounding intelligence was flashed along the wire, "*Two thousand aborigines have thrown their idols away and wish to follow the Lord of Hosts!*" "One village after another, peopled by the savage children of the mountain wilds, have come out as a body, and already sing our sweet hymns long in the night." "What a scene! What an outburst of song at the close of a marriage, when they rendered, 'How sweet the name of Jesus sounds,' to one of their own wild mountain airs." "Give us," he adds, "\$2,500 that we may erect *ten churches*. For God's sake, don't refuse and don't delay. Pray, O pray for this work, that Jehovah Jesus may be glorified and souls saved."

This enthusiastic appeal electrified the Church. Immediately there came willing responses from congregations, from Sabbath-schools, and from individual members, each offering \$250 to build a chapel. The only fear seemed to be that the chapels would all be built before some of intending contributors had time to forward their contributions. Eleven additional chapels have been built and supplied with native teachers. Not only so, with the means furnished by the Women's Missionary Society, a splendid building has been erected for the purposes of a Girl's school.

There are now *thirty-four* stations in North Formosa, twenty-five students in Oxford College and thirty in the Girl's School. Last year Dr. Mackay baptized no fewer than *six hundred and sixty-two* persons. There are now in all *eleven hundred and twenty-eight* members. A handsome and commodious new church has been erected

at Bang-Kah. At every point the good work is progressing, and there is good ground to hope that ignorance and superstition will soon disappear, and the sun of righteousness enlighten every part of this beautiful island.

Missionary Cabinet.

ELIOT AND BRAINERD.

JOHN ELIOT, "the Apostle of the Indians," as he was called, was a native of England, born in 1604. All that is known about his early life is that he was the son of eminently pious parents, and that he gave his heart to God at a very early period and became a faithful disciple of Christ. In addition to his good home training he derived much advantage from the teaching and example of Thomas Hooker, a clergyman in the neighbouring village of Baddow who had resigned his charge and opened a school there. Eliot finished his education at Cambridge University and was distinguished for his love of languages and for his proficiency in Greek and Hebrew. On leaving Cambridge he became assistant to Mr. Hooker in his school and so continued till 1631 when he left for America, to which country Mr. Hooker followed him two years afterwards. Soon after landing on the then barren shores of New England he became pastor of a small congregation at Roxbury, about a mile from Boston, which continued to be his home during a period of nearly sixty years. Here he preached with amazing power to his fellow immigrants and from this place went forth from time to time to preach the Gospel among the native Indians, many of whom had their haunts in the neighbouring forests. With a view to promote their social and spiritual welfare, Eliot spent some fifteen years in learning their difficult language. In this he not only succeeded, but he also reduced their language to writing, published a grammar and dictionary, and in course of time translated the Bible into the language of the natives. It is said that Eliot's Indian Bible was the first edition of the Scriptures published in America. And certainly he was the first who undertook systematically

to teach these children of the forest the Christian religion. His desire for their conversion became a passion and occupied his whole thoughts. Had it not been for his excellent wife, he would frequently have deprived himself and his family of the necessities of life in his efforts to elevate the red man. It was in the year 1646 that he preached his first sermon to them. The spirit of enquiry which his earnest words called forth was very encouraging. One after another of the Indians questioned him. They asked him "how he came to know Jesus Christ" and if God could understand prayers in the Indian language? It was not long before many of the Indians brought their children to be instructed. Schools were established for their benefit. Then he saw that no permanent good could be accomplished until the people were taught the industries of civilized life: he had them collected together into villages and set them to clearing and cultivating the land, building houses and making roads. Several settlements of this kind were founded. Whitefield visited some of these places many years afterwards and was struck with astonishment at the great change that had been wrought; "he could scarcely distinguish the Indians from the English." He gradually extended the scope of his missionary efforts, sometimes travelling long distances and meeting with many difficulties and hardships in prosecuting his labours of love. He had no missionary society at his back and many a time had to look to God for food and lodging. Sometimes his life was in danger from those who were opposed to his preaching but he "endured hardness as a good soldier of Jesus Christ." In course of time, others, hearing of his success, gave him such encouragement and assistance as they could. The work prospered in the hands of native teachers and preachers, so that in 1680 he could say,—“Our praying Indians on the islands and on the mainland amount to some thousands.” His wife died before him at the age of eighty-four. On the 20th of May 1690 this missionary hero passed to his reward at the ripe age of eighty-six. His last words were,—“Pray, pray, pray! Welcome joy! Come Lord Jesus!” His mantle fell upon others who took up the good work. On the island of Martha's Vineyard, the Mayhews, father and son,

laboured with remarkable devotion during the long period of one hundred and fifty years for the conversion of the Indians, many of whom gave evidence of the work of grace in their hearts. In all that region where these devoted men laboured so long and so faithfully, there is now not so much as a vestige of the red man remaining. Scattered over the United States and Canada there are still, however, some 400,000 Indians, about one half of whom are nominal Christians. In addition to native pastors and teachers, 130 missionaries, under the auspices of the various Protestant churches, labour amongst them.

DAVID BRAINERD, a descendant of one of the Pilgrim Fathers who emigrated to America in the early part of the 16th century, was born at Haddam, in Connecticut, on the 20th of April, 1718, and commenced his brief but brilliant career about fifty years after Eliot had finished his course. It was while studying for the ministry at Yale College that he became seriously concerned about personal religion. The first view that he got of his own sinfulness well-nigh overwhelmed him. Naturally of a pensive, melancholy turn of mind, he frequently gave way to despondency in the earlier years of his ministry. Indeed his whole life was one of mingled conflict and triumph. He commenced his heroic work among the Indians near Albany, under the auspices of "The Society for the promotion of Christian knowledge," founded in Edinburgh in 1709. This was probably the first missionary society in Scotland. He reached his sphere of labour in April, 1743, and was accommodated for the night on a heap of straw in an Indian wigwam. As yet he was not ordained and he had no knowledge of the Indian language, but he spoke to the natives through an interpreter. The number of Indians at Kaunaumeeek, where he was first stationed, was small and decreasing, they were therefore advised to remove to Stockbridge where they were put under the care of the resident missionary, and Brainerd was soon afterwards appointed to labour at the Forks of the Delaware River, in Pennsylvania, which was the headquarters of many of the wandering tribes. He travelled hundreds of miles over the

mountains and through the forests, enduring much fatigue and many hardships and for a long time with small encouragement, until at length he came to Crossweeksung, on the borders of New Jersey, where his ministry was crowned with remarkable success. His interpreter became a convert and proved a faithful and valuable assistant to him. The theme of all his preaching was "Christ crucified." On one occasion when preaching on the parable of the Great Supper he spoke with such fervour and freedom that almost the whole congregation were overwhelmed by its influence and were crying for mercy. Some of them took their weeping friends by the hand, telling them of the love of Christ and of the comfort that is enjoyed in Him. The influence of his preaching spread far and wide and many were found asking, — "What must we do to be saved?" The converted Indians gave up their roving habits, they attended the church services; their children were taught in schools; farms and gardens were laid out, and Christian villages arose in the wilderness. But all too soon, under constant toil and exposure his health gave way. At length, finding himself rapidly sinking from consumption, he lingered seven months in the house of his friend, Jonathan Edwards of Northampton, and there died on the 9th of October, 1747, in the thirtieth year of his age, "He was distinguished" says Edwards, his biographer, "by the purest and most ardent love to God, by intense desires to promote the extension of the Kingdom of Christ in the world, and by clear and impressive views of eternity, as if he were actually out of the body and beheld with his eyes the grander realities of the other world."

A RICH merchant in St. Petersburg, at his own cost supported a number of native missionaries in India. He was asked, one day, how he could do it. He replied, "At my conversion I told the Lord His cause should have a part of all my business brought me in; and every year since I made that promise it has brought me in more than double what it did the year before, so that I can and do double my gifts in His cause." Bunyan said:

"A man there was, some called him mad;
The more he cast away, the more he had."

Confidence in God.

SEPTEMBER 7.

PSALMS XXVII : 1-14.

Golden Text, Ps. 27 : 1.

NOTICE, (1) that this psalm is one of personal experience ; (2) that the name of "The Lord," like a golden thread runs through it. V. 1. *My light*—sin is a state of darkness : *The Lord* is to the soul what the sun is to the world. He is light within, around, reflected from us and to be revealed to us, John 1 : 4-9. *Afraid?* If God be for us who can be against us? Rom. 8 : 31. V. 2 records some past deliverances which lead to renewed confidence in God. V. 3. No matter what calamities befall, they who trust in the Lord are safe. Prov. 29 : 25. V. 4 *One thing*—one thing is needful, Luke 10 : 42 : that we should strive after by all means, Phil. 3 : 13. *That I may dwell*—be one of the household of God and never more at home than when in God's house, Ps. 122 : 1 ; 1 Jn. 3 : 2. *To enquire*—as to the will of God and be instructed how to do it. V. 5. Trouble falls to the lot of all men ; happy they who know where to look for help and comfort, Ps. 46 : 1 ; Pro. 18 : 10. *A rock*—a place of security, Ps. 125 : 1. V. 6. David expresses confidence that he would rise superior to every trial by divine grace and would make acknowledgment of his gratitude to God by suitable thank-offerings, Ps. 51 : 17. We have equal reason to do so too, 2 Cor. 2 : 14. V. 7. There is here a sudden transition from meditation to prayer. *Hear and answer*—God does hear and answer prayer, Ps. 65 : 2 ; John 15 : 16. The answer may be different from what is expected and may be deferred, but it will come in the way best for us. *Mercy*—salvation is a free unmerited gift, we have need to pray for it, 2 Tim. 1 : 18. V. 8. God never says to any one seek me in vain. By his Word and by his providential dealings, He calls—invites us to himself. A grateful heart joyfully responds to the call of a gracious God. V. 9. *Hide not*—let me have an abiding sense of thy presence, Luke 24 : 29. *Put not away*—Remembering how Saul had been set aside : an appropriate prayer for us under a similar sense of unworthiness. V. 10. *Father and Mother*—the last to desert us, but even if they should do so God will not, Isa. 49 : 15. *Take me up*—will deliver me from present trouble and finally receive me into heaven. V. 11. *Teach me*—we are very ignorant and need to be taught. *Lead me*—the sinners guide, Jn. 14 : 6. *A plain path*—a straightforward, honest life. V. 12. The enemies of religion are ever on the alert to discover defects in professing Christians. V. 14. *Wait on the Lord*—"wait at his door with prayer ; wait at his foot with humility ; wait at his table with service ; wait at his window with expectancy."—*Spurgeon*. We should ever be waiting and watching, Mark 13. 35-37.

Waiting for the Lord.

SEPTEMBER 14.

PSALMS. XL : 1-17.

Golden Text, Ps. 40 : 8.

THIS is called one of the Messianic Psalms, because, in part at least, it has a distinct reference to Christ. The first five verses seem to refer to David's deliverances, either from the malignity of Saul or the rebellious plots of Absalom. That verses 6 to 9 refer to Christ is placed beyond doubt by the fact that Paul, in Heb. 10 : 5-8, quotes them almost verbatim as applicable to Him. The remaining portion of it is a prayer for mercy and grace for the psalmist himself and for his friends. V. 1. *waiting patiently* for the Lord, or a manifestation of his grace, is often more difficult than the engaging in active service for the Lord, but it is no less incumbent upon us. A special characteristic of our Saviour was that he never betrayed impatience. All through his trials and sufferings he evinced perfect resignation to the will of God, Matt. 26 : 39. *He inclined*—a remarkable illustration that God is more willing to hear than His people are to ask, Isa. 65 : 24. V. 2. As the *horrible pit* and the *miry clay* fitly express the defilement of sin, so the *rock* represents deliverance from its pollution by the mercy of God. V. 3 *A new song*—a renewed expression of joy and thankfulness for every new mercy. *Unto our God*—the author of salvation, Rev. 1 : 5, 6 ; 5 : 9, 10. *Many shall see it*—the salvation of God—and be led to accept it, Rev. 7 : 9. V. 4. *Blessed is that man* (as in Ps. 1.)—no matter what his rank or station in life—who trusts in God and in Him only, Ps. 118 : 8, 9. V. 5. *Wonderful works*—of providence and grace that that could only be done by God. Vs. 6-9. The language here clearly refers to the doing away of ceremonial sacrifices by the coming of Christ to work out our redemption, Heb. ch. 10. V. 9. *I have preached righteousness*—Christ was the great Evangelist. His special mission was to preach the Gospel to sinners. His whole life was a sermon, Isa. 61 : 1. *Refrained my lips*—No fear of consequences ever deterred the Great Teacher from declaring the truth. John 7 : 46. *Righteousness*—was his constant theme—the purest morality and the highest holiness—to all classes without respect of persons. Vs. 11-17. Reflecting on his own sinfulness, the Psalmist in these verses prays earnestly for mercy along with a humble confession of his sins and unworthiness. Such at least seem to be the plain meaning of the words which are certainly applicable to the circumstances in which David was and they are applicable to all others in seasons of trouble and distress who are directed where to look for help and comfort, with the assurance that even in the darkest hour of need God will not forsake those who put their trust in Him. Isa 43 : 2.

A Song of Praise.

SEPTEMBER 21.

PSALMS CIII. 1-22.

Golden Text, Psalms 103: 2

BLESS the Lord—to bless an individual is to invoke the favour of God upon him: to “bless the Lord” is to praise him by acknowledging his favours with thanksgiving, Ps. 146: 1. *O my soul*—praise is no mere lip-service; it comes from the heart, every faculty of the soul being engaged in the service. V. 2. Strange, yet true, man is ever apt to forget his Maker, the source of all his blessings, not one of which should be forgotten. Vs. 3-5 the benefits we receive from God are such as these.—(1) *Forgiveness of sins*—no one else can do this for us, Exo. 34: 7. (2) *Healing*—we are sin-sick and in need of healing, Matt. 9: 12. *All thy diseases*—including and chiefly, those of the soul, Ps. 41: 4. (3) *Redemption*—implying ransom procured at a cost. We can never praise God enough for our blessed Redeemer, Jn. 3: 16. (4) *Satisfaction*—worldly delights may fill the soul for a time, but they can never satisfy its immortal cravings. God only can do that. (5) *Youth renewed*—David’s early years were his best and a lively sense of God’s goodness reminds him of the good old times. A like happy experience is promised to all who wait on the Lord, Isa. 40: 31. V. 6. All the ways of the Lord are right, Rev. 15: 3; all wrong shall be righted, if not in this life, certainly in the next, Luke 16: 25. V. 7. Moses saw the methods of God’s dealings in the three periods of his life,—in his retirement, in the palace, and as leader of Israel. V. 8. Mercy and grace are the favours most needed by the guilty—mercy to pardon and grace to help in time of need, Heb. 4: 16. V. 9. When sinners forsake the evil of their ways and seek the Lord, He will be found of them and will no longer chide them, Isa. 55: 6, 7. V. 10. What cause have we to bless God that He has not dealt with us according to our iniquities, Ps. 130: 3. Vs. 11, 12. Boundless in extent towards His chosen is the mercy of the Lord, Heb. 8: 10-12; their sins shall be removed as though they had never been, Isa. 1: 18. V. 13. To those who truly reverence his name, God is a father, 2 Cor. 6: 18. V. 14. *He knoweth*—for he made us, Ps. 95: 6, 7. Vs. 15-17. How little it takes to lay the healthiest low and how soon are dead men forgotten! *But*, how great the contrast between the fading flower and the everlasting God! How precious the promise to such as keep His commandments! Vs. 20-21. Let angels praise Him; let all creatures praise him; this shall not excuse me, but rather inspire me with loftier devotion: BLESS THE LORD O MY SOUL.

Solomon’s Succeeding David.

OCTOBER 5.

1 KINGS I: 22—35.

Golden Text, 1 Chron. 28: 9.

ADONIJAH was David’s fourth son, 2 Sam. 3: 4. His elder brothers being dead, and his father growing old, he laid claim to the crown, as Absalom had done before him, on the ground that he was the legal successor, forgetting that God had not yet surrendered his right of appointment. He was good-looking and fond of horses, and spoiled by his father, v. 6, but he had not a single qualification fitting him to be a king. Strange that his father should have allowed him to act as he did without rebuke. Having secured the influence of Joab and Abiathar the priest, he made a grand feast, v. 9, and while receiving the adulation of his friends is startled by the news that Solomon had been anointed and duly proclaimed king. Informed of these proceedings, Nathan had meanwhile apprized Bathsheba, Solomon’s mother, of what was going on and sent her to remonstrate with David. V. 22. While speaking to him, Nathan himself is announced and Bathsheba leaves the matter in his hands. V. 24. Now that the subject had been broached, Nathan speaks to David authoritatively, putting the matter in such a way as to arouse the old king to the gravity of the occasion. Vs. 25—27. There is not a moment to lose, “*for he is gone down this day*,” “surely you must have given him some encouragement! and see what has come of it, they have actually proclaimed him king at Enrogel—almost within the city limits,” v. 9. Nathan had before this announced to David God’s will respecting the future of the kingdom, 2 Sam. 7: 4—16; and God himself had made known to him who was to be his successor, 1 Chron. 22: 9. Vs. 28—30. The old king takes in the situation at a glance and acts promptly. Solomon shall be his successor. At this time Solomon was only eighteen years old, but he had probably been trained by Nathan with a view to this office, and certainly had been endowed with special qualifications for it by God, ch. 3: 12. V. 31. Affords us a glimpse of etiquette in a Hebrew court. *Live for ever*—the form of compliment addressed to royalty, Neh. 2: 3; Dan. 2: 4. V. 32. The three greatest men in the kingdom were the high-priest, the Lord’s prophet, and the commander of the household troops. V. 33. *The servants*—the king’s body guard, v. 38. Mules were then used by all the princes, 2 Sam. 13: 29. None but the king could use the state-mule on pain of death. V. 34. Divine appointment had instituted the ceremony of *anointing* kings for their “sacred” office, as emblematic of the requisite gifts and graces; see the case of Saul, 1 Sam. 9: 16, and of David, 1 Sam. 16: 12. Applied to our Lord, spiritually, in Acts 4: 27; and, through him, to believers in, 1 John 2: 27. V. 35. Solomon ascended the throne six months before his father’s death and reigned forty years.

A Page for the Young.

AT SET OF SUN.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count this day well spent.

But if through all the live-long day
We've eased no heart by yea or nay :
If through it all
We've done no thing that we can trace
That brought the sunshine to a face ;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.—

To live is to do
What must be done ;
To work and be true,
For work is soon done.
'Tis living for others,
To lighten their load ;
'Tis helping your brothers,
And trusting in God.

SEVENTY YEARS AGO, AND MISSIONS.

A SUNDAY SCHOLAR'S SPEECH.

WHEN we talk of giving money to the missionaries, some boys and girls say, "What good will that do?" It will do a great deal of good. We can hardly tell how much good the missionaries have done in India.

Seventy years ago in India women were burned to death with the bodies of their husbands. Great crowds of people would look on and see the flames and smoke rising from the funeral pile, and they would say it was all right. Seventy years ago women would sometimes throw their little children into the river Ganges to drown. They thought it would please their false gods. Seventy years ago the horrid old idol, Jugger-naut, would ride out, and men would throw themselves before it, and be crushed by the wheels of his heavy car. Then men used to swing high in the air by iron hooks that pushed through the skin and flesh on their backs.

Seventy years! That is not so very long ago; my grandfather lived then, and he is still living. The missionary who goes to India now does not see these dreadful things; truly the Gospel of Christ has wrought a wonderful change.

THE MISSIONARY LADY'S STORY.

THIS lady had been teaching in India, where, several years ago, there was a very dreadful famine. Very many people could get nothing to eat, and actually died of starvation. Many children lost father and mother, and then were gathered into homes called orphanages by the missionaries. In one of these, there were at one time some six hundred children; and, while the missionaries fed and clothed them, they also taught them of Jesus, of whom many of them had never heard before.

Two of these little children became very sick; and, as it was plain that one of them could live but a short time, the kind teacher said to her, "You will soon be with Jesus."

"The other child, who lay in a bed near her, said, "Teacher, will she go to Jesus before I do?"

"I think she will," was the reply.

Then the child reached out in her little hand three pennies which had been given her, and, calling the other child by name, she said, "Carry these to Jesus, and tell him I send them, because I love him."

So this dear little child, though born a heathen, did the best she knew to express her love to Jesus.

A GOLDEN TEXT WELL APPLIED.

A little three-year-old girl who had lately begun learning the "Golden Texts," took a great fancy to some trimming her aunt was making, and begged her to give her a piece for her doll's dress.

"O no! Lena, I can't cut it," said her aunt.

"Just a little piece, please, auntie," pleaded the child.

But again the aunt refused, and more emphatically than before. The little one regarded her for a moment with serious eyes, then climbing up behind her, put both arms about her neck, and whispered in her ear:

"Auntie, the Lord lubbed a cheerful gibber."

"Here, child, take your trimming, every inch of it," said her aunt, crowding it into her hands with an affectionate kiss and a hug.

Our Own Church.

BEQUESTS.—Among a large number of bequests made by the late Rev. John Macnaughton, of Belfast, Ireland, we find one of £100 for mission work in Manitoba and another of £100 for French Canadian Evangelization.

COLLEGE FUND.—The annual collection for the Union College Fund takes place on Sabbath 21st September. It is hoped that a liberal response will be given by *every* congregation and mission station. This was not the case last year. The amount required, \$19,000, can be got if ministers and sessions give the people the opportunity.

BROTHERHOOD.—Our Church is feeling more and more the strong ties of real brotherhood. From the Atlantic to the Pacific she is one. She follows her members with her prayers and her ordinances as she never did before, out upon the lonely prairie, and into the gloomy forests, and along the Railway tracks as they pierce new territories. Surely this is encouraging. No one can tell what Presbyterianism has suffered through past neglect. Those who migrated were forgotten unless they chose to cry aloud and make themselves heard. Thus thousands have been lost to us—tens of thousands—in Quebec and New Brunswick and Western Nova Scotia, and in some sections of Ontario too. Other religious bodies have to some extent made up for our lack of service, but our neglect may well cause us serious thought. When our fathers or grandfathers were wasting their energies in mutual conflicts in Scotland, the Presbyterians in large sections of British North America were as sheep without a shepherd. God forbid that this sad fault should be repeated by us with relation to the new provinces in the West, or any other section of our territory. Let us prove our brotherhood by care, especially for the weak and scattered members of the family.

LIBERALITY.—It is encouraging to note the very marked increase in liberality upon the part of many of the congregations of the Church during the past few years, especially in connection with the support of missionary and benevolent objects. This grace of liberality often manifests itself in a most pleasing manner,—members of our Church spontane-

ously handing to their pastor or forwarding to the Treasurer of some of the schemes an unsolicited contribution. The other day a generous donor handed the Rev. R. H. Warden, of Montreal, one hundred dollars to be appropriated as he thought best in the furtherance of the Lord's work. Very recently Mr. Adam Leslie, a member of the Thurlow branch of Rev. D. Kelso's charge, in the Presbytery of Kingston, handed his minister \$50 appropriated for French Evangelization, and only a year ago Mr. Leslie in a similar way gave \$50 for Home Missions. Reader, go and do thou likewise, according to the measure of your ability! A little before his death last spring, the late Mr. John McClive of Stamford township, near Niagara, remarked to his son that he would like him to give, were he able to do so, \$100 for French Evangelization and \$100 for Foreign Missions. In the list of acknowledgements in this 'Record' these sums appear as from the late Mr. John McClive—a beautiful tribute of filial affection, as well as a generous contribution to the cause of Christ. All congregations, however, cannot be commended for liberal giving. A cursory glance at the acknowledgements in any number of the "Record" reveals the fact that many congregations have but a very feeble sense of the duty and privilege of supporting the Mission Schemes of the Church. It is not encouraging to see congregations with a membership of one hundred and upwards giving, \$6, \$8, \$10, or \$12 for Home or Foreign or French Missions, when several of the individual members could each give far more, and that without denying themselves a luxury or comfort. Many professedly Christian people have scarcely yet begun to learn how to give for the Lord's cause. The pages of the "Record" devoted to the list of acknowledgements, are most interesting and instructive reading.

DEBT EXTINCTION.—Even very wealthy churches are often crippled and hampered by debt. It is a christian duty to keep out of debt as long as we can; and when we are reluctantly constrained to incur debt, to wipe it out as soon as possible. It is notorious that the "debt on the church" has the effect of checking the liberality of many congregations. A subscription is asked for a Church Building Fund, and the reply is, "We must be just before we are generous,"

or, "We must first pay off the debt on our own church," or, "I am sorry, but the second instalment is due next week." A contribution for the College is asked, and the same convenient formula does duty again. So with any other scheme of the Church. A congregational debt is sometimes a convenient excuse; at any rate it is an obstacle in the pathway of benevolence; college debts and mission debts are also troublesome and embarrassing. But perhaps the worst of all are the "arrears" due to the pastor. This is a mean and intolerable debt which no high-spirited congregation could bear for a single day. Happily, this discreditable form of debt is becoming comparatively rare. Where it does exist it tends to paralyze all the energies of minister and people, and all its effects are evil, and only evil continually. Now no congregation can go wrong in carrying out the apostolic injunction to 'owe no man anything, but to love one another.' By all means pay off those miserable arrears. Deal at least as honorably with your pastor as you do with your grocer or draper. It is wonderful what power for good two or three public-spirited men can exert in any congregation—how they can set an example of liberality and provoke the zeal of many,—how they can kindle anew a waning enthusiasm, and keep up the standard of an honorable public spirit. Do what you can to extinguish debt on the congregation, on the colleges, and on any of the schemes of the Church.

FOREIGN MISSION — EASTERN SECTION.—The Board met at New Glasgow on the 22nd of July, and welcomed very cordially the missionaries returned on furlough. Mr. Grant explained the necessity for a Church building at Oropouche, Trinidad, \$600 being required, and the Board agreed that collections taken at any meetings held by Mr. Grant be applied to this object. A committee was appointed to consider the question of uniting the whole work—East and West—under one committee. The United Presbyterian Church, Scotland, which supports Mr. Hendrie, agrees to pay £75 sterling for the buildings in his district erected by our Church. Mr. John Gibson was unanimously appointed missionary to the Coolies in Demerara. He is to be ordained and designated by the Presbytery of Toronto, and is expected to sail with Mr. Grant about October 1st.

He will remain sometime in Trinidad studying the language and modes of work. A lady teacher is required at Arouca. A large and deeply interesting meeting was held lately in St. Matthew's Church, Halifax, which was addressed by Messrs. Grant, Robertson and Campbell. These brethren are now visiting our congregations in various directions as opportunity offers or as the Board may direct. These visits will undoubtedly be productive of permanent good in creating a deeper missionary sentiment throughout our Church. The Seventh Annual Report of the Truro Women's Foreign Missionary Society shows that the Society meets monthly. A prosperous Mission Band exists in connection with it. Membership 100. Receipts \$213. It has an auxiliary at Economy.

ORDINATIONS AND INDUCTIONS.

THREE RIVERS: *Quebec*:—Mr. D. Currie, B.A., was ordained and inducted on the 21st August.

FOREST: *Sarnia*:—Mr. Robt. Scrimgeour, formerly of Glenmorris, was inducted on the 15th July.

PANDORA ST. VICTORIA, B. C.:—Mr. D. Fraser, M.A. of St. Awns., Mount Forest, was inducted on the 5th August.

L'ANGE-GARDIEN: *Ottawa*:—Mr. P. S. Vernier was ordained on the 10th July.

KNOX CHURCH, REGINA: *Manitoba*:—Mr. A. Urquhart was ordained and inducted on the 14th May.

GLENELG, EAST RIVER AND CALEDONIA: *Pictou*:—Mr. John Ferry was ordained and inducted on the 18th July.

CALLS: Mr. F. W. Archibald of Truro, N. S., has declined the call to St. Andrew's Church, Kingston; Mr. Dustan to Antigonish, *Pictou*, and Mr. A. S. Stewart to Cardigan and Grand River, *P.E. Island*. Mr. A. B. Macleod of West Cape, *P. E. Island*, has been called to Strath Lorne, *Victoria and Richmond*; Mr. A. Beamer, of Wardsville, to St. Paul's Church, Walkerton, *Bruce*; Mr. John Rose to Whycocomah, *Victoria and Richmond*; and Mr. James Bennett to Cote des Neiges, Montreal. Dr. Isaac Murray, of Vale Colliery has accepted a call to North Sydney, *Sydney*.

LICENSURES: Mr. A. McConechy was licensed by the Presbytery of Quebec, on 22nd of July, and Mr. Walter Laidlaw by the Presbytery of Hamilton, on 15th of July.

DEMISSIONS: Messrs. J. McMillan and D. Fraser, M.A., both of Mount Forest, *Saugeen*, on 22nd of July; and the congregations of Knox and St. Andrews Churches, united on same date. Mr. T. Atkinson, of Enniskillen and Cartwright, *Whitby*, on 15th July, and Mr. W. Anderson, of Mulmur and Rosemont, *Barrie*, on 17th July.

Meetings of Presbyteries.

PICTOU: July 18th:—The Presbytery met at Glenelg for the ordination and induction of Mr. John Ferry. The congregation embraces Glenelg, East River, and Caledonia, and has the largest communion roll of any in the Maritime Synod. Dr. Murray intimated his acceptance of call from North Sydney. Presbytery acquiesced in his decision and appointed his connection with Vale to close on the 3rd of August. Mr. McCurdy was appointed to declare the pastorate vacant, on the second Sabbath of August.—E. A. MCCURDY, *Clk.*

LUNENBURG & SHELBURNE: July 15th:—Mr. Crawford was appointed moderator for the ensuing year. The Presbytery urges congregations to make semi-annual contributions to the Augmentation Fund previous to the 1st October and the 1st April,—payments having to be made out of the Fund at those dates. The liberality of Riversdale in raising \$75 for the quarter ending May 1st was approved. This congregation promise \$118 cash, besides lumber and labour to finish their Church during the ensuing winter. Application for \$150 from the Hunter Fund was cordially endorsed by Presbytery. Mr. Crawford was reappointed missionary at Riversdale.—D. STILES FRASER, *Clk.*

MIRAMICHI: July 15th:—The Presbytery met at Bathurst. Rev. James Murray was elected moderator for the year. Committees were appointed to examine Session Records. Messrs. Herdman and Russell were appointed to superintend the exercises of the student catechists. The Church property at Metapedia is deeded to the congregation in due form. Reports were received from the committees which visited the following congregations in the interest of the Augmentation Scheme,—New Richmond, Dalhousie, Campbellton, Douglastown and Redbank. The first two named have raised their contributions to \$750, thus relieving the new Scheme from any responsibility. Much sympathy was expressed with Douglastown owing to the late fires there, and it was recommended for a grant from the Augmentation Fund. It was expected that all the congregations would have been visited before the middle of August.—JOHN McCARTER, *Clk.*

BRUCE: 8th July:—Rev. J. Mordy was elected moderator. A resolution expressing sympathy with Mr. Blain in his illness was passed. Mr. Gourlay asked and received leave of absence for three months. Mr. Ferguson of Chesley was appointed *interim* clerk in his absence. A call from St. Paul's Walkerton to Mr. A. Beamer of Wardville was sustained and forwarded. Standing committees for the ensuing twelve months were appointed. A resolution endorsing the principle of the Scott act and recommending its adoption was passed unanimously. A committee was appointed to carry out this resolution by making arrangements for holding meetings in

support of the act in the different congregations within the bounds.—J. FERGUSON, *Clk. pro tem.*

HAMILTON: July 15th:—The union of Strabane and Kilbride and of Nelson and the congregation on Dundas street was considered but postponed till further enquiry be made. Mr. Richard Pyke was received as a missionary catechist. A minute was adopted expressing the regret of brethren for the late Rev. Dr. Kemp. A memorial asking for the establishment of a congregation in the village of Onondaga was received and a committee appointed to make enquiry and report. Mr. Walter Laidlaw gave his trials and was licensed.—J. LAING, *Clk.*

QUEBEC: 22 July:—An interesting report of the French mission work done in the Presbytery was given. Mr. Sym was appointed to visit Métis for the purpose of administering the sacraments there. A call from Three Rivers in favour of Mr. D. Currie, B. A., was sustained and the 21st August appointed as the date of ordination and induction. A call from St. Andrew's Church, Quebec, in favour of the Rev. A. Love, of N. B., was also sustained. Mr. J. R. MacLeod, delegate to the last assembly, reported regarding the discharge of his duty there. Mr. A. McConechy, after satisfactory examination, was licensed to preach the Gospel.—F. M. DEWEY, *Clk.*

BARRIE 29th July:—Sustained a call from Midland to Mr. David James which he accepted. Three years ago Mr. James took charge as ordained missionary of Penetanguishene, Wyebriidge and Midland. The stations prospered under his care, and when Mr. James' health required him to withdraw from a field of labour involving so much travelling and exposure, the congregation at Midland desired his settlement there as pastor and offered stipend of \$700, about one hundred more than the three congregations unitedly paid at the first. This call is honourable to the congregation and missionary alike. Mr. James Sieveright, formerly of Prince Albert, was appointed, with leave of Home Mission Sub-Committee, ordained missionary at Huntsville. Mr. A. K. Caswell, formerly of the Presbyterian Church of U. S. in Dakota, was received as a minister of this Church by leave of Assembly, transferred from Presbytery of Toronto. Mr. Caswell was appointed by the Home Mission Committee ordained missionary at Byng Inlet. Mr. W. J. Bell was received as a student for the ministry of the Church, and certified to Senate of Montreal Presbyterian College.—ROBERT MOODIE, *Clk.*

MANITOBA ITEMS.

The new Synod of Manitoba and the North-West met on the 16th of July, Rev. Dr. Bryce, moderator. The moderator's sermon was a historical account of North West Presbyterianism as well as a reference to the duty of the hour. The Synod ordered it to be printed. There are 54 ordained ministers in the Synod: 17 in Presbytery of Winnipeg; 7 in Rock Lake Presbytery;

30 in Brandon Presbytery. Of these a large number were present, as well as a good representation of elders. Rev. D. B. Whimster, of Winnipeg, was chosen Synod Clerk, and Clerk of Winnipeg Presbytery; Rev. W. R. Ross of Carman, Clerk of Rock Lake Presbytery; Rev. J. M. Douglas of Brandon, Clerk of Brandon Presbytery. The great question to be settled was the mode of administering the Home Mission Funds. Presbyteries will prepare estimates to be submitted to a Synodical Committee, which Committee will recommend to the Assembly's Committee. The Synod's Committee will open an account with each Presbytery. The Committee for this year has Rev. James Robertson, Superintendent of Missions, as Convener, and Rev. D. B. Whimster, as Secretary-Treasurer. The Synod will meet next May in Brandon. Rev's M. McKenzie, of Montreal College, and Jas. Todd, of Manitoba College, have been settled—the former at Carberry, the latter at Burnside. A missionary, M. McKenzie, has gone to Fort McLeod; Rev. J. A. Cameron has gone to Battleford; Rev. W. McWilliam, L. L. B., has accepted the call to Prince Albert; Rev. A. B. Baird, M.A.B.D., has been called to Edmonton; Rev. A. Urquhart to Regina; Rev. J. C. Tibb, M. A., B. D., to Rat Portage. The Dakota Canadians are drawing on the Manitoba ministers. Within the last three months three of Manitoba Presbytery—Rev. J. Scott, W. Mullins, and D. McGregor have gone to labor in Dakota. Not less than 20 Canadian ministers are said to be in Dakota ministering to purely Canadian congregations. Knox Church, Winnipeg, is to be opened on 10th August by Rev. H. M. Parsons of Toronto. A new church was opened at Green Ridge by the Superintendent of Missions. A new Church was built under the superintendence of, and opened by, Mr. David Anderson, B.A., a student of Manitoba College at Medicine Hat. New Mission Premises are in course of erection at the Crooked Lakes Reserve, near Broadview, for the new Indian Mission under Rev. H. McKay. Burnside congregation, over which Rev. James Todd was recently settled, are erecting a commodious Manse. Two new churches are being built in the new settlements on Moose Mountain. The North-western work now includes such widely divergent points as Port Arthur and Calgary—points about 1400 miles apart. The Presbytery of Winnipeg intends getting a laborer for C. P. R. workmen in the neighbourhood of Port Arthur. Manitoba College Calendar for 1884-5 is out; the Arts classes open on September 16th; the classes in Theology on November 5th. B.

The Clan-William congregation erected a neat log church this summer. It was opened by the Superintendent of Missions on the 27th of July. The Church and Manse Board made a grant of \$125, which will clear the building of debt. Much credit is due to Mr. John MacAuley, the missionary, for the work done. A congregation was recently organized at Carsedale, about 25 miles north-west of Regina, with a communion

roll of fourteen. The Rev. Mr. Urquhart has done much mission work at that point and along Long Lake this summer. Mr. Urquhart was called and inducted into the pastoral charge of Regina on the 12th of August—the Superintendent of missions preaching and presiding, Mr. P. S. Livingston addressing the minister and Mr. S. J. Taylor the congregation. The people of Regina are building a brick church. Services have been conducted in the McNicol Hall; but this is too small, and it is not suitable for the wants of the growing congregation. The Shanks congregation are building a frame church with a seating capacity of 150. The people of Minnedosa are building a manse. Manitou, Fort Macleod, and Fort Qu'Appelle are moving in the direction of Church building. Encouraging reports have been received from Mr. Gillanders who is labouring among Lady Cathcart's Colonists. Forty-four Protestant homesteaders with a population of 207 souls are reported. From several districts letters have been received asking for religious services. Five or six fields that should have been occupied this season are without supply. If we are not to lose ground, this must be remedied. About the middle of September students will be returning to College. Who is to take their places? Recruits are urgently required for about twenty congregations, several of which are ready to call a minister. Who will volunteer to cultivate this growing field?

The Presbyterian Council.

THE great Family Council of the Presbyterian Churches opened in St. Enoch's Church, Belfast, on the 24th June, and closed on the 4th of July. It was the grandest meeting yet. All are agreed that the Council was thoroughly successful, and that there is now no doubt as to its permanence, and its genuine usefulness. The delegates gathered from all the continents and many a distant isle. It would have been a sore grief to many a true heart had the Presbyterian Churches failed to make proof of their unity in Christ Jesus. They have happily given practical proof already that their alliance and brotherly affection is not mere fine talk. They have contributed \$65,000 to aid the Waldensian Churches

"Even them who kept thy truth so pure of old
When all our fathers worshipped stocks and
[stones.]"

And now they are engaged in raising \$25,000 to help the feeble and long persecuted church of Bohemia.

Many papers of great interest were read

and were followed by thoughtful discussions. Valuable statistics were collected and submitted. Fears were entertained that the Cumberland Presbyterians could not be admitted without offence, but these fears proved groundless. Another question which evoked a long discussion was the use of liturgies, but the discussion was as friendly as it was frank.

FOREIGN MISSIONS.

The following resolution on Foreign Missions was adopted :

"That, inasmuch as union and co-operation in foreign missionary work are in manifold respects of exceedingly great value, the Council rejoice to learn that the churches connected with this alliance have generally expressed an earnest desire for as large a measure of such union and co-operation as it may be found possible to maintain. Further, the Council, having respect to the fact that various topics of great practical importance in the prosecution of foreign missionary work still require earnest attention, appoint two committees for the purpose of considering and reporting on such questions. In particular, inasmuch as there are two questions that appear to be of special importance in connection with union and co-operation in missionary efforts—viz., the constitution of mission presbyteries and the relation of the mission churches to the home churches—the committee are instructed to approach the Supreme Courts of the various churches connected with this alliance with the expression of the Christian and brotherly regards of the Council, soliciting at the same time an early expression of their views and suggestions on these important topics. Finally the Council rejoice greatly because of the accounts brought to them from afar by their beloved missionaries, and, acknowledging with heartfelt gratitude the goodness of God in so graciously blessing the efforts made for the furtherance of the Gospel in all the world, the Council would remind their brethren in the fellowship of the Lord that an adequate response to His call will never be given until every Christian who has received the Gospel owns that for this Gospel he is a debtor to the Christ-less world, and, in a spirit of self-sacrificing love, prays, works, and gives for the universal extension of the kingdom of God; and they therefore express the earnest hope that, with a new consecration of heart, ministers, office-bearers, and members of churches will endeavour to the utmost of their ability to fulfil the commandment of Him to whom all power is given in heaven and in earth."

Dr. Murray Mitchell said that great progress had already been made in union in the foreign mission field.

The Free Church of Scotland referred to what it had already been doing in foreign missionary

work, and referred to the alliance between the United Christian College of Madras, the United Presbyterian and other presbyteries of Caffraria, and expressed a hope that the union would soon be consummated. It also referred to the Livingstonia mission, in which the Free Church and the United Presbyterian Church co-operated, Dr. Lawes, being the missionary of the United Presbyterian church. It also referred to what had been done in Syria, where there was a mission connected with the Free church, which laboured in the closest harmony with the American Presbyterian missionaries in Syria and the christians connected with the Scotch mission, which form the United Syrian church. The Presbyterian church in Ireland was equally warm with the rest in regard to the matter. There were three plans that had been in operation. One way was that missionaries from Europe were formed into presbyteries, and thus went on in connection with the whole church. The opposite view to that was that supported by the Southern Presbyterian church of America. It was that the foreign missionary had nothing to do with the native presbytery. The third way was that existing in Japan, where there was no dependence on the home church. Whatever view was taken there were three great ideas of the church that were known to their missionary friends. They must trust to self-government, self-support, and self-extension in the native churches.

There are fourteen Presbyterian Churches engaged in Mission work in India. It is hoped that all these will join in aiding to form one great native Church. Attention was called to the fact that already in the NEW HEBRIDES there are eight distinct Churches engaged in sending men and money. Yet in the field no distinction is known. It is all one Synod—one mission.

THE ELDERSHIP.

Mr. James Croil presented an elaborate report on the Eldership, thus fulfilling a duty assigned to him in accordance with a resolution of the Council at Philadelphia. After pointing out the three theories of the Eldership which are advocated, the report proceeds :

"As to the functions of the eldership, the practice generally followed in the Presbyterian Churches of the present time is in accordance with the theory that, while the functions of teaching and ruling both nominally belong to Presbyters, yet the Scriptures countenance a distribution of these duties among them, making it the special duty of some to rule and of others to teach. The returns are twenty in number. The information which they contain is conveniently arranged as follows:—(1) Qualification for the office; (2) duties and functions of the

eldership; (3) modes of election; (4) examination and subscription; (5) ordination; (6) term of service. The qualifications are substantially the same in all the churches. The general consensus of opinion on the duties and functions of the eldership is to sit in the session and assist the minister in the administration of discipline and the ordinary affairs of the church, have a careful oversight of the people in relation to doctrine and practice, promote the formation of fellowship meetings, superintend them and take part in the exercises, visit periodically families and members in the district assigned to them, attend punctually upon meetings of Presbyteries and Synods according to appointment, and assist at the dispensation of the Lord's Supper. In all cases, the session judges of the fitness of the persons nominated, and the communicants have the right of objecting in nearly all cases. Elders are solemnly admonished in respect of the duties of their office prior to ordination, and it is customary to require answers to a series of questions similar to those put to candidates for the ministry. At the first, elders were elected in nearly all the Reformed Churches annually, but in most Presbyterian Churches at the present time the tenure of office is *ad vitam aut culpam*. It is computed that the number of elders in the Presbyterian Church is not less than 100,000. The Committee believe that the time has come for raising the eldership to a higher plane than it now occupies by a suitable course of training that would enable them to fill the office more efficiently. The only practical suggestion which the committee venture to make is that provision might be made by Presbyteries, with special reference to the instruction of the eldership, for an occasional course of lectures on the distinctive principles of Presbyterianism, the practice and proceedings of ecclesiastical courts, and the government and discipline of the Church."

On this subject Dr. Chancellor said—

The elder was not a mere "lay councillor" or assessor to the pastor. He was joint pastor and overseer of the flock. The great object of teaching was the perfection of saints, and the ruling elders were engaged in the same work in the more private and ordinary ways of a gracious administration. Spiritual superintendence, analogous to that of a shepherd over the portion of the flock entrusted to his care, might comprehend in a single phrase the duties of the ruling elder. That superintendence was separated into four departments of vigilant oversight, helpful ministrations, faithful correction, and effective leadership. Elders must be permitted to control such associations as sprung up in the church, and faithful correction or the right administration of ecclesiastical discipline was a most essential part of the duty. To an elder constituted as a tribunal were committed the keys of heaven. The training, examination, and admission of properly qualified persons was the most interesting duty that the ruling elder was

required to perform in building up the body of Christ. The best testimony to the influence of the elder was to have it said of those under his immediate care—"The people had a mind to work." The call of the elder must be enforced by the Church courts. If the Church was to move in compact phalanx, then the powerful, pervading influence of the eldership must be brought into requisition, even as it had been from Egypt until now. Passing from house to house, they must spread the message, diffuse information, kindle enthusiasm, regulate zeal, enlist all classes in the work, and marshal the ranks for united action. Having fully emerged from the dreary wilderness of long centuries of imprisonment and preparatory discipline, and having passed into the centre of the promised land, let the officers of the host catch the assurance of God's faithful word, and transmit it as an inspiration and a pledge to others.

LAY HELP AND WOMAN'S WORK.

Dr. Munro Gibson read a paper in which he urged the responsibility resting on all the members of the Church to "preach the Gospel to every creature."

The command is binding on a church even before it is self-sustaining.

In the higher sphere as well as in the lower, in their Church relations as in their private life, they should think more of giving than of getting, more of work than of food, more of edification in its active than in its passive sense. Had not Presbyterianism in the past suffered from a plethora of doctrine in proportion to practice, of sermons in proportion to service, much unprofitable speculation on matters too high for them, and distracting controversies consequent thereon, might have been spared; if there had been more work, more of the real hard work of winning souls for Christ. In order to approach the ideal of the Church, the word "work" must be written in much larger letters in their assemblies, synods, presbyteries, congregations, hearts, and lives. If the officers of the Church were set more free from the actual doing of the work, to keep an eye over the whole field, so as to be well acquainted with its different departments, and to be ready to find the right place for all right men and women, might there not be a much better disposition of the forces, as well as much larger forces of which to make disposition? Then it would not be necessary, as it would not be possible, to turn the whole force into the Sunday-school, offering to almost everybody the same work, a very poor way of striving after the ideal of the Christian household which our Lord Himself has left—"authority given to the servants, and to every man his work." There is too much disposition to restrict Church work to that which is done in meetings and classes, to the neglect of that individual dealing which is likely to be the most effective of all. If it were understood and acknowledged that work should be found for everyone, questions like these would

come up in all their congregations — Ought not the ministering of the Word to be as varied as it manifestly was in apostolic times? Should not much more use be made of the musical talent in our congregations, not only inside in leading the service of praise, but outside in commending the Gospel? And in the outside employment of our musical talent would not “teaching and admonishing in psalms and hymns and spiritual songs” be a much more noble and dignified service than that of giving concerts to raise money? In view of the importance of winning men to the Church as a means of winning them to Christ, is it really the best thing to leave to official door-keepers and pew-openers the duty and privilege of acting as hosts in the Lord’s house? Ought there not to be an evangelistic department in college for training students for the ministry? Ought not the office of deacon to be guarded from the secular spirit, not only by insisting on high spiritual qualities, but also by associating with it some share of the ministry of the Word? And ought not the office of deaconess to be revived? Seeing there is evidently some little difficulty in settling definitely these simple questions, the further question is suggested, “What other line can be drawn than that which the providence of God without, and the Spirit of God within, seem to indicate in each particular case?”

Dr. Charteris was of opinion that without delay the Churches should ordain suitable women to the office and work of deaconesses. Dr John Hall pointed to the work which women are doing at home and in the foreign field, — doing, without any special form of ordination. A Committee was appointed to consider and report to the next meeting of Council the best means of using lay help in the service of the Church.

PRESBYTERIAN STATISTICS.

The following statistics were submitted as approximately correct:

In connection with the Reformed Churches on the European Continent there are 275 Presbyteries, 40 Synods, 4,774 pastoral charges, 3,472 separate congregations, 225 mission stations, 5,242 ministers on the roll, 4,795 ministers in service, 22,734 elders, 6,120 deacons, 462 licentiates, 2,352,421 communicants, 3,097,190 adherents, 2,322 Sabbath-schools, 380 Bible classes, 4,863 Sabbath-school teachers, and an attendance of 105,159 at Sabbath-schools. In the United Kingdom of Great Britain and Ireland there are 279 Presbyteries, 44 Synods, 4,797 pastoral charges, 4,961 separate congregations, 263 mission stations, 4,751 ministers on the roll, 2,504 ministers in service, 32,430 elders, 22,473 deacons, 734 licentiates, 2,999,038 communicants, 4,110,380 adherents, 7,789 Sabbath-schools, 55,122 Bible classes, 75,898 Sabbath-school teachers, and the attendance at Sabbath-schools is

441,383. In the United States there are 556 Presbyteries, 92 Synods, 12,812 pastoral charges, 2,820 separate congregations, 206 mission stations, 10,110 ministers on the roll, 2,053 ministers in service, 44,545 elders, 19,098 deacons, 894 licentiates, 1,231,377 communicants, 672,500 adherents, 9,725 Sabbath-schools, 50 Bible classes, 119,197 Sabbath-school teachers, and an attendance of 1,007,378 at Sabbath-schools. In the British Colonies there are 97 Presbyteries, 10 Synods, 1,438 pastoral charges, 2,131 separate congregations, 867 mission stations, 1,148 ministers on the roll, 1,237 ministers in service, 1,421 elders, 10,919 deacons, 83 licentiates, 167,624 communicants, 698,725 adherents, 1,821 Sabbath-schools, 271 Bible classes, 12,776 Sabbath-school teachers, and an attendance of 91,257 at Sabbath-schools. It is stated that the incompleteness of detailed statistical returns renders this summary a very inadequate representation of the strength of the Reformed Churches, but the gross totals are as follows:—1,207 Presbyteries, 186 Synods, 23,821 pastoral charges, 13,384 separate congregations, 1,561 mission stations, 21,251 ministers on the roll, 10,589 ministers in service, 101,130 elders, 58,610 deacons, 2,173 licentiates, 6,750,460 communicants, 8,578,795 adherents, 21,657 Sabbath-schools, 55,823 Bible classes, 212,734 Sabbath-school teachers, and an attendance of 1,645,177 at Sabbath-schools. These returns do not include the Presbyterian organizations, more or less perfect, and mainly supported by the Alliance Churches, in Africa, Asia, Oceanica, the New Hebrides, West India Islands, and the Indian and other remote settlements in North and South America.

ORGANIZATION.

The organization of the Council was completed, an Executive Commission of fifty having been appointed which is empowered to act till the next meeting of Council.

CONCLUSION.

The next meeting will be held in London in 1888, the bicentenary of the Revolution. Dr. Cairns in his concluding address spoke of this third meeting as in some respects the greatest of the three. It, “disappointed our fears, exceeded our hopes, and sent us on our way rejoicing.” The fullest confidence was expressed in the future strength and usefulness of the Alliance.

FRENCH SERMONS.—Messrs. Duclos & Cruchet, Montreal, have just published, in very attractive form, a volume of sermons in French by Rev. A. B. Cruchet, Pastor of the Canning St. French Presbyterian Church, Montreal. This is the first volume of sermons ever printed in French in Canada. They exhibit marked literary ability, are thoroughly evangelical in spirit and reflect great credit on their scholarly author.

Ecclesiastical News.

THE Presbyterian Church of England is making arrangements for a church at Cambridge within hail of the great University. Says the *Presbyterian*:—Three of the wranglers were men who had attached themselves in the most living way to our Presbyterian cause in Cambridge. Mr. Alexander Anderson was 6th wrangler. His college is Sidney Sussex. He comes from Coleraine, and is a Covenanter. He has been for two years a member of the local committee in charge of the services, and was for a long time one of the Sabbath-school teachers. Mr. Elphinstone M. Moors was 28th wrangler. He has all along been one of the best supporters of the cause, and one of the Sabbath-school teachers. He is from Melbourne. His college is St. John's. Mr. R. Stevenson, of Peterhouse, was 34th wrangler. He is another staunch supporter and helper. He is a Church of Scotland man, and hails from Dunfermline. There were more than these, some high in the list, who gave the Presbyterian cause a share of their support. The honorary secretary to the local committee is Mr. R. H. Semple, B.A., of St. John's College.

The Welsh Presbyterians are rightly attracting greater attention year by year. At the end of the last century their ministers became distinguished for their zeal and fervour in preaching the gospel. The preachers were strong, and threw themselves entirely into the preaching of the gospel everywhere in North and South Wales, and preached in chapels, houses, barns, commons, and wherever they could find a congregation. Many were from home for a month or two preaching three times every day here and there. So chapels were built, churches were formed, and Sunday-schools established in every town, village, and neighbourhood in Wales. During the last forty years itinerant preaching has been growing less. One must be very popular now, or else his preaching every day for a month in a county is not acceptable. When a preacher happens to be on his journey it is not easy for him to have a congregation in most places in the morning and in the afternoon. There are many in Wales that could have large congregations everywhere and at any time of the day. The revivalist, R. Owen, Penmaenmawr, has been preaching almost every day, three times, to overcrowded congregations for a year or two. But on the whole the preaching is confined to chapels on Sundays. Every district has its singing association and Sunday-school meetings. There is not so much fire in the preaching, but there is much more labour among the people. There is a great danger of going from one extreme to the other as time changes. In the old time they considered it necessary to have a chapel house and a stable everywhere with the chapel. During the last forty years a very few stables were built, and not many chapel houses; but we neglected to build rooms adjoining the chapels to keep Sunday-schools, singing meet-

ings, Bible classes, &c., &c. In the chapel we have everything, as sermons, lectures, literary meetings, singing meetings, &c. We are very slow in this, but there are a few exceptions. In the report of this body in North and South Wales at the end of 1883, there are 1,199 churches, 1,371 chapels and preaching stations, 365 schoolrooms, 611 ministers, 362 preachers, 4,448 deacons, 124,565 members, 4,636 candidates, 50,767 children in the churches. Received from the children to full membership, 3,622, and others, 10,222. Excommunicated, 2,000; died, 2,486. Sunday-schools, 1,467; officers and teachers, 23,355; Sunday-scholars, 184,862; hearers, 276,050; collections to the ministry, £71,254 18s 5d; the missions, £7,822 10s 6d; the English causes, £972 16s 10d; weak places, £2,033 19s 7d; the poor, £2,429 1s 8d; to the chapel debts, £38,634 11s 11d; and other causes, £24,983 5s 11d; chapel debts at present are £326,015 11s 2d. Two new English chapels were built during the year. The number of communicants in the English churches is 8,653, an increase during the year of 467. Hearers, 28,865; increase, 968. All the collections in English churches are £23,924 13s 1d. There has been an encouraging increase in members, and collections in the Welsh and English churches, especially in the English churches. The General Assembly and the Quarterly Association called the attention of the monthly meetings to the necessity of starting English causes in some places, and to have sermons in English now and then, and to have English classes in other places in the Sunday-school for those that understand English better than Welsh.

The Presbytery of London, received very kindly Principal King, of Manitoba College, listened to his appeal, and passed a friendly resolution. A Quaker gentleman gives to the Foreign Mission of the Presbyterian Church of England, £250 a year for five years. The Churches in Scotland and Ireland are asked to help to raise £19,000 to secure churches at Oxford and Cambridge. It is proposed to ask Professor Robertson Smith to preach in Cambridge. The Independent congregation at Tooting, with Dr. Anderson, their minister, unanimously asked to be received into the Presbyterian Church, and now the Congregationalists claim the church property.

At a meeting of Caithness Free Presbytery at Wick, a letter was received from the Rev. Donald Munro, resigning his position as a Free Church minister in consequence of the Assembly's refusal to cancel the decision permitting instrumental music in public worship. The Presbytery refused to accept the resignation, and appointed a committee to confer with Mr. Munro.

Rev. Thomas Duncan formerly of Halifax, Nova Scotia, was inducted by the Presbytery of Paisley into the Bridge of Weir Church, on the 16th July.

The Hastie case is before the Presbytery of Edinburgh. Mr. Hastie asks the Presbytery to

give him some way of defending himself against Drs. Scott, Phin, and Story. Happily the Hastie-Pigot case no longer interferes with the Calcutta Mission. Rev. John Mackinnon, for many years clerk of Pictou Presbytery, Nova Scotia, has been inducted into the Free Church congregation of Rigg, Scotland.

The Rev. J. N. Hill, formerly pastor of the Presbyterian Church in Dwight, Ill., recently admitted to the status of a minister of the Church of Scotland by the St. Andrew's Presbytery, has been appointed minister of the new church in connection with the Church of Scotland at Prinlaws, Leslie, which was to be opened for worship on the first Sabbath of July.

IRELAND.—The meeting of the Presbyterian Council was a great success. Belfast honored itself in the way in which it entertained the delegates. A much greater interest than ever before will now be taken in Ireland by all the branches of the Church in all parts of the world. That country was once the centre of missionary enterprise. Columba was the founder of the Church of Scotland, so Dr. Story said, the evening the Council was opened, and he was repeating a well known fact in history. Missionaries from Ireland went in the fifth and sixth centuries not only to Scotland and England but also to the continent of Europe. At the close of the 17th century, Francis Mackenzie of County Donegal crossed the Atlantic to Barbadoes and thence to Maryland and became the founder of the Presbyterian Church of the United States. It is just 200 years since he organized the first congregation, and some 20 years later, having in the meantime gone back for more ministers, he aided in organizing the first Presbytery. With such a missionary record which began some 1300 years ago, is it to be wondered at that the Presbyterian Church in Ireland is a missionary Church? It was most fitting that the task of rousing up the Council to a pitch of missionary enthusiasm was allotted to an Irishman. And Dr. W. F. Stevenson was equal to the occasion. He electrified the vast audience with his burning words on behalf of the mission of the Christian Church. Dr. Stevenson combines the keenest literary culture with the fervid enthusiasm of the man of action.

The meeting held on the 4th of July, the day after the Council closed its proceedings was one that will be long remembered, the Scotch-Irish day, as it is called. Chancellor M'Cracken and Dr. Martin discoursed at length of what Irishmen have done in the States. With not more than an eighth of the population of that Republic they have furnished a fourth of the presidents that were elected to the highest office, that which may be called the position of an uncrowned king. Nor are the speeches of President McCosh and Principal Cairns to be passed by. They are Scotchmen pure and simple and their part in the proceedings was hearty and appropriate. Dr. McCosh indeed claims to be in part at least an Irishman. His professional life consists of three equal periods of 16 years, one of which was

spent in Scotland the land of his birth, one in Ireland when he was professor of Logic and metaphysics in Queen's College, Belfast, and one in America as President of Princeton College.

The Rev. John Wilson of First Kilymories, County Antrim, has just passed away after a ministry of a little over 33 years. Until his last illness a few weeks before his death he appeared to be in the full maturity of his powers, physical and mental, his natural force not having abated. He was a native of near Garvagh, Co. Derry. He was an excellent minister. During all these years he has gone in and out among his people in the faithful discharge of his duties, commanding the confidence of all in a singular manner. The writer knows that these words are true, for years he saw with his own eyes and heard with his own ears what Mr. Wilson was and did. He rests from his labours and his works follow him. H.

French Evangelization.

THE following extracts are taken from a letter dated 14th July, to the Secretary of the Board, from Rev. Dr. Moore, Convener of the Ottawa Presbytery's French Committee:—

OTTAWA PRESBYTERY.

Your letter with Mr. N. Rondeau's report came to hand in due course and were waiting for me when I got home from the country. I had seen Mr. Rondeau and had received from him a pretty full account of his labors, so that I had a good idea of what he is doing. He seems a very industrious man and to all appearance he is a good Colporteur.

On Thursday the Presbytery met in the Presbyterian church at L'Ange Gardien to license and ordain Mr. P. S. Vernier. The members of the Presbytery for the most part came by the evening train in time for the service. I went down by the morning train and spent the day at Mr. Vernier's. There were representatives from all parts of his field present to witness the ordination and to offer their congratulations.

I had the pleasure of meeting with several of our missionaries—the Rev. J. A. Vernon, Mr. Thomas, Mr. Clement and Miss Gobeille, the teacher at Ripon—and of hearing from themselves an account of their labors and the state of things in their several fields. Everywhere the prospect seems hopeful, though the rate of progress is apparently slow. And yet, as Mr. G.—, of Perkins, said, "Yes, it seems slow, but Mr. Moore, only think what we have to contend against, the dense ignorance, the prejudice instilled into the mind from childhood by the teaching of father and mother and of the priest, and yet in spite of all, see what a change in the last forty years. I remember when there was hardly a French Protestant to be found any-

where—he was a curiosity. Now you can find one or more in nearly every parish; the “Suisse” are everywhere. I tell you it is not slow. This is the Lord’s work. It only seems slow when we do not look round.” These are the words of a true-hearted Christian man who came out from Romanism nearly forty years ago and who has since led a consistent and devoted life.

The most interesting report was that given by Miss Gobeille. She began her school in May with nine pupils, but soon had fifteen in regular attendance, several of whom are Roman Catholics. She had to begin in every case with the A B C, but says the progress of the children so far has been very gratifying. They receive every encouragement at home, so that their attention and industry are stimulated to the utmost. Several of the older people are learning to read that they may be able to read the word of God for themselves. One good man told me how he was getting on and was greatly pleased with the prospect of being able to read and write. In addition to the day school Miss Gobeille conducts a Sabbath-school for one hour every Sabbath. Though the time fixed is one hour, the time occupied is really much greater. The people are so eager to learn that they come long before the hour for school and linger long after the hour is past. They ask questions and wish her to read and sing. Some Sabbath mornings enquirers come so early that she has hardly time to get her breakfast; and with little intermission the interest is kept up the greater part of the day. On week days also the women gather in after school hours and sing and ask questions sometimes until dark. On Friday afternoon she has an hour set apart for teaching the little girls to sew and to cut and make their own clothes. They have only one or two pairs of scissors, and while one or two are working, the rest stand round and look on. The material used for the experimental work is paper. Already two of the little girls are wearing dresses of their own making. I asked, why don’t you have more scissors? Her reply throws some light on the circumstances of the people in her neighborhood:—“They have no money to pay for them, to be sure it is only a little, but if you have not the little what can you do?” The women greatly admire her room and school-house and already her example in the way of cleanliness has had a good influence in the settlement. She visits as much as possible and without imprudently thrusting the subject on the attention of any, improves every opportunity for religious conversation. At first she was coldly received by the Roman Catholic neighbors and there were signs of opposition, but this has to a large extent disappeared. Miss Gobeille is enthusiastic in her work and her eyes brighten the moment she begins to talk about it. She thinks the work wonderfully interesting. I am confident that she is really doing a good work and am persuaded that such schools are a very effective means of advancing the cause of truth and righteousness.

I procured a number of French catechisms which I have distributed among the schools with a view to having them used as daily text books. Several of our church members were very pleased to get them, partly for their own use and partly to give one occasionally to their Roman Catholic neighbours to show them what Presbyterians believe. Romanists have a notion that Protestants have no religious belief and these little books will, they think, do much to remove that particular item of prejudice.

Dr. Moore adds, “There ought to be no difference of opinion as to the substantial character of the work. In spite of all discouragements good work is being done. The discouragements we have had to face were the inevitable accompaniments of the initial stages of the undertaking. As progress is made these will in large measure gradually disappear.”

The Rev. M. F. Boudreau thus writes concerning the work in the field occupied by him:—

ABERCROMBIE, QUE.

I began holding services here a little over a year ago. Now we have *five* French Protestant families at Abercrombie, and two more at St. Jerome; while there are two Scotch families in Shawbridge, three miles distant, who frequently attend our services, being perfectly familiar with French. We have an average attendance of 22 this summer, and the attendance constantly increases.

For various reasons, the Roman Catholic families of Abercrombie are more accessible than those of many other localities. A few years ago the location of their new church led to serious troubles, and alienated many families. The majority of the people wished to locate the church on a farm which has since passed into the hands of one of our Protestant families, but the Bishop decided otherwise, hence the disaffection. *It is on that very spot that we intend putting up our little church.* Again, one of the leading families of the place publicly renounced the Church of Rome, and the public interviews he had with the priest shook the faith of some of those who were present. A considerable number have since purchased copies of the Bible or New Testament and these are silently but powerfully undermining the Romish system. I have seen one or more of these people at all our meetings and it was evident from their conversation that they came not to be amused but to be instructed.

These few French Protestant families have just prepared a petition asking the Presbytery of Montreal for permission and aid to erect a mission chapel. At a meeting held on the 20th of July the matter was fully discussed, and such was the enthusiasm that five families subscribed \$157 on the spot. When it is remembered that with one exception these people are poor, their generosity and enthusiasm will be seen to be most commendable. We hope that the other families that have not yet been seen will increase the amount to \$200. I was told by persons who

know the circumstances of these people, that if I could collect \$75 I would do well. Our expectations therefore have been more than realized. The Lord be praised for it. There are five persons who intend joining our Church as soon as we have the communion there. Abercrombie is twelve miles from New Glasgow, and the roads in some places are extremely bad; still I have found time to visit these people every three weeks, and I hope I may be allowed to go every fortnight when the church is up.

NEW GLASGOW, QUE.

The attendance at the French service in the New Glasgow section of the field averages at present twenty. Mrs. Boudreau teaches a French class in the Sabbath-school which numbers seven scholars. We have had a good deal of sickness which interfered with our work, though there are only two or three of our French members who are unable to attend the services. One young lady united with the Church last Sabbath on profession of her faith. There is no change to report. I visit a few Roman Catholic families, but, as a rule, I meet with more bigotry and fanaticism here than in Abercrombie. I have noticed, however, that Roman Catholics attend our funeral services more largely than ever. This, I think, indicates a growing desire to know the word of God. Our members here are very active, and while we do not see many Catholics at our meetings, there is a good deal of quiet work going on in the streets, fields &c., &c. One book—"Do you know what a Protestant is?"—has been lent to seven or eight families, and at the lowest calculation thirty or thirty-five persons have either read it or heard it read. While we have to contend, here as elsewhere, with many difficulties, there are many indications that the time is coming when we shall reap if we faint not. The Catholic population is evidently less bigoted, less prejudiced against missionaries and less trammelled than at any time before.

Mr. Wm. Drysdale, of Montreal, a member of the General Assembly, thus writes:—

"As there appears still to be a disposition on the part of some to criticise the great work of French Evangelization as carried on by the various Protestant Churches, and to do this because of the comparatively small number that can be gathered together as the direct results of the efforts put forth by the colporteurs and missionaries, I desire to point out the fact that it is utterly impossible to estimate numerically the result of this great work. During a trip to the Far West last month, it was my delight to hear of very many French-Canadians, who had been converted under the teaching and preaching of Father Chiniquy and other missionaries of our Church. These converts, after coming out from the Church of Rome, were obliged to leave their country and had gone to the Western States—many rising to important positions and exercising a great influence for good.

In conversation with Mr. Theodore Martin of Garfield, Chaffee Co., Colorado, a young man who has in a few years risen to the position of chief magistrate of that mining town, he told me that French-Canadian Protestants were constantly reaching that distant point and invariably did well, and that the teaching which they had received in the schools of Pointe-aux-Trembles was an immense benefit to them. There is no doubt on my mind that if our Church had the means of planting such educational institutes in every district of the Province, the result would be incalculable.

In returning from the General Assembly I noticed a brakeman of the Grand Trunk Railway entering into conversation with *Pere* Chiniquy, who was on the train. He asked the venerable ex-priest if he remembered him, Mr. Chiniquy said that he did not, on which the brakeman took from his pocket a French Testament which Mr. Chiniquy had given him in Montreal years before and which he said was read by him daily, giving him great comfort and peace in believing. Such isolated instances are but specimens of the results accomplished by means of the work quietly yet persistently carried on."

COUNTY OF BEAUCE, QUE.

IN the County of Beauce, in the Quebec Presbytery, an interesting movement is going on through the instrumentality of a French colporteur. The Rev. J. D. Ferguson, minister of the Presbyterian Church, Kennebec Road, in a recent letter refers to it as follows:—

"There are a number of what might be called French converts a few miles from here. They have Bibles which they read and even study, and though they have not yet left the Roman Catholic Church, they make no secret that they will sooner or later do so. They no longer go to confess, though they do now and then go to mass, but will go to a Protestant meeting as quickly as to the Roman Catholic church. An interesting event occurred there recently. Bishop Racine, of Sherbrooke, was visiting there, instead of Archbishop Taschereau, absent in Rome. Having heard of these converts he was declaiming loudly against them. Some Catholics, thinking to frighten them, sent for the most outspoken to come and ventilate his views in presence of the Bishop's secretary. This man came with his Bible under his arm, quite unconcerned, much to the chagrin of those who expected to witness his complete discomfiture. Instead of that, the reverse was the case—the secretary was glad to send him away, as he could not answer his questions, nor could he puzzle him. The affair spread far and wide and has been the talk of the whole neighbourhood. We are now building a small church near where these people live. It will be ready in a fortnight and some of them have promised to attend."

The extracts above given from correspondence received in the past ten days from four entirely distinct sources, are illustrative of the progress being made in connection with the work of French-Canadian Evangelization. There can be no doubt whatever that an awakening is taking place in the Province of Quebec, owing largely under God, to the efforts put forth to give the people the Word of Life. What is needed is a large increase to the staff of colporteurs, teachers and other missionaries employed—men of tact and zeal and thorough consecration to their work. To enable the Board to increase the staff and to take advantage of new openings which are presenting themselves from time to time, largely increased contributions are necessary; and for these they are dependent on the influence and co-operation of the ministers of the church and the friends of the work generally. The average salary of a colporteur is \$450 per annum and of a Mission Teacher \$300 per annum. The maintenance of a pupil at the Pointe-aux-Trembles Schools costs \$50 per session. To every one supporting a Colporteur or Teacher, monthly reports of their work will be forwarded, and to those contributing \$50 per annum for the Pointe-aux-Trembles Schools a pupil will be assigned, concerning whose progress reports will be sent from time to time.

Encouraging as have been the results in the past very much yet remains to be done. Nearly a million and a quarter of our French speaking fellow subjects in Canada are in spiritual bondage. Self interest, the future weal of the Dominion, as well as the highest interests of these people, all demand the most earnest and unremitting effort for their enlightenment and evangelization. It is only by a broad view of the whole field and the forces at work therein, by systematic persevering effort, by earnest prayer and humble dependence on the help of God's Spirit that the conversion of these French Canadians to Christ and to the pure faith of the Gospel can be effected. To accomplish this the Board of French Evangelization should have the co-operation and fervent prayers of all the congregations of the Church and of the friends of the work generally. Contributions on behalf of the work should be addressed to the Treasurer, 198 St. James Street, Montreal.

Foreign Missions.

Rev. W. F. Stevenson, D.D., Convener of the Foreign Mission Committee of the Irish Presbyterian Church, read a very impressive paper before the Council at Belfast, from which we submit the following passages:—

PROGRESS IN A CENTURY.

Less than a hundred years ago a mission of the Church was practically unrecognised; when it was brought forward it was scouted in our general assemblies; public men, who commanded the attention of the country, held it up to ridicule; it was regarded as "the dream of a dreamer who had dreamed that he was dreaming;" when it passed into the region of fact, those who founded it held their meetings in small parlors and vestries; the missionaries that were employed could be counted on the fingers, and the annual sum given for planting the Gospel of Christ throughout the world did not exceed a few hundred pounds. Yet from this modest, imperceptible and unpromising beginning there has come to be a brilliant enterprise that stirs and enlists the sympathies of Christian people in every part of the globe, and commands the services of a multitude of the most daring and heroic, learned and accomplished men; that has received the goodwill and commendation of powerful governments and eminent statesmen, and derives support from the most thoughtful minds and the most eloquent tongues; that crowds the largest buildings, simply to hear the reports of what it has effected; that is sustained by free-will gifts, poured into its treasury by innumerable hands, until in a single year they amount to £2,275,000; that has sown in a vast country like India as many as 4,686 schools and planted 569 stations; that is threading its way up every river and over every road in still vaster China; that penetrates to the heart of the "Dark Continent," pioneering a path for travel and commerce in its impetuous haste; that settles its servants among the snows of Greenland, and sends them to brave in loneliness the perils of cannibal islands—an enterprise that binds together the most divided communities by its broad aims and passionate enthusiasms, and that has become an inseparable part and a prominent part of every living branch of the Church of God.

AWFUL CONTRASTS.

Yet after so many years of vigorous and successful effort, with opposition dying out and growing sympathy, and with certain weighty conditions more favorable than at any previous epoch, all that we can point to is a line of 2,700,000 Christians in Pagan and Mahommedan lands, and behind them an awful phalanx of about a thousand millions, made up of nations and whole races, dense and almost illimitable crowds of men, unchanged, and most of them

untouched by any Gospel. If we distribute this statement into a few details—In India there is a population of 250,000,000 who are not Christians, and scattered thinly through them as the fruit of all these years 700,000 who are; in China, 70,000 Christians, and the rest, 300,000,000; in Africa, 320,000 Christians, and besides 200,000,000; and while there are territories that have become entirely Christian, they are in regions like the islands of the South Seas, where the primitive type was barbarous and where the environment reduces influence to a cipher. There are indirect influences, no doubt, and they are more significant than any tabulated figures, but they do not alter the conclusion which is forced upon us that not only the larger part, but almost the entire of the work contemplated by the mission has yet to be done, and that, if it is ever to be done, some larger power of the Church of Christ must be brought into play than we have seen at any previous period.

CONSECRATION.

After showing that the Church as a whole is a missionary society, he proceeds:—

The Church has been consecrated to this work by its Master, and when the consecration is accepted, penetrating not only into assemblies and councils, but into every little group of Christian people, penetrating like a fire that burns into men's souls and then leaps out in flame of impulse and passionate surrender, we shall see the mission as Christ would have it to be. The story of it, and the pitiless wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; everyone will study for himself, as Canon Westcott recommended the other day, the annals of the present conquests of the Cross; the children will grow up, believing that this is the aim for which they are all to live, and churches will meet to plan their great campaigns and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour, into which men will pour all that they would spend on the greatest struggle they have ever known—labor and treasure and genius, the affections and the life,—will pour these and more, because this cause must always overtop every other. It is time for the Church to ask this consecrated spirit, to ask for the entire congregation the consecration that is asked and expected of the single man and woman whom it sends out to the field. Consecration, such as I have indicated, so pervading and entire, is not impracticable. It is a large hope, large beyond measure some would say; but it is confirmed by the voice of history, it is luminous with promise. Every intensely missionary epoch has caught something of that temper. The Apostolic Church had no missionary societies, for the Word of God sounded out from every believer, and they went everywhere preaching

the Word. The missions of the early Middle Ages were wrought in the spirit of the Irish monk who said:—"My country is wherever I can gather the largest harvest for Christ." The Moravians moved upon our modern heathenism, not only by a few adventurous soldiers but by battalions. When Louis Harms became the minister of Herrmannsburch there was not a man in his parish who knew what missions meant, and when he died there was scarcely one but was either a missionary or helping the mission.

A SUGGESTION.

The suggestion may seem over bold; but perhaps if there went from this Council, or from some council to follow this, a letter to every Presbyterian congregation in the world, setting out the facts of missions and the work remaining to be done, and the relations of the mission to the Church; pleading for this consecration by the Holy Ghost, for the consecration of energy and prayer and effort on this one point, and showing with what a force we might then act on the non-Christian peoples; and if, at the same time, a letter were written to every Presbyterian missionary, assuring them of our sympathy and of this resolve, and entreating them to pray with us until the prayer was granted,—great good might result.

"IF!"

"If the Church had always continued her Divine mission! If, like her Divine Head, in the day of His temptation, she had rejected visible royalty and political grandeur, and had continued to sow at all times and in every place the Eternal Word, watering it, if needful, with our blood! And to-day, if Christian nations, instead of arming themselves for I know not what formidable slaughter in the battlefield, were to think of carrying to another hemisphere, not brandy and opium, but the Gospel, with all the light, all the rights and all the liberties which flow from it—what should we not see, and what would not an approaching future reveal?"

Jewish Missions.

THE Free Church is beginning a mission at Tiberias. Mr. Wells, who visited Palestine looking for an eligible station, says:—

At Tiberias the deputies were told by the people that they would do almost anything to obtain amongst them the presence of a medical missionary. They perhaps did not appreciate his spiritual aim, but at the same time no greater favour could be afforded than to provide them with a medical missionary. The people said they had no faith in native doctors, but they had boundless faith in the European physicians. Fur-

ther, the deputies had been told by those best acquainted with the subject that the dawn of the epoch of new ideas had already come, even amongst the most conservative Jews in Palestine. They were becoming restless and inquiring, and beginning to say to the Christians, "Why are we to be shut out from all this wide world that lies beyond us?" All the friends in the East recognized this fact, and some were hopeful, some even excited about it. On the other hand, it might lead to the extension of materialism or rationalism. At all events, there was a great stir among the Jews at present, and the sum and substance of the advice of those in Palestine who were admitted authorities on the subject was that certainly this was the time to strike in and avail themselves of the open door. It was time for the Church to strike in and recognize that new forces were beginning to rise among the Jews, and to do their very best to get these new forces into right and healthful channels.

The difficulty in commending Christianity to the Jews is thus stated by Mr. Stalker :

They were reproached, he said, with the little success they had achieved, the small number of converts they had, and the largeness of the outlay in comparison with the meagreness of the results. But he was convinced that the various aspects of the work were not at all understood, and perhaps the committee had not considered the effect of their report upon the general mind. He thought they could raise an enthusiasm in the work if their ministers agreed, on the Sabbath before the collection for the mission, to tell the story of the modern Jew. That was a history which not one in a hundred of the people knew. From the time that Christianity rose to the position of giving advice, or of dictating to the rulers of the world, preachers and bishops instigated the rulers and the mob to the most barbarous cruelties to the Jewish race. They taught Europe to hunt them like beasts of the chase. Could they expect those who had suffered to refrain from accusing Christianity of these wrongs? Did not the opponents of religion always charge it with the crimes of its worst representatives? This same principle had been applied, with the most disastrous re-

sults, not only to the history of the past but to the present practice of Christians. One of the greatest difficulties of the Jewish Mission was the low state of Christianity in Europe. Jews were not like aborigines, who were away from the centres of civilization, and who had never seen Christianity except illustrated in the bright lives of missionaries. Would their missionaries in such a place not tremble if their most intelligent and hopeful converts were translated some Sunday afternoon to the streets of Berlin, or some Saturday night to the Cowgate, and told that they were looking on cities that had been Christianized for centuries, and that the actors in them were professed Christians? But the Jews were living in such places. They were keen critics of the lives and characters of Christians. They were eye-witnesses of that form of Christianity which we believed to be false, and of the miserable devices of that Christianity which we believed to be true. We could not be too often reminded that Christianity required to be balanced by the deepening of Christianity. He believed that an argument of logic would never convince the Jew, unless he was swayed by the argument of example.

The Presbyterian Record.

MONTREAL : SEPTEMBER, 1884.

JAMES CROIL. } Editors.
ROBERT MURRAY. }

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

THE Presbyterian Church in Canada is honoured by God in being called to maintain and extend four important missions to the heathen in distant lands. This year we have, or have had amongst us brethren connected with all these missions,—Mr. Robertson from the New Hebrides, Mr. Grant from Trinidad, Mr. Campbell from Central India, and Mr. Junor from Formosa. We have been told through the press and in public meetings of success which may well kindle our warmest gratitude and

excite the most sanguine hope. All our missions have had their days of trial; and trials and disappointments may be expected to the end. But in whatever direction we turn, we find abundance of ground for thanksgiving to the great King and Head of the Church. The darkest islands in the New Hebrides are becoming gardens of the Lord. Indeed, there is no isle with a darker record of martyrs' blood than Eromanga: and Eromanga is rapidly becoming Christian. The New Hebrides mission is interesting too as the scene of harmonious united action by some nine or ten distinct Churches, proving clearly by the test of experience that Presbyterians can work together in heathen lands regardless of home divisions. The Trinidad mission is remarkable for steady and rapid progress, and especially for the proportion of support received from local sources. The Formosa mission is singular in the rapidity of its extension. Victory follows victory with the most gratifying swiftness. In Central India it would appear that our missionaries will have to encounter steady, persistent, unrelenting opposition, an opposition countenanced, we are ashamed to say, by a British official. We have the pleasure to add that our mission in South America is extended so as to embrace Demerara as well as Trinidad. The success granted in Trinidad seems a providential call to extend the work to the Asiatics in Demerara.

Political excitement runs high among our neighbours who are in the midst of their campaign for the election of a President and Vice-President. In spite of serious depression in trade ample supplies of money for the campaign are forthcoming. The heat of summer does not prevent or even delay the canvass. Herein is surely a lesson for us who are engaged in the Lord's work—who seek to bring the world to the foot of the cross, and to crown Jesus as Lord of all. Should commercial depression be allowed to lessen our contributions to His service? Should we be nervously anxious with respect to a few degrees more or less of heat or cold? What others can do and suffer to win as an earthly prize we can surely do to win the approval of our Saviour and our Judge.

Great Britain has consented to "protect" the great island of New Guinea and the

adjacent isles. It is hoped that this protectorate will extend to the New Hebrides. The Australian provinces with one accord eagerly desire not merely a protectorate but immediate annexation. It is expected, however, that the action now taken will amount to all that the Australians desire. Why should we note this extension of the empire or manifest any interest in it? Because it is a step which vitally affects our New Hebrides mission. France fixes greedy eyes on the large isles of that group so dear to us as the scene of the heroic lives and the martyr deaths of our missionaries. If the French flag is hoisted there, penal colonies will be established where now we have Presbyterian Churches and schools. No wonder the missionaries view with dread such a prospect, and urge annexation to Australia.

Obituaries.

MR. JAMES NICOL, elder in the Strabane congregation, died 4th June, aged 77 years. He was a native of Fyvie, Aberdeenshire, Scotland, and for 37 years faithfully served the Strabane Church as an office-bearer.

Mr. Alexander Turnbull, elder for 22 years in Burn's Church, Rocky Saugeen, died 18th January last.

Mr. James Campbell, elder in Knox Church, Ottawa, died 14th June, 1884, aged 52 years. The following resolution was adopted by the Session:—

"With humble submission to the dispensation of God's wise and holy providence, the Session records the death of one of its members, Mr. James Campbell, who departed this life on Saturday, the 14th instant, in the 52nd year of his age. Mr. Campbell had been for four years a faithful and efficient member of this Court. His character was singularly marked by meekness and amiability, and was deeply imbued with the spirit of his Master. He delighted in His service and earnestly sympathized with, and strove to advance every effort to promote His glory and the good of men. His long sickness was borne with Christian patience and hopefulness, and his end was peace. Though his death we desire to hear anew the admonition of the Master, "Be ye also ready for in such an hour as ye think not the Son of Man cometh."

Rev. Thomas Fraser, died in Montreal on 15th July, aged 93 years. Mr. Fraser may

be said to have been the father of the Presbyterian Church in Canada. He was ordained in 1819 in connection with the Relief Church of Scotland, and was for some time minister in Dalkeith. In 1827 he came to Canada, and became pastor of the Presbyterian congregation in connection with the Church of Scotland, in the town of Niagara, then relatively a much more important place than it is now. He remained there a short time, and then connected himself with the Dutch Reformed Church in the United States, returning to Canada and becoming minister of the Scotch Church in Lanark in 1844. In 1861 he retired from active duty, and took up his residence in Montreal. His intellect remained unclouded to the last, and he took a deep interest in ecclesiastical matters. In 1867 he published a volume of sermons, affectionately commended to "humble-minded Christians in plain congregations," which proved very acceptable to a considerable section of the public.

REV. MURDOCH STEWART, M. A. This month we have to record the death of one of our most venerable, amiable and accomplished ministers, the Rev. Murdoch Stewart. He was born in Ross-shire, Scotland, in 1810, and was educated at Aberdeen. He was licensed to preach in 1839. In 1843 he came to Cape Breton and was settled at West Bay where he continued to minister twenty-four years. It is much easier today to travel from Halifax to the foot of the Rocky Mountains than it was in 1843 to travel from Halifax to Cape Breton. Mr. Stewart had to confront all the hardships of pioneer work which were in those days numerous and often very serious. His labours extended over a wide district, and he never spared mind or body or estate in the service of his people. In 1868 he was called to Whycocomah, Cape Breton, a large and scattered charge, and here he laboured till his retirement from the active duties of the ministry two years ago. Mr. Stewart then removed with his family to Pictou where he died. His last illness was of short duration. He was taken ill on Sunday afternoon, July 27th, and died painlessly and tranquilly at a quarter to ten o'clock on the following Wednesday evening. Mr. Stewart was revered and beloved throughout the Island of Cape Breton, and in eastern Nova-Scotia

where he was widely known. As a preacher he was highly instructive. He was not a son of thunder, his voice being weak; but he spoke with earnestness and effect. He was a loving pastor and his services were especially dear to the sick and to the dying. He was highly esteemed by his brethren in the ministry. He continued to be a student as long as he lived.

Miscellaneous Items.

WOMAN'S WORK FOR WOMAN.

The women's foreign missionary societies of the Presbyterian Church of the United States raised last year and paid to the treasurer of the Foreign Board \$200,000. Since these societies were organized fourteen years ago, they have raised \$1,700,000. This is magnificent. Between 200 and 300 female missionaries have been supported by these contributions; they have also done a great deal by diffusing intelligence concerning the missions of the Church. They have greatly aided schools, colleges, orphanages and dispensaries. The reflex influences have been of great value. Thousands, tens of thousands, take a deep interest in the extension of the Redeemer's Kingdom who were wont to care little for it. Work for Christ helps spiritual growth. A generation is rising whose interest in missions will be still deeper. We do not doubt that the Women's Societies in our own Church are doing a great work. Let their number be multiplied.

A CLEAR RING.

Mr. Robson, in his "Hinduism and its Relations to Christianity," says: "Gibbon assigns the intolerance of the early Christians as one of the principal secondary causes of the rapid spread of Christianity in the first two centuries. The Greeks and the Romans were quite willing to admit Christ into their pantheon as one of their gods, and allow worship to be paid to Him along with others, but this concession the early Christians refused. They insisted that He alone was God, and that the others were no gods; that He alone should be worshipped, and that the worship of others was a sin abominable in His sight. Had they taken up any more tolerant disposition than this, the mission

of Christianity would have failed. By holding true to this principle they ultimately overthrew the paganism of the Roman world. It is only by a similar intolerance that Christianity can be successful in India."

In the same article Mr. Robson says: "I use purposely the word 'intolerance,' for it is with this that the Hindus reproach Christianity; it virtually amounts to *love of truth*. If Christianity becomes tolerant, as Hindus understand the word, it falls vanquished—it becomes Hinduism. While friendly toward them, it must be intolerant of their errors." This is simply saying that the truth of Christianity, while it is lovingly set forth, must have a clear and distinct ring—must be uncompromising in its claims—must be emphasized as the only true religion, the only way of salvation.

The principle is a good one in mission fields and elsewhere. What we need as a means of revival interest and a downright moral earnestness in all Christian work at home and abroad, is the clear and well-defined faith which holds up, with all possible earnestness, man as a sinner and Christ as a Saviour. It is not necessary that a preacher's creed should bristle with his own crotchets and extravagant expressions. It is not necessary to present the truth, as Dr. Lyman Beecher once expressed it, "butt-end first," or to dwell unduly upon ancient and now obsolete forms of expression which may produce misapprehension and do harm; but the great truths of man's responsibility and perishing need, of a supernatural regeneration, and of a real and indispensable and all-sufficient atonement, should be held up to men at home and abroad. This course, faithfully pursued, will prove the secret of success. Other things being equal, the faithful and earnest pastor will attract the greatest numbers and build up the strongest churches, and the missionary who realizes that souls about him are perishing, and that he is to greet them in the name and with the healing of the Great Physician, will be the one to gather many sheaves to the eternal garner.

THE REWARD AND RESPONSIBILITY OF WEALTH.

It becomes more and more apparent that the work of Missions must lay its claims

at the door of the wealthy, if it is to meet the demands laid upon it. Efforts have been multiplied for years to secure the gifts of all, even the mites of widows and the pennies of children; responses have been sought from the poorest churches of the suburb or the frontier. But the wealth of this country is falling more and more into the hands of the very rich, and, as a rule, there is not a proportionate liberality attending such accumulation and concentration. It is often said that those who have only a competency are the largest givers, while great wealth dries up the springs of beneficence, and the real worship of the heart is given to Mammon. Possibly our missionary literature and our pulpit discourses have been timid in the presence of great fortunes. The Apostle James preached very plainly to the rich, and Paul taught with ringing emphasis that *according as God had prospered every man*, should his gifts be measured.

The princely contributors to the cause of Missions are passing away—at least among the men of the Church; and it is a fact which emphasizes the history of the past year, that, with one or two exceptions, the large gifts have all come from Christian women. Where are the millionaires, the owners of railroads and manufactories and unlimited stocks, the miners and bankers? Where are the many who could give their thousands to beneficence, and never feel it? Yet they, as well as others, have stood up before Christian altars and vowed to consecrate themselves with their all to Christ and His cause.

"The Master hath need" of these great railroads as truly as of the young ass at Jerusalem. Consecrated, as they should be to His cause, they might bear Him to still grander triumphs. His glorious advent would appear, not merely on the brow of Olivet, but on all the mountain tops of the benighted earth. "Hard to find good investments," do you say? Ah! possibly God means that it shall be so. To forget His claims is to be only a defaulter with His trust funds.

We appeal in Christ's name that in the gifts of the living and the bequests of the dying, the great work of the world's emancipation may be generously remembered.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH AUG., 1884; OFFICE 50, CHURCH
ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th July, 1884..	\$187.90
Wakefield.....	5.00
Palmerston, Knox Church..	8.00
Hamilton, St Paul's Ch....	5.90
Blackville & Derby.....	2.50
Yarmouth.....	6.00
North Normanby.....	2.39
	\$217.69

HOME MISSION.

Received to 5th July, 1884..	\$5,180.42
Nichol, Zion Church.....	6.20
Friend, Fingal.....	1.00
Ratho.....	12.00
Lachlan McMillan, Killean	1.00
Kintyre.....	17.00
Rock Lake.....	8.00
Campbellsville.....	25.00
Innerkip.....	12.00
Hamilton, St Paul's Ch....	66.06
Cornwall, St John's Ch....	30.00
Nassagaweya.....	12.25
Preceptor Senex.....	2.00
	\$5,372.93

AUGUMNTATION OF STIPEND FUND.

Received to 5th July, 1884 ..	\$740.07
Euphrasia, Temple Ch....	16.00
Holland, Knox Ch.....	8.00
Luther South, add'l.....	1.82
Mrs J Johnston, Waldemar	5.00
Cornwall, St John's Ch....	30.00
	\$800.89

FOREIGN MISSION.

Received to 5th July, 1884..	\$1,193.31
Geo Marshal, London, For..	25.00
Ratho.....	10.00
Doon.....	3.00
Lachlan McMillan, Killean	2.00
Special from Kingston for	
add'l Missionaries for	
India.....	10.00
East Seneca.....	10.00
Pby of Kingston W F M So-	
cietly on acc of salary of	
Miss Beatty to India....	111.85
English Settlement.....	40.00
Newcastle.....	19.74
Bequest of the late Mr Jno	
McLean, of Tn'p of Dum-	
mer, per his Executors..	191.50
Northern Advocate, Co of	
Simcoe, for Oxford Col-	
lege, Formosa.....	50.00
A Friend, Strathroy.....	1.00
Bequest of the late Mr Jno	
McClive, of Stamford,	
per his Executors.....	100.00
Campbellsville.....	20.00
A Friend, Charlotteville..	1.00
Innerkip.....	10.00
St Marys, Knox Ch SS, Miss	
Knox' Class.....	1.00
Hamilton, St Paul's Ch....	66.06
A R, Vittoria.....	2.00
Nassagaweya.....	10.00
Legacy of the late Miss	
Florence Clarke, of Ching-	
uacousey.....	100.00
Goderich, Knox Ch S S For.	15.00
Botany.....	3.33
Thamesville.....	16.45
Turin.....	5.22
Plympton, Smith Ch.....	4.00
East Normanby Station....	2.27
	\$2,023.73

FOREIGN MISSION RESERVE FUND.

A lady in Guelph, by deed of
gift, per Rev Dr Wardrope \$3000.00

COLLEGES ORDINARY FUND.

Received to 5th July, 1884..	\$105.95
Hespeler.....	5.00
Ratho.....	7.00
North Carradoc.....	8.75
Beverley.....	42.00
Campbellsville.....	20.00
Innerkip.....	5.00
Proofline.....	30.00
Hamilton, St Paul's Ch....	40.11
Nassagaweya.....	8.00
	\$271.81

KNOX COLLEGE ENDOWMENT FUND.

Rec'd to 5th July, 1884....	\$2,633.79
Jno Smith, Brussels, on acc..	5.00
Malcolm Montgomery, S.	
Mara, full.....	5.00
Alma and Nichol.....	19.00
Rev Dr Gregg, Toronto, on ac	100.00
Guelph.....	194.86
D McKenzie, Sarnia, on ac.	50.00
Petrolia.....	46.34
Winterbourne.....	21.00
Acton, Knox Ch.....	11.67
Fergus, Melville Ch.....	33.34
St Andrew's Ch.....	12.00
Belleville.....	33.34
J K Osborne, Brantford, ac	35.00
Wendigo, Guthrie Ch.....	23.18
Carradoc, Cooke's Ch.....	2.00
Mrs M E Torrance, Guelph	
on acc.....	20.00
J Henderson, Toronto, on ac	16.67
Brantford.....	47.00
J D McDonald, M D, Ham-	
ilton, on acc.....	100.00
A Turnbull, Guelph, on ac.	10.00
South Luther.....	13.86
Westminster.....	30.00
Oakville.....	93.34
Aurora & East King..	8.00
Dorchester Station.....	30.00
R McLean, Toronto, on ac.	50.00
Napier.....	51.67
G W Hodgetts, St Cather-	
ines, on acc.....	10.00
A Clarke, Smith's Falls, ac	100.00
Wm Heron, jr, Ashburn, ac	20.00
Jos Gibson, Toronto, full	50.00
Mrs Knight, Manchester "	4.00
Wm Craig, Chinguacousey "	5.00
Chinguacousey, 2nd.....	15.00
Caledon East.....	18.00
Caledon, St Andrew's.....	33.00
Mono Mills.....	15.00
Mono East.....	33.00
Wm Wilson, Lucknow, ac.	5.00
Mosa, Burns' Ch.....	19.00
	\$4,023.06

WIDOWS FUND.

Received to 5th July, 1884	\$1,164.79
Kintyre.....	6.00
Carleton Place, Zion ch'..	6.00
New Lowell.....	1.25
Campbellsville.....	7.00
Palmerston, Knox church	15.00
Hamilton, St. Paul's ch'..	5.31
Nassagaweya.....	4.00
	\$1,209.26

With rates from Revds. J. J. A.
Proudfoot, D.D., M. Turnbull, 25,
W. M. Martin, John Cairns, 6.

AGED AND INFIRM MINISTERS FUND.

Received to 5th July, 1884 \$	387.09
Kintyre.....	6.50
Carleton Place, Zion ch'..	10.00
New Lowell.....	1.26

Palmerston, Knox church	15.00
A Friend, Fergus.....	100.00
Hamilton, St. Paul's ch'..	5.31
Nassagaweya.....	4.00
Preceptor Senex, addit'l	2.00
	\$ 531.16

Rates received to 5th July, 1884,
71.50, with rates from Revds. Dr.
Proudfoot, 7, Sieveright, 4, M. Mac-
gillivray, 5, W. M. Martin, 3.75,
John Cairns, 1.50—21.25. Total
92.75.

Contributions to Schemes of the
Church Unappropriated (less amount
from St. Andrew's, Guelph, 100 ap-
propriated) 231, Orillia, 125.35;
Brussels, Melville church, addi-
tional, 46; Dundas, Knox church,
31.25; Thamesford, 83; Fergus, Mel-
ville church, additional, 67; \$583.60

CHURCH AND MANSE BUILDING FUND

Received to 5th July, 1884 ..	\$270.00
D. S. Dow, Toronto.....	50.00
A. Jardine, ".....	50.00
G. W. Hodgetts, St. Cather-	
ines.....	20.00
Messrs. Swan Brothers, To-	
ronto.....	25.00
	\$415.00

FOREIGN MISSION, TRINIDAD.

Received to 5th July, 1884..	\$ 17.25
Preceptor Senex.....	1.00
	\$ 18.25

FOREIGN MISSION, EROMANGA.

Received to 5th July, 1884..	\$264.11
Sarnia St. Andrew's church	
for steamer.....	73.00
Friend, Toronto, for steamer	2.00
Rev. J. Pritchard, Auburn,	
for steamer.....	2.00
W. J. Forbes, Orillia, for	
steamer.....	10.00
Toronto, East Ch.....	25.55
do do do S S.....	7.10
	\$383.76

WIDOW'S FUND, CHURCH OF
SCOTLAND.

Owen Sound, Knox Ch.....	\$ 15.00
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FUND FOR THE WIDOW OF THE LATE
REV. MR. THIRD.

Mrs Oliver, Brantford	\$ 5.00
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CORRECTION.

The money credited to Dunbarton
as add'l. in the Record for June
last—Home Mission, \$5.00, Foreign
Mission \$5.00—should have been
credited to Mr. Peter Nesbit, Dun-
barton.

RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
4TH AUGUST, 1884.

FOREIGN MISSIONS.

Acknowledged already....	\$781.18
Dean Settlement, Upper	
Musquodouit.....	2.35
Yarmouth, St. John's church	18.00
Ladies B. S. Hopewell, for	
education of Mr. McKen-	
zie's teachers.....	20.00
Mrs. Hugh Carr, St. Elea-	
nor's, P. E. I.....	2.00
St. David's, Maitland, one	
quarter.....	25.00

Knox church, Pictou, (for Mr. R.).....		20.00	HOME MISSIONS.		Kintyre	10.00
A. G.		10.00	Acknowledged already.....		St. Mary's, Ont., First S. School	30.00
Summerside Sunday School (for Mr. R's. teacher)....		25.00	Dean Settlement, Upper Musquodoboit		Martintown, Burns' church	17.00
Summerside, Dan. Stewart, (for Mr. R's. teacher)....		25.00	Elmsdale		Adam Leslie, Thurlow, Ont.	50.00
Lal Behari, for buggy		20.00	Yarmouth		Springville	5.00
Big Intervale, Margaree....		5.00	Mrs. Hugh Carr, St. Eleanors A. G.		Fergus, St. Andrew's church	25.00
Whycocomah		33.00	I. O. U., Maitland		Westercraigs, Dennistown, Scotland, Bible Class....	14.28
I. O. U., Maitland		18.00	Great Village, half year....		Dalkeith French Mission... ..	6.00
U. P. Church of Scotland for buildings transferred in Trinidad		361.66	Middleton church, Middle Musquodoboit		Wakefield and Masham....	25.00
First Presb. Cong., Truro..		12.25	Antigonish		Berne	19.00
A Friend		100.00	Cow Bay, C. B.		Cruikshanks	3.00
St. Andrew's, Hamilton, Bermuda		19.55	Friend in Alberton		Town Line and Ivy	6.00
Mrs. James Henderson, Union Road, P. E. I.		0.50	Stewiacke Cong., half year		Merrickville	5.00
Great Village, half year....		15.00	Two Friends, Shubenacadie Lunenburg		Comber	7.50
Friend, per Rev. R. Cumming		2.00	Friend, United church, New Glasgow		Vittoria	3.00
Middleton church, Mid. Musquodoboit		21.52	Div. Merchant's Bank, five shares		First W. Gwillimbury	4.00
Vale Coll. and Sutherland's River		20.75	Half Way Brook Society, Middle Stewiacke		Ayton	3.25
Col. in Union Mtg., in St. Matthew's church, H'fx. A Lady, per A. Campbell, Valleyfield		45.10	Soc. N. Side River, do. " S. do. do.		Eden Mills	5.00
Mrs. McKinnon, Nigg, P. E. Island		1.00	—		Kippen, St. Andrew's	10.71
Scotch Settlement		2.39	SUPPLEMENTING FUND.		Laskay	4.56
Buctouche		7.00	Acknowledged already...\$2,734.78		West King	9.44
Miss Jane Brown, per Rev. A. J. Mowatt		5.00	Prince street church, Pictou, additional		East Seneca	5.00
Economy		8.00	Elmsdale		Carluk	4.00
Mabou		13.50	Richmond, Halifax, additional		Alliston	4.00
Port Hood		4.70	Milford		Mattawa	4.50
D. M. W., Mabou		5.00	Great Village, half year....		Shannonville	3.55
Stewiacke Cong., half year		15.00	Yarmouth		Carleton Place, St. Andrew's New Glasgow, Quebec	8.25
Two Friends, Shubenacadie Mrs. Brown, Clyde River, P. E. I., proceeds of knitting though blind		5.00	Stewiacke, half year		Moore, Burns' church	8.00
Vale Colliery and Sutherlands River, for Er		31.78	United Congregation, West River		Mill Haven	2.03
Friend, United Church, New Glasgow, \$2 monthly for four months		8.00	—		Bearbrook	2.00
St. Andrew's, Sydney Mines, per Rev. J. F. Campbell ..		13.00	COLLEGE FUND.		Summerstown, Salem church	9.00
Half Way Brook, Soc., Mid. Stewiacke		6.00	Acknowledged already...\$1,444.64		Annan	11.00
Soc. N. Side River, do. " S. do. do.		5.90	Prince street church, Pictou		Innerkip	6.00
O. P. Q., Pictou		5.00	Legacy of Mary Alice Morton, Cornwallis. per Rev. William Dawson		Queensville	7.07
H'fx. W. F. M. S., for Miss Blackadder		101.50	Div. B. N. A.		Ravenshoe	3.32
United Cong., West River, aid for Princetown new church		6.00	Interest		McMillan's	2.13
Mrs. A. Gillis, St. Andrew's church, Sydney, for teacher for Mr. Robertson		25.00	Coldstream		Palmerston, Knox church..	15.00
St. Andrew's, Sydney, Union Meeting, per Rev. J. F. Campbell		19.15	Great Village, half year....		South Indian	1.50
Loan		50.00	Yarmouth		Tilbury East	22.66
—		500.00	Stewiacke Cong., half year.		Pricerville, St. Columba	9.82
—		\$2,453.78	Div. B. N. S.		Durham Road, Bunnissan church	3.18
DAYSRING AND MISSION SCHOOLS.			—		Ripley, Knox	11.08
Acknowledged already.....		\$ 74.06	COLLEGE BURSARY FUND.		Chatham township, Chalmer's church	6.00
Children's concert, Shelburne		1.00	Knox church, Pictou		Byng Inlet	8.00
Great Village, half year....		5.00	Div. Merchant's Bank, five shares		Wolfe Island	5.80
Buctouche Village Sunday School		2.50	—		Hastings	9.00
Sunny Brae Sunday School, per J. Cumming		11.27	AGED AND INFIRM MINISTERS FUND.		Hemmingford	7.00
Glencoe, do.		6.22	Acknowledged already.....		St. Stephen's, Black River, N. B.	5.00
Friend, United church, N.G.		10.00	Yarmouth		Big Bay, Ontario	2.25
Middle Stewiacke Sunday School for Trin.		7.79	Ministers Percentage.—		Christopher McRae, Alexandria	40.00
—		\$117.84	Rev. S. Johnson, 1884....		Waddington	33.00
			Rev. W. T. Bruce, 1883...		Kilbride	5.18
			—		Harwich	25.00
			FRENCH EVANGELIZATION.		Eadie's	9.50
			RECEIVED BY REV. R. H. WARDEN, TREASURER OF THE BOARD, 198 St. JAMES STREET, MONTREAL, TO 6TH AUGUST, 1884.		Glenvale, Harrowsmith and Wilton	5.26
			Already acknowledged.....		Massawippi &c.	5.82
			Keene		Danville	6.75
			W. Lowell, Niagara Falls, South		Maple Valley Sunday School (Saugeen)	11.53
			Late John McClive, township of Stamford		Masham First French church	3.83
					Port Dalhousie	10.00
					Lake Charles	1.59
					Claremont	5.00
					Gould	4.00
					Valcartier	4.00
					Lachute, Henry's church..	29.00
					Sombra	3.84
					Hamilton, St. Paul's	47.20
					Mille Isles &c.	4.00
					Crawford	2.79
					Tara	7.00
					Madoc, St. Peter's	8.00
					do. do. Sabbath School	8.00
					Clydesdale	2.00
					Hills Green	4.00
					Huntsville Group	4.12
					Dalhousie Mills and Cote St. George	7.00
					Ayr, Knox church	49.00
					Hamden	7.00

Waubuno &c.....	5.00
Danwich, Duff's church....	8.00
Brock.....	5.00
Castleford and Dewar's....	11.50
Mono Centre.....	3.60
Camilla.....	8.40
E. Normanby.....	3.17
Warwick, Knox church....	8.25
St. George, N. B.....	10.60
Bayfield Road.....	10.87
Onsabruck, St. Matthews..	50.00
Dunsford.....	5.00
Amos.....	9.10
Dalhousie, N. B., Sabbath School.....	2.00
Woodville, Ontario.....	31.75
James Steele, Dawn Centre	4.00
Alex. McLardy, Florence..	3.00
Dr. Campbell, do.....	3.00
East Templeton.....	5.00
Thonet and the Ridge.....	4.13
Omagh.....	4.00
Farnham Centre.....	3.00
Bothwell and Sutherland's Corners.....	5.00
Bluevale.....	9.15
Rawdon.....	3.00
Metis.....	4.00
Bobcaygeon.....	18.00

Per Rev. Dr. Reid, Toronto:

Ratho	7.00
L. McMillan, Killeen.....	2.00
Carleton Place, Zion church	18.00
Unionville.....	3.00
Streetsville.....	20.25
Campbellsville	8.00
Dixie.....	10.12
A friend, Charlotteville...	1.00
Norwood	35.00
Dover East..	8.70
Hornby.....	6.00
Elderslie, Salem church...	3.00
Toronto, Old St. Andrew's...	18.00
Plympton, Smith church...	5.00
St. Anne's.....	4.25
Smithville.....	1.75

Per Rev. Dr. McGregor, Halifax:

Dean Settlement, Upper	
Musquodoboit	0 30
Yarmouth	10 50
Mrs. Hugh Carr, St. Eleanors	1 00
Coldstream	16 00
Pictou, Knox church	24 00
A. G.	10 00
I. O. U., Maitland	9 00
Great Village, half year....	10 00
Buctouche, for 1883	3 00
do, for 1884	3 00
Economy	5 00
Stewiacke, half year	15 00
Saltsprings, Ebenezer ch... ..	9 00
Lunenburg	25 00
Dalhousie, St. John's	19 48
	<hr/>
	\$2,130 26

POINTE-AUX-TREMBLES SCHOOLS,
REV. R. H. WARDEN, TREASURER,
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Already acknowledged.....	\$190.05
Dartmouth, N. S., St. James	
Sabbath School	25.00
Alliston Sabbath School...	5.25
Per Mr. J. Bourgoïn.....	345.14
L. E. Rivard, Montreal....	1.00
Belgrave Sabbath School...	2.00
Murray Harbour North	
Sabbath School	2.00
Alberton, Ontario.....	6.75
A. G.....	10.00

QUEEN'S UNIVERSITY AND COLLEGE.
ENDOWMENT FUND.

Already acknowledged..	\$90,945.79
<i>Campbellford.</i>	
Mrs. H. Gibbs, bal. on 25	5.00
<i>Lansdowne.</i>	
Alex. Cochrane, 1 and 2	
on 50.....	20.00

Hamilton.

Rev. S. Lyle, 1 on 100...	20.00
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Gananogue.

John Haig, bal. on 10....	5.00
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Williamstown.

Peter R. Grant, bal, on 5	1.00
M. McMartin, bal. on 20..	4.00
A. J. Grant, bal. on 100..	20.00

Guelph.

Wm. Bell, 1 on 300.....	100.00
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Brockville.

Hon, C. F. Fraser, 3 on 100	20.00
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Lindsay.

C. D. Barr, 3 on 100.....	20.00
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Toronto.

G. McMurrich, in full....	10.00
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North Easthorne

James Crerar, bal. on 50	10.00
George Hyde, do.	10.00
	<u>\$ 245.00</u>

Total to 31st July, 1884. . \$91,190.79

MINISTERS WIDOWS AND ORPHANS
FUND, MARITIME PROVINCES, REV.
GEORGE PATTERSON, D.D., SECRE-
TARY.—MINISTERS RATES:—

Revd. T. G. Johnston, A. B. Dickie, John Currie, Wm. Millen, J. D. McGillivray, E. Grant, A. Rogers, T. Sedgwick, A. Ross, (Woodville, Ont.), M. Harvey, Dr. Bennett, D. B. Blair, Dr. McLeod, W. Grant, \$16 each, \$224.00; James Murray, D. McNeill, T. Downie, W. Thornburn, G. M. Clark, \$12 each, \$60.00; A. Donald, A. T. Love, L. Jack, A. S. Stewart, S. Johnson, \$3 each, \$40.00; Adam Gunn, \$20, J. C. Herdman, \$20.24; John Wallace, \$34.20. Total, \$477.44, of which \$7.24 is interest on arrears.

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MEETINGS OF PRESBYTERIES.

Toronto, Toronto, 2nd Sept., 11 a.m.
Sarnia, Strathroy, 16th Sept., 2 p. m.
Kingston, St. Andrew's Hall, Kingston 15th
Sept., 3 p. m.
Bruce, Knox Church, Paisley, 16th Sept., 2 p. m.
Quebec, Sherbrooke, 16th Sept., 11 a. m.
Peterborough, Port Hope, 23rd Sept., 10-30 a. m.
Huron, Clinton, 9th Sept., 10 a. m.
Chatham, Chatham, First Church, 9th Sept.,
10 a. m.
Lindsay, Woodville, 26th August, 11 a. m.
Montreal, David Morrice Hall, 7th Oct., 10 a. m.
Pictou, New Glasgow, 2nd Sept., 9-30 a.m.
London, London First Church, 9th Sept.,
11 a. m.
Owen Sound, Owen Sound, Division St. Church,
16th Sept., 1-30 p. m.
Stratford, Granton, 9th September, 2 p. m.
Maitland, Brussels, 16th Sept., 1-30 p. m.
Glengarry, Alexandria, 16th Sept., 11 a. m.
Lunenburg & Shelburne, Mahone Bay, 9th
Sept., 2-30 p. m.
Guelph, St. Andrew's Church, Guelph, 16th
Sept., 10 a. m.
Barrie, Barrie, 30th September, 11 a. m.

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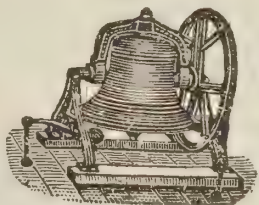
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Secretary.



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CIRCASSIAN.....	4000	Lt. W. H. Smith, R.N.R.
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HANOVARIAN.....	4000	Capt. J. G. Stephen
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SARDINIAN.....	Saturday, Aug. 23
CIRCASSIAN.....	30
PARISIAN.....	Wednesday, Sep. 3
POLYNESIAN.....	Saturday, " 6
PERUVIAN.....	" 13
SARMATIAN.....	" 20
SARDINIAN.....	" 27

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Presbyterian Record

FOR THE

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OCTOBER, 1884.

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Foreign Missions

OF THE PRESBYTERIAN CHURCH IN CANADA.

(Historical.)

WE find the following historical account of the Foreign Missions of our Church in the *Gospel in all Lands*, 10th April, 1884. Published by Eugene R. Smith, Baltimore U. S. :—

The Presbyterian church in Canada is one of the youngest regiments of the line. Like other young housekeepers, it has its hands pretty full at home, having the responsibility on its shoulders of looking after what is probably the largest home mission field of any church in existence, a task all the more difficult in that the population is comparatively small and very widely scattered. And yet this stage has its advantages. We have not had time to get into any very bad "ruts," and we have the buoyancy of youth and some of its hope, ardour and enthusiasm. The extent of our home mission field will be best understood by comparing the provinces of the Dominion with some other countries. The Maritime Provinces are together larger than Great Britain and Ireland. Quebec Province is as large as France. Ontario is equal in area to Spain. Little Manitoba is bigger than Holland. British Columbia has as many square miles as Austria. The Northwest Territories are capable of supporting as large a population as now inhabits the Russian Empire. But, so far from being on this account either incapacitated or crippled, our experience in the past has been that the more we have done for the heathen the better we have prospered at home.

You are aware that our Church dates only from the year 1875, when, after four

or five years of anxious negotiations, the Supreme Courts of the then four Presbyterian Churches in the Dominion met in Montreal and severally resolved to unite themselves into one church. The whole number of ministers thus brought together was about 600, and of congregations upwards of 1,000. It is worth mentioning that the first union of Presbyterians in any of the colonies took place in Nova Scotia in 1817, when the Burghers and anti-Burghers united under the name of the Presbyterian Church of Nova Scotia. In 1860 this body united with that commonly known as the Free Church in the Lower Provinces; in the following year occurred the union of the Free Church with the United Presbyterian Church in Ontario and Quebec; and it was because the Presbyterian Church in Canada fell heir to the foreign missions that had been established in these uniting churches that our missions are so widely separated as they are.

We have five distinct fields: (1) The New Hebrides in Polynesia; (2) Trinidad, West Indies; (3) Our mission to the Indians to the Northwest Territories of Canada; (4) Mission to Formosa, China; and (5) Our mission in Central India.

The smallest of the churches, in one of the smallest provinces, was the the first to embark in the foreign mission enterprise. But that is nothing new, for it seems to have been so ordered from the beginning of Christianity. This seems, however, to have been the first instance in modern times of a colonial Church, as such, engaging in this work. In worldly substance it was poor, but it was rich in faith. That such a church would think of undertaking mission work while many within its own bounds were ill-supplied with the means of grace, appeared at the time to most people

the height of indiscretion. The proposal when first made was stoutly opposed. But the idea took root and grew. At the meeting of the Synod of the aforesaid Presbyterian Church of Nova Scotia, held in Pictou, N. S., in July, 1884, a missionary board was appointed. In the following year the Board reported in favour of the New Hebrides as a desirable field for missionary effort, and accepted the offer of Mr. John Geddie, minister of Cavendish, Prince Edward Island, to proceed thither as their first missionary. To this field the Nova Scotians have sent twelve ordained missionaries and eleven wives of missionaries, in all twenty-three devoted labourers. Of the twelve, six are not, for God took them. The names of George N. Gordon, and Helen C. Gordon his wife, and James Douglas Gordon, his brother, are enrolled in the list of the noble army of martyrs. But on Aneityum and six other islands of the group—including blood-stained Eromanga—the Sun of Righteousness has risen. “The people that walked in darkness have seen a great light.” Three of the twelve missionaries are at present in the field,—Rev. Joseph Annand on Aneityum; Rev. Hugh A. Robertson on Eromanga, and Rev. J. W. Mackenzie on Efate. They are assisted by a large staff of native teachers, and are meeting with much encouragement. At the date of last report there were 1,120 attending Christian worship and 451 communicants in the three stations.

The Trinidad Mission is also a Nova Scotian enterprise. It was begun in 1867 by the Rev. John Morton, who is still in the field, assisted by Revs. K. J. Grant, J. W. Macleod, and J. K. Wright. The work is entirely for the benefit of the coolie population, numbering about 50,000. These are for the most part natives of India, and the gospel is preached to them in their own language. The work here has been greatly blessed, and has all along received the countenance of liberal aid, financially, from the owners of the estates on which the coolies are employed. The origin of this and the New Hebrides Mission explains the reason for the existence of *two* Foreign Mission Boards in the Presbyterian Church in Canada. So deeply interested were the people of the eastern section in these missions which they had initiated and supported

for many years, any proposal to take them out of their hands would have been resented as an interference with their “vested rights” and would certainly have prevented the union from being accomplished. But the intervening years have widened our scope of vision. The people in the West are beginning to take as much interest in these missions as those in the East, while the latter are manifesting a corresponding interest in our Formosa Mission which originated in the West. In Trinidad forty schools are conducted under the superintendence of the missionaries. In these there are 1,791 scholars receiving Christian instruction. The total expenses of the mission last year were about \$19,910; of this amount \$8,000 from Canada, the remainder from the owners of estates, from the government, and from the native churches. The number of communicants in the four stations is 215.

The western section of the Church, for the purposes of this inquiry, is represented by the Provinces of Quebec and Ontario. The Mission Board has its headquarters at Toronto. It has under its care the missions to the Indians in the Northwest, the mission to Formosa, and that to Central India. The first two had their beginning, prior to the union, in that branch of the Church which was in sympathy with the Free Church of Scotland and which was organized in 1844. Before instituting any missions of its own this Church began, in 1847, to collect money from its congregations for foreign missions, which was handed over from year to year to the Foreign Mission Committee of the Free Church of Scotland. The first direct effort to establish a mission of its own was in 1856—shortly after the visit of Dr. Duff to this country—when the Rev. Jas. Stevenson, of Tullybody, Scotland, was engaged by the “Presbyterian Church of Canada” to go as its first missionary to India. He accordingly proceeded to Bankoorah, about one hundred and twenty miles from Calcutta, where he entered upon the study of Bengali and opened a school for such of the natives as had any acquaintance with the English language. But the mission was destined to be short-lived. Such was the unsettled state of the country at that time, it was unsafe for Europeans to remain at Bankoorah, and to complete their misfortunes a virulent type of Asiatic cholera broke out. Acting

upon the advice of Dr. Duff and other friends of India, the mission was abandoned the very next year.

The attention of this Church was now turned to Vancouver Island, British Columbia, and the Red River country. In 1851 Rev. John Black had gone west to minister to the settlement of Sutherlandshire Highlanders at Kildonan, not far from Fort Garry. This was the means of attracting the notice of the Canadian Church to the spiritual destitution of the aborigines scattered over the vast western plains and of the straggling settlements of traders and trappers in the great Lone Land. Rev. Robt. Jamieson was sent to New Westminster, B.C., in 1861, where he has remained ever since ministering faithfully to a large congregation. Rev. James Nisbet, a man of apostolic zeal, was sent to the Red River in the following year. Up to 1875 eleven or twelve ordained ministers had been sent west by the Foreign Mission Committee. So rapid has been the growth of this new country, the "foreign mission" stations of a few years ago have developed into the Presbytery of Manitoba with about fifty ordained ministers on its roll, and with a college of its own in which the teaching of Arts and Theology are combined. A mission to the heathen in these western wilds was instituted in 1866 when Mr. Nisbet, accompanied by Messrs. George Flett and John Mackay, went to Prince Albert, 500 miles northwest from the present city of Winnipeg, and began work among the *Cree* Indians. After eight years of heroic labours, Mr. Nisbet died at Kildonan in 1874. His two assistants, now both ordained ministers, are now labouring with encouraging success among the *Chippeways*, while the Rev. Solomon Tunkansaicye, a full-blooded Indian, is working among the *Sioux*. The Rev. Hugh Mackay, for some years a missionary on Manitoulin Island, Lake Huron, has recently been appointed to assist in this mission to the Indians of the Northwest. The expenses last year were \$5,892, including the salaries of three missionaries and two teachers.

CHINA.

The mission to China was commenced by the "Canada Presbyterian Church." The

Rev. George Leslie Mackay, a native of Oxford County, Ontario, was the pioneer missionary. He sailed from San Francisco on the 1st of November, 1771, and reached Formosa in December. After spending a few months in the southern part of the island with the brethren of the English Presbyterian Mission, he proceeded to Tamsui, a treaty-port in Northern Formosa, where he found a large field entirely unoccupied. At the first he met with difficulties which to most men would have appeared insurmountable, not the least of which was the determined opposition of the influential and educated classes. But his faith and indomitable perseverance removed mountains, and it was not long before he had a band of native disciples following him from place to place. They formed a sort of itinerant college, of which the missionary himself was at once the literary and theological faculty. Sometimes in a chapel of their own building, sometimes beneath a spreading tree, or under the shadow of a rock, at other times sitting down on the sea shore, he would teach them alternately from the Book of Nature and the Book of Revelation. So he fitted them to become his assistants as evangelists and teachers. Never was there a more devoted, self-sacrificing and zealous missionary, and few missions have yielded fruit so early or in such abundance. In 1874 Rev. J. B. Fraser went out as a medical missionary and proved a valuable auxiliary, but the death of his wife compelled him to return with his two young children. Rev. Kenneth Junor, formerly of Bermuda, was appointed in his stead in 1878, but he, too, on account of severe illness, brought on by the trying climate of Formosa, returned to Canada in shattered health in the spring of 1883. The latest appointment is that of Rev. John Jamieson, who reached Tamsui a few months ago. The mission staff now consists of two ordained missionaries, with twenty-six native trained teachers and preachers. There are two well equipped hospitals, one at Tamsui and one at Kelung, a training college at Tamsui with accommodation for fifty students, and a large girls' school. At last accounts 5,000 natives had renounced idolatry and upwards of 1,100 had been admitted as communicants. The expenditure in connection with the mission last year was \$19,946.

INDIA.

In 1873 two ladies were sent out by the Canada Presbyterian Church—Misses Fairweather and Rodger. While receiving their salaries from Canada they meanwhile connected themselves with the mission of the American Presbyterian Board and engaged in school and zenana work in the neighbourhood of Allahabad. In 1876 the first ordained missionaries of the "Presbyterian Church in Canada," then newly formed, were sent to India, Rev. James M. Douglas receiving his appointment from the western section of the Church, and Rev. James F. Campbell from the eastern committee. Mr. Douglas proceeded at once to Indore in Central India, a city of upwards of 100,000 inhabitants, 600 miles northwest from Bombay, where he established a mission with which the ladies above mentioned now connected themselves. Mr. Campbell, after spending some time in Madras, joined the mission at Indore and took up his residence in the garrison town of Mhow, thirteen miles from Indore, and having a population of 20,000. Other two ladies went out from Nova Scotia in 1877—Misses Forrester and McGregor. Rev. John Wilkie and his wife, from Ontario, joined the mission in December, 1879. In 1882 Mr. Douglas returned to Canada and ceased his connection with the mission. In 1883 Rev. Joseph Builder was appointed and he and his wife reached Indore last Christmas Day. The present mission staff consists of three ordained missionaries and their wives, and three unmarried ladies. The expenses last year were \$9,334. The number of native communicants at the date of last report was forty-four. The chief difficulty and a very serious one, experienced by the missionaries in this field since its commencement has been the pronounced opposition of the local authorities to mission work in any form. The whole ten years of the mission has been a continued struggle for existence, and it has sometimes looked as though the mission must be abandoned altogether. But the plucky missionaries seem to have taken for their motto "no surrender" and are determined to fight it out with the resident government officials. The principle of religious liberty in a British colony must not be abandoned, and in holding to it

these men have the whole missionary staff of India on their side.

It only now remains to notice the missionary efforts of the branch of the Presbyterian Church in Canada formerly in connection with the Church of Scotland. Up to the year 1855 they made no attempt to establish a mission of their own, but contented themselves with transmitting what sums had been contributed by the congregations for foreign mission purposes to the Mission Boards of the Church of Scotland. The Church in Ontario and Quebec from the first manifested special interest in Jewish missions, and in 1851 they were seriously considering the proposal of establishing a mission in Jerusalem, when encouragement came to them from an unexpected quarter. Rev. Dr. Aiton, of Dolphinton, Scotland, appeared in Canada, to plead the cause of the Jewish people, and was the means of awakening a very decided interest in this behalf. Not only so, he placed the sum of \$3,000 at the disposal of the Committee, with the condition that they begin to preach the gospel "at Jerusalem." The Synod decided accordingly. The first thing, of course, was to find a suitable missionary. It was not long before Rev. Ephraim M. Epstein, a licentiate of the Old School Presbytery of New York, and of Israelitish descent, offered himself for this work and was accepted. It was considered necessary that he should have a competent knowledge of medicine, which involved a two years course of study. In the meantime correspondence with experienced missionaries led the committee to abandon Jerusalem, as a hopeless field for missionary effort, and they eventually selected European Turkey. In October, 1859, Mr. Epstein was ordained as a missionary. On the 22nd of January he arrived at Salonica and entered upon work in concert with the missionaries of the Church of Scotland, whom he found there. Thence he shortly afterwards removed to Monastir. Finding that success did not attend his efforts as a missionary, Mr. Epstein resigned his position and restricted himself to the practice of medicine, and the mission, so long contemplated and so enthusiastically entered upon, thus suddenly ended. The eastern section of the Church (in connection with the Church of Scotland) was more

fortunate. In 1869 they sent their first missionary, Rev. John Goodwill, to the New Hebrides in the South Seas, to co-operate with the other missionaries there. Mr. Goodwill was stationed at Espiritu Santo, the largest and most northerly island of the group and probably one of the hardest fields of missionary labour in the world. Discouraged by sickness in his family and the small success that attended his arduous labours, he resigned in 1875 and returned to Nova Scotia. Their second missionary, Rev. Hugh A. Robertson, arrived at Erromanga on the 1st of May, 1872.

Missionary Cabinet.

CHRISTIAN FREDERICK SCHWARTZ.

IF ever there was a man of whom it could with confidence be asserted that his life was an "epistle" read and known of all men, that man was Schwartz the Danish missionary. In him we find a conspicuous example of the mighty influence which one honest conscientious and unselfish man may bring to bear upon others. He was born at Sonnenburgh, in Prussia, 26th October, 1726. His mother, who died when he was a child, consecrated him to the service of God. He was led by Schultz, one of the pioneer missionaries of India, who was then at Halle superintending the printing of the Bible in Tamil, to engage in the study of the language of Southern India. In this way he came to entertain the thought of becoming a missionary. Having been ordained by the Danish Lutheran Church, at Copenhagen, in 1749, he went over to London and connected himself with the Society for the Propagation of the Gospel and under their auspices went to India, arriving at Tranquebar in July, 1750. In four months, by close and constant study he was able to preach his first sermon in Tamil. His first text was,—"Come unto me, all ye that labour and are heavy laden and I will give you rest." He threw himself heartily into mission work and from the outset secured the confidence and esteem of all with whom he came in contact, but he had to wait long before he reaped any substantial fruits from his labours. In 1766 Schwartz removed to Trichinopoly where he lived on

the plainest of food and had his home in a small room just big enough to hold himself and his bed. Here he was employed as chaplain to the English soldiers at a salary of \$500 a year, the greater part of which he spent to aid in the erection of schools and mission premises. After some time he removed to Tanjore, where he founded a successful mission and built a large church and also gained the confidence of the Rajah, over whom he exercised a powerful influence. At one time we find him undertaking a long and hazardous mission to Seringapatam at the request of the British Government, in the interests of peace, and, when war did break out, he was the means of saving many lives by the measures which he took for supplying the garrison with food when threatened with famine. After forty-eight years of self-denying labours he died at Tanjore, 13th February, 1798, full of years and full of honours. His success was perhaps greater than that of any other Protestant missionary in India before him, or even since his time. By his Christian example, as well as by his preaching, he was instrumental in the conversion of ten thousand natives from idolatry. His great influence often drew him into the arena of politics, but no man ever won more universal esteem and reverence. Mahomedans and Hindoos vied with his converts and countrymen in extolling his virtues and deploring his decease. The Rajah erected a monument in the mission Church in which he is represented as grasping the hand of the dying missionary and receiving his benediction. The East India company also erected a splendid monument to his memory at Madras. But, better than all these, is the recollection that he was the means of turning many to righteousness and that through his agency a large number of natives were trained to carry forward the work which he began. He lived unmarried, that he might the more completely give himself up to his work. Few men had the power of influencing other men as Schwartz did, and this power lay not in great genius or eloquence; it was the influence of his character—the power of a consecrated heart and a consistent life. His name is still held in grateful remembrance throughout Southern India.—"*The memory of the just is blessed.*"

David's Charge to Solomon.

OCTOBER 12.

1 CHRON. XXII: 6—19.

Golden Text, 1 Chron. 22: 16.

TIME, B. C. 1015. David is seventy years old. Solomon, recently crowned King, about eighteen. The kingdom was at the height of its prosperity, at peace with all the surrounding nations. Compare chapters 22, 23. V. 6. *For the Lord.*—The temple was to be more than a national monument—an expression of the nations' allegiance to God. Vs. 7—9. At the beginning of his reign, after having built a palace for himself, David thought that he should provide a suitable house of God instead of the temporary tabernacle in which the sacred ark was kept. Though the Lord forbade him to do this, He allowed him to make preparations for it and assured him that in due time it should be built by his son and successor, 2 Sam. 7: 1—12. It accords with the divine method that some should do pioneer work without seeing the fruits of it, and that others should reap the benefit of their labours, John 4: 37, 38. The reason in this instance is made plain, not that David sinned in shedding blood by war, for this he did by command of God, but during the most of his reign he had not time to devote to a work of such magnitude, 1 King 5: 3; besides, and chiefly, we are thus taught that the Church of God, of which the temple was a type, should be founded by Christ, "The Prince of Peace," Eph. 2: 20; that it should not be upheld by force of arms, Matt. 26: 52, but by the Spirit of God, Zech. 4: 6; and the preaching of the gospel of peace, Isa. 61: 1; Luke 2: 14. *Solomon*—meaning "peaceful." Originally he had been called Jedidiah—"beloved of the Lord," 2 Sam. 12: 25. V. 10. *For ever*—on condition of his obedience, v. 13. So all the promises of God are binding only so long as we fulfil our part of the contract. V. 11. *The Lord be with thee*—every time we say "good bye" we say in effect "God be with you"—the best wish that can be offered for any one entering upon the responsibilities of life. Vs. 12: 13. *Wisdom*—that is the principal thing, Prov. 4: 7. The true way to usefulness and success is only to be found in obedience to the law of God, Ps. 19: 7, 8. *Be strong*—see Deut. 31: 6, 7 and 1 Cor. 16: 13. Only in the strength of the Lord can we hope to prevail, 1 John 2: 14. Vs. 14—16. The lowest estimate put on this fabulous pile of gold and silver is \$600,000,000—the accumulated spoils of war and gifts of friendly kings acquired by David during his reign of forty years, including also many other articles of value afterwards deposited in the temple. The care, the forethought and the liberality exhibited by David in his preparations show how thoroughly his own heart was in the work, and in v. 19 he urges the duty of willing and hearty service upon all. "*Arise and be doing.*"

Solomon's Choice.

OCTOBER 19.

1 KINGS, III. 5: 15.

Golden Text, Prov. 4: 7.

SOLOMON was installed as king six months before his father's death, ch. 1: 39. The Kingdom had reached its highest state of prosperity and his reign of forty years was one of unexampled splendour. His character was one of striking contrasts. Surrounded with favouring circumstances and endowed with rare accomplishments, there were combined in his person the elements of great statesmanship which, however, were more than counter-balanced by glaring defects in his domestic life which drew upon himself the displeasure of God and plunged the nation into anarchy and rebellion, ch. 19. V. 5. *Gibeon*—6 miles north from Jerusalem—the hill on which the old tabernacle still stood—was then accounted the most sacred of the "high places" in the land; thither Solomon had gone to celebrate his accession by an imposing religious service, v. 4. *In a dream*—a common mode of divine revelation, e. g. to Jacob and Samuel in the O. T. and to Joseph and Paul in the New. *Ask*—either to prove Solomon or simply to encourage him. In the latter sense we are all invited to ask God for the things we stand in need of, Matt. 7: 7. —Not that God requires to be informed of our wants, but that we may the rather confess our dependence on Him, Ezek. 36: 37. Vs. 6, 7. It is well when we feel that all we have we owe to God's *mercy*, not to our merit, and when we realize our own weakness, 2 Cor. 12: 10. V. 8. It was no child's play to rule 6,000,000 headstrong Hebrews, with a strong party opposed to him, and elder brothers ready to lead them. V. 9. The wisdom that Solomon prayed for was that discernment which would enable him to mete out even-handed justice to contending parties. By his choice he made it appear that his desire was to benefit others more than to advance his own interests. Vs. 11, 12. Long life, riches, honour, are only good when we appreciate them as coming from God, and use them to promote his glory, Matt. 6: 33. His promise to Solomon was fulfilled, 1 Kings 4: 21, 24; 10: 23. The wealth that poured into his treasury was expended not only in building the temple, but in many other great and useful works. V. 13. The principle upon which God gave to Solomon is not exceptional. Wisdom well applied often brings wealth, and where it does not, it sweetens the want of it. V. 14. *If thou wilt walk*.—Here is a further promise—of long life—which was not fulfilled, because Solomon failed to implement the conditions attached to it. He died comparatively young—before he was sixty. V. 15. Suggests the duty of thanksgiving for mercies received. Ps. 107. We should all seek the wisdom that cometh from above, James 3: 17, and should remember that it is only in so far as we walk in the fear of the Lord that we can expect to secure his favour. Ecc. 12: 13, 14.

The Temple Built.

OCTOBER 26.

1 KINGS VI. 1-14.

Golden Text, Isaiah 56 : 7.

COMPARE 2 Chr. chs. 3. 4. The building of the Temple was the distinguishing event in Solomon's reign. It made Jerusalem the "Holy City"—the religious capital of the Kingdom and the centre of the religious thought of the world. It was built on Mt. Moriah, on the site of Araunah's threshing-floor purchased by David for this purpose, 2 Ch. 3: 1, which had been levelled and surrounded with embankments of solid masonry at enormous expense. The plan of it was dictated to David by God. Taking the cubit at 18 inches; it was 90 feet long, 30 feet wide and 45 feet high—precisely double the dimensions of the tabernacle. Built of free stone: lined throughout with cedar: the floors of cypress: the walls, floor and ceiling overlaid with gold, vs. 22, 30 600 talents of gold used in the Holy of Holies alone, which was 30 feet square. A portico at the east end, 15 x 30 feet towered above all to the height of 180 feet. Though it would not be counted large now, it was the most costly building ever erected, 2,000 millions of dollars having been spent upon it, 1 Chr. 2: 14. 183,600 Jews and strangers worked at it for seven years. The furniture and decorations were elaborate.—Ten seven-branched candlesticks of pure gold; ten golden tables for the shew bread; with utensils to match, 2 Chr. ch. 4. The contractors were chiefly Phœnicians furnished by the king of Tyre, who also supplied the lumber—sent in rafts to Joppa. Some of the stones used in the foundations were 30 feet long and 7 feet thick—all were dressed in the quarries, underground, and every stone made to fit exactly in its place, *so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building*, v. 7. In like manner the building of God's Spiritual temple is a hidden process, Jn. 3: 8. His work should be done quietly. Those who make the loudest professions are not the best Christians, Matt. 7: 21-25. *The chambers*—were small rooms arranged in the form of a "lean-to" on three sides of the temple and three stories high: allowing 10 cubits for each, there would be 72 of them—for dormitories, wardrobes and store-rooms. V. 12. Solomon is plainly told that all this lavish expenditure of labour and money, would avail nothing unless he and his people obeyed God. The temple is a type of the church of God, which is founded on the Rock of Ages, Eph. 2: 20-22. Compact and glorious as a whole, Eph. 4: 16; S. Sol. 6: 10., having for its object the worship of God. Every Christian should be himself a temple of the Holy Ghost, 1 Cor. 6: 19. And every congregation composed of living stones, each fitting into his proper place, doing his share of work, and providing his quota of requisite expenses.

The Temple Dedicated.

NOVEMBER 2.

1 KINGS VIII: 22-36.

Golden Text, 1 Kings, 8: 37.

COMPARE 2 Chron. chs. 5-7. In 7½ years after it was commenced the temple stood complete—the proudest edifice in the world, on which 183,000 men had been employed. Now comes the dedication, with the most imposing services ever witnessed. Read from the beginning of the chapter. Remember it was at the time of the feast of tabernacles, v. 2, when the city was gaily decked with evergreens and crowded with visitors, and that Solomon had issued a special proclamation which induced thousand to come from the remotest parts, v. 65. Imagine the procession.—The Priests and Levites—the musicians—the dignitaries of Church and State—the foreign representatives—the contractors—the tradesmen—the citizens, and the central figure "Solomon in all his glory!" Here was the old tabernacle—much the worse of the wear—it had done duty for 480 years, now it is packed up and borne along for the last time. The sacred ark, too, what memories of the olden time it would awaken! and the veritable tablets on which were written the Commandments by the finger of God. There never had been a day like this in the history of the nation. There never was the like of it again. V. 22, *Solomon stood*—he ascended the platform erected in the middle of the outer court, and *on his knees*, offered the consecration prayer, 2 Chr. 6: 13. Vs. 23, 24. Commencing with adoration, he calls to mind the faithfulness of Jehovah, and his mercy to them who fear him. On no other terms can we expect salvation, Tit. 3: 5. Vs. 25, 26. While praying for the fulfilment of God's promises to David, 2 Sam. 7: 12, 16, Solomon reminds himself and the people that these promises were conditional, as indeed all God's promises are. V. 21. *Will God dwell on the earth?* Solomon does not doubt, that Jehovah will make the temple his "dwelling-place," Ps. 76: 2. He declares the *Omnipresence* of God, as also Stephen and Paul, Acts 7: 48; 17: 24. Vs. 28, 29. *The prayer of thy servant*—for mercy to all who should seek it here, aye, even for such as might be far away who should pray "*towards this Place*," as Daniel, who at his open window in Babylon prayed "toward Jerusalem," Dan. 6: 10. Vs. 31-36 contain specific petitions, like those in the Lord's Prayer, seven in number. (1), That when one accused came here to swear "Not Guilty," God would vindicate the innocent, Exo. 22: 11; (2), for prisoners of war, Deut. 4: 27-29; (3) for deliverance from drought—so common in the East; (4), for immunity from famine, &c., v. 37; (5) for strangers and foreigners, vs. 41-43; (6) for the army, v. 44; (7) for Hebrews in captivity out of the country, v. 47. In general, he prays that the people may recognize the hand of God in their afflictions, and be led thereby to walk more closely with Him, v. 36.

A Page for the Young.

BE IN TIME.

Be in time for every call;
If you can, be first of all.
Be in time!
If your teachers do but find
You are never once behind,
But are, like the dial, true,
They will always trust in you.
Be in time!

Never linger ere you start;
Ever go with willing heart.
Be in time!
In the morning up and on,
First to work, and soonest done:
This is how the goal's attained;
This the way the prize is gained.
Be in time!

Those who aim at something great
Never yet were found too late.
Be in time!
Life to all is but a school;
We must work by plan and rule,
With some noble end in view,
Ever steady, earnest, true.
Be in time!

THE NAME IN THE BOOK.

ARTHUR WILLS had received a new book as a gift from his mother. There it lay when its wrappers were removed, in its pretty binding of grey and gold, with beautiful coloured pictures. He turned to the fly-leaf, and his countenance fell.

"There is no name in it," he said.

"But it is yours," returned his mother. "Why do you want your name in it?"

"To show other people I have a right to it; to show them who gave it to me. Mother, it is nothing without your writing."

Mrs. Wills smiled affectionately upon her boy, and, taking a pen and ink, wrote his name upon her gift. Then she asked—

"My son, is your name in the Lamb's Book of Life?" The boy hesitated.

"I don't know, I'm sure," he said.

"Then you may know it, dear, if you will but obey our blessed Saviour's call. The Apostle Paul speaks of some whose names are in the Book of Life. They knew it, and he knew it, and told it to others. God offers us salvation as a free gift. If we take it, He will inscribe our

names in His great record of the saved. I read a beautiful story of a soldier, who, when he was dying, opened his eyes, and looking up brightly, exclaimed 'Here!' On being asked what he wanted, he said 'They are calling the roll-call in heaven, and I was answering to my name!' Dear Arthur, will you pass muster there?"

I think it was not long before Arthur sought by faith to have his name written in heaven.—

"WATCH AND PRAY."

Did you ever write a letter, and just as you were finishing it let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be entirely effaced. Did you ever cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his daguerreotype taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred.

Do you ask what application we would make of these facts? Just this:—It takes a lifetime to build a character; it only takes one moment to destroy it. "Watch and pray, therefore, that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

GOOD ADVICE FOR THE BOYS.

PERSEVERE against discouragements. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something with everybody and everything with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow examples. Practice strict temperance.

True worth is in being, not seeming—

In doing each day that goes by
Some little good, not in dreaming.
Of great things to do by-and-by;
For whatever men say in their blindness,
And in spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

Editorial Correspondence.

EDINBURGH.

IN due course we shall give the readers of the *Record* our impressions of the Great Presbyterian Council held at Belfast, and of things in general in this grand old country. Meanwhile it may not be out of place to say that the managing editor is still in the body, and enjoying a competent portion of the good things of this life, chief among which are the many kindnesses he has experienced from friends old and new.

A few words about Edinburgh. Here we are, so far on our pilgrimage, very comfortably lodged in the fifth story of Macgregor's Royal Hotel, the largest, and, probably, the best hotel in Edinburgh. It accommodates 400 guests, and it is full to overflowing. Nearly one-half the inmates are French or German refugees from the panic-stricken districts of the continent. One-fourth are Americans or Canadians. I had here the pleasure of meeting Dr. and Mrs. Jenkins just arrived from Montreal; Dr. Wardrope of Guelph with his daughter and son-in-law, Mr. Grier of Montreal. The remainder mostly from England. From my bedroom window I have a magnificent view of the Old town and the Castle, separated from us by the Princess Street Gardens, now looking most beautiful. The Scott monument and the splendid buildings in the Mound coping with the rich spires of St. Giles', and the Church of Scotland Assembly Hall, the Bank of Scotland, the Free Church College and other handsome buildings on the opposite side of what used to be the Loch—now transformed into a paradise of flowers, fountains, trees, shrubbery, closely-shaven grass, and gravel walks—all in perfect order. Sitting yesterday morning at the open window, lost almost in admiration, musing too on days gone-by, I was suddenly startled by such a discharge of cannon—it seemed to be—as I had never heard in all my life. I looked towards the Castle, but got no sign. A second and still louder crash, instantly followed by a blaze of sharp forked lightning, let us know that the artillery of heaven had opened fire upon us. I saw as it were a crimson stream flowing down from the Castle-hill in wavy lines. What could it be? It was a regiment of red-coats marching

at the double-quick, hastening to escape the impending rain. In a few moments more the windows of heaven were opened and there came a deluge of rain mingled with fire and hail-stones. Peal after peal—flash after flash—each seeming nearer than the last. It was a scene never to be forgotten, and fitted to fill the stoutest heart with awe. There came a lull of a few minutes duration, but only that the storm might gather strength for another volley. It grew darker each moment, until Castle and all were completely hid from view. One by one, lights began to appear in the windows of the old town, and the strange phenomenon was witnessed of a mid-day illumination. It lasted for some hours. The evening papers were filled with graphic accounts of the destruction that wasted at noon-day—of the suspension of travel, damage to the crops, loss of property, and loss of life. Among the casualties, the Earl of Lauderdale, who, with many others, had gone, fowling-piece in hand, to inaugurate the 12th of August, fell mortally wounded. A sublime picture this of the Great Day when the last trumpet shall sound and rouse the dead from their tombs; when old things shall pass away and all things become new. May the Lord have mercy on us in that day!

I reached this city on a Saturday night, and immediately sallied forth from the splendid palace in which I had taken up my temporary abode into the slums of the Grassmarket, the Cowgate, the West Port and the Canongate. I am not going to describe what I saw and heard. The contrast was a very striking one and presented a sad enough commentary on the boasted civilization of the age we live in. My heart went out towards my fellow creatures in this Christian land living in poverty, dirt, and crime. God help them, and bless every effort that is being made to rescue the perishing! The problem, how they are to be reached, has yet to be solved, but it is pleasing to be able to say that many earnest men and women are working day and night for the reclamation of the masses. In the very heart and centre of the slums you find that churches and mission-houses have been erected, where, every night in the week, devoted missionaries—lay and clerical—preach the Gospel, and accomplished ladies are found visiting from house to house.

Bad as it is, it is not so bad as it would be without these good influences ; and it is not so bad as it has been.

On Sunday morning I attended service in St. Giles' Cathedral, recently restored to its original grandeur through the munificence of the late Dr. William Chambers of this city. It is a splendid edifice, and was filled on this occasion by a fashionable assemblage of people from all parts of the world, to the number of at least 3,000. Dr. Lees, the stated minister of the parish was, we are sorry to learn, temporarily laid aside by sickness, but the service was conducted as usual, with all the "modern improvements." How far they are in harmony with the simplicity and effectiveness of what we have been accustomed to associate with Presbyterian ritual, I leave others to say. It is claimed to be a reproduction of the order of service followed by Knox and other Reformers, with perhaps a dash of pageantry to make it more palatable in this age of culture. Three ministers, in gowns and hoods, march in solemn procession headed by a robed vergers carrying a silver mace. One reads the prayers from a printed book—a copy of which is also in the pews ; a second reads the lessons from the Old and the New Testament, and invites the congregation to join in chanting two or three of the prose Psalms. Number one again takes to reading further prayers, and gives out a hymn. The vergers again appears with his silver mace, conducts the presiding minister to the extreme east end of the Cathedral, where number three has been sitting all alone on a raised dais—the altar of communion, I was told. This, the preacher of the day, is now conducted to the pulpit in the centre of the building and delivers his discourse. The congregation, it is said, appreciate this form of service ; it is not for others to disparage it, although a good, but of course an old-fashioned Canadian, whispered to me that he thought the time had come when a second Jenny Geddes was called for. Be that as it may, we had an excellent discourse from Rev. W. W. Coats, of Girthon, one of the rising young ministers of the Church of Scotland. At half-past two I repaired to old St. Cuthbert's, which has always been accounted one of the most important of the city Churches. It has been "famous," for the last ten years at least,

as the Church of which Dr. James McGregor is the senior pastor, and where Rev. James Barclay, of St. Paul's, Montreal, officiated for some years as his colleague. It is not a very beautiful edifice and might be "restored" with advantage so as at least to make it comfortable, which it is not ; nevertheless it is a centre of attraction, as it certainly is also a centre of power. With its quaint double tier of galleries it holds 3,000 people, and when "the Doctor" is in the pulpit there is seldom a vacant seat. Not knowing that he was in town, I missed the privilege of hearing him on this occasion, but did not go empty away by any means. The service was ably conducted by Mr. Thomson, the assistant of Mr. Williamson, who succeeded Mr. Barclay in the second charge. I learned that the number of communicants is over 2,800, that each of the incumbents has an ordained assistant, and each also a separate beadle. The parish is by far the most populous in Edinburgh including upwards of 86,000 souls. In the porch of the Church are monuments to the memory of previous ministers—Rev. Sir. Henry Moncrieff Wellwood, Bart., uncle of the late Rev. Sir Henry Moncrieff, of the Free Church ; Revs. William and John Paul, and also one to the memory of John Napier, the inventor of Logarithms, who died 1617, and lies buried here.

I attended an evangelistic meeting in the Free Assembly Hall at 6.30. The chair was occupied by Dr. Moxey, formerly a man of renown on the Edinburgh stage, now a professor of elocution in the Free Church College. He seems to be a man of exceptional gifts and graces, enthusiastic and earnest beyond most men. I shall never forget the pathos with which he read the 55th of Isaiah, nor the fervency of his opening prayer. Why *do* we so often listen to, and ourselves make, such long, rambling pointless, fushionless prayers ? The closing exercise of the day was, to me, not the least interesting—a service at 7.30 in the new Carrubbers Close Mission Hall, a building erected chiefly through the instrumentality of Mr. D. L. Moody for the benefit of the street arabs and waifs of the Canongate. It is a stately building, in close proximity to John Knox's house in the High Street, and holds about a thousand people. Evangelistic services are held in it every night in

the week, by ministers and other Christian workers of all denominations. The address given upon this occasion was well suited to the audience, and from its very simplicity, earnestness, and directness of aim, could not fail of doing good. It was wrong of me to call this the closing exercise of the day, for I dined with Dr. Macgregor at half-past nine and spent a delightful evening with him. It was only at that late hour, after preaching twice to vast congregations, as few men can preach, and visiting a number of sick folk, that he had time to dine. J. C.

Edinburgh, 13th August, 1884.

Our Own Church.

AUGMENTATION IN THE SEA PROVINCES.

—The scheme for the augmentation of ministers' salaries has been worked with enthusiasm and success in the Provinces of Ontario and Quebec. To-day the minimum ordinary salary is \$750 with a manse. In the eastern section, including all the maritime provinces, the movement has not been so rapid, but we hope it will prove not less successful. The subject is at this moment receiving attention commensurate with its great importance. Presbyteries and sessions and congregations have all approved of the scheme, and now that approval is to be translated into actual and tangible support. Of 179 congregations, 111 are now, or have been till very recently, paying less than \$750 with manse, and 68 have been paying that much or more. It is expected that of the 111 there will be 51 able and willing to give \$25 each; and 60 able and willing to give \$40 each. This would amount to \$3,675. Then, we expect from the 68 congregations now above the \$750, not less than an average of \$100 each, making \$6,800. From men of wealth and liberality we expect \$1,025; making in all the sum of \$11,500—the amount required to bring all up to the required minimum.—This matter is coming before the Maritime Synod which meets on the 14th October, and we earnestly trust that the object aimed at will be attained.

A MEMORIAL.—Rev. G. M. Clark, of New Edinburgh, Ontario, recently visited Nova

Scotia, especially the scenes of his early ministry in Shelburne County. He visited Yarmouth on a very interesting business, completing arrangements for endowing the Presbyterian Church at Chebogue with \$1,000. The amount is to be placed at interest, under the management of the trustees of the church, and the proceeds are to be given to the support of the Gospel in the above-named church in perpetuity. The endowment is made in accordance with the wish of the late Mrs. Clark who was a native of Chebogue, and who never forgot the Church of her childhood while labouring devotedly for the Master in other parts of the Dominion.

KNOX CHURCH, WINNIPEG.—For two years past the congregation of Knox Church have been worshipping in a hall. Services were held in it for the last time on August 10th. Mr. Gordon, the pastor, preaching an eloquent and thoughtful sermon from Psalm xc, 16 and 17. It is characteristic of the rapidity with which history is making in the North-west that it should be thought necessary to hold a special service to signalize the vacating of a Hall after a two years' occupation.

THE NEW KNOX CHURCH, of which the *Manitoba Weekly Free Press* gives a pretty engraving, was opened for worship on the 17th August, Rev. H. M. Parsons of Knox Church, Toronto, officiating morning and evening, and Mr. Gordon in the afternoon, to overflowing congregations. The collections amounted to upwards of \$750. The Church, which stands at the corner of Ellis and Donald Streets, will prove an ornament to the city. It is built of white brick, and furnishes seating accommodation for 1,300 persons. Besides there is a School-room at the rear of the church which will accommodate 400 scholars. The additional item of information given by the local press, is not so interesting, namely, that the congregation will require to raise \$14,000 a year to meet current expenses and pay the interest on the debt incurred in erecting the church.

At a meeting of St. James' Square Presbyterian Church, recently held, the feeling was strong in favour of giving a call to Mr. Smith of Berwick, as successor to Dr. King. Mr. Smith is pastor of the Church to which Principal Cairns formerly ministered and has already declined tempting overtures to

remove from his present sphere of labours. But the attractions of Canada may prove irresistible.

The corner stone of a new church for College Street congregation, Toronto, Rev. A. Gilray, pastor, was laid on the 1st ult.

CHURCH DEDICATED.—A very neat Church, beautifully situated, was dedicated at Peter's Road, Murray Harbour, P. E. I., on Sabbath June 22. The dedication services were conducted by the Rev. E. S. Bayne, late pastor of the congregation, and now of Musquodoboit, N. S., and Rev. D. Mackinnon. The building cost \$1,800.

The Board of French Evangelization met in the lecture-room of Erskine Church on Wednesday 24th September at ten o'clock in the forenoon.

NOTICES.

The Home Mission committee, Western Section, meet in the lecture-room of St. Andrew's Church, Toronto, on Tuesday 21st October at half-past two o'clock.

The Conveners of the several Presbyteries are requested to forward their half-yearly returns for augmented congregations and mission stations to the Secretary one week prior to the meeting.

The Synod of the Maritime Provinces will meet at Pictou, and in Knox Church there on the second Tuesday of October, (being the 14th day of the month) at 7.30, p.m. It is expected that the Augmentation Scheme will receive special attention. Other matters of importance to the Church will be dealt with.—P. M. MORRISON, *Clk.*

ORDINATIONS AND INDUCTIONS.

COTE DES NEIGES, Montreal.—Mr. James Bennet, B.A., was ordained and inducted on the 11th September.

LAWRENCETOWN AND COW-BAY.—Rev. Thomas H. Murray was inducted on the 26th September.

NORTH SYDNEY: Cape Breton.—Rev. Isaac Murray, D. D., inducted on the 13th August.

WHYCOCOMAH: C. B.—Rev. John Rose ordained and inducted, August 12.

CALLS: West Cornwallis, N. S., calls Mr. G. S. Allen. Mr. James Cormack, B.A., of Alexandria, to Lachine, *Montreal.* Rev. A. T. Love, of

St. Stephen, N. B., has declined the call to St. Andrew's Church, Quebec.

DEMISSION.—Mr. D. G. Cameron of Nelson, *Winnipeg.*

Meetings of Presbyteries.

VICTORIA & RICHMOND: Aug. 12.—The Presbytery met at Whycocomah for the ordination and induction of Mr. John Rose. This large congregation had been vacant since the retirement of the late Rev. Murdoch Stewart. Mr. Rose arrived from Scotland last spring.—K. McKENZIE, *Clk.*

MIRAMICHI: Aug. 19.—The Presbytery met at Newcastle. Mr. Nicholson was present after a long and severe illness, and was welcomed with great pleasure. He is not yet able fully to discharge his pastoral duties. Reports were received of visits in the interest of the Augmentation Scheme to the congregations of Burnt Church and Tabusintac, Blackville and Derby, Richibucto and Bass River. It was agreed to ask aid from the fund on behalf of Douglastown, New Carlisle, Blackville and Redbank. Respecting Black River nothing could be determined for want of information. Mr. Waits was appointed to visit the congregation of Newcastle, and it was resolved that all the congregations be corresponded with by circular with a view to increase of contributions to the fund. The congregations, namely, New Richmond, Dalhousie, Bathurst, Charlo, and Bass River, have determined to increase their ministers' incomes to the required minimum of \$750, the total increase amounting apparently to five hundred and eighteen dollars.—JOHN M'CARTER, *Clk.*

P. E. ISLAND: Aug 5.—Rev. A. Munro intimated his desire for assistance, as age and infirmity render him unable fully to discharge the duties of pastor of Brown's Creek and Valleyfield. A delegate was appointed to visit the congregation. Rev. W. R. Frame was appointed moderator of St. James' Church Charlottetown. A call to Rev. A. B. Macleod from Strath Lorne was laid on the table, and his congregation summoned to appear for their interests at the next meeting. Committees were appointed to visit the congregations in the interest of the Augmentation Fund. Appointments were made to vacancies.

Aug. 26-28.—The Presbytery met in various sections of Richmond Bay congregation in response to a request and with a view to the division of the congregation into two charges. The Presbytery declared Lots 14 and 16 a separate charge to be known as Richmond Bay East; and Tyne Valley, Lot 11, and

Egmont Bay a separate charge to be known as Richmond Bay West. Rev. A. B. Macleod declined the call to Strathlorne. Georgetown and Montague called Mr. W. H. Spencer.—J. M. MACLEOD, *Clk.*

HALIFAX: Aug. 19:—The Presbytery met at Nine Mile River and Elmsdale for visitation of the congregation. They found the pastor and office-bearers doing their work with diligence. The church recently erected is entirely free of debt. A manse is urgently needed, and steps were taken to secure one. The call to Rev. T. H. Murray from Lawrencetown and Cow Bay was set aside. Arrangements were made for visiting congregations requiring supplement.—A. SIMPSON, *Clk.*

WALLACE: Aug. 6:—The Presbytery met at River John for visitation, and found matters in a very healthy condition. The claims of the Augmentation Scheme were urged. Rev. Thos. Sedgwick was nominated for moderator of Synod. Mr. Gray, pastor of St. Matthew's, Wallace, is recovering, but still requiring aid in the pulpit, which was granted.—THOS. SEDGWICK, *Clk.*

Lindsay Presbytery met at Woodville 26th August. Home Mission claims and supply for winter were attended to and left in the hands of Presbytery's Home Mission Committee. Certified Messrs. Gardiner, Kinnear and Patterson students to Knox College. The following resolution was passed: "The Presbytery desires to record its sense of the deep loss which it has sustained in the removal by death of Mr. Samuel L. McKinnell, of Uxbridge, and to convey to his bereaved wife and family, and also to the congregation which he represented in this court an earnest assurance of its sympathy with them in their affliction, with the prayer that he who called his servant to receive his reward, will heal the sorrow and supply the loss of those who mourn the removal of that servant."—JAMES R. SCOTT, *Clk.*

PICTOU, Sept. 2.—The Presbytery took measures to carry out the Assembly's injunction, "to secure the immediate removal of all arrears of stipends within their bounds." Committees on Statistics and state of Religion were appointed. A conference on the state of religion was held. Members called attention to the necessity of a faithful testimony against the neglect of family training; the spread of frivolous, impure and atheistic literature; the practice of raising funds for religious purposes by means of gatherings where dancing and other questionable proceedings are tolerated or encouraged; the prevalence of intemperance and Sabbath breaking and various other forms of evil. A resolution was passed of renewed consecration to the Lord's work. Appointments to vacancies were made for a few weeks.—E. A. McCURDY, *Clk.*

TORONTO, Sept. 2.—A certificate was read from the Presbytery of Manchester, England, in favor of Rev. Hugh Rose, and after answering the

usual questions, he was received as a minister of our Church. Leave was given or renewed, to moderate in calls from Streetsville, Weston and Woodbridge, and St. James' Square Church, Toronto. A considerable population having sprung up at York Station, a few miles N. E. of the city, a committee was appointed to send supply of preaching in the meantime; to consider also the question of continued supply in relation to contiguous congregations, and to report thereon. Papers were read from Rev. W. E. McKay, anent the resignation of his charge; the same was accepted; and other necessary steps were taken there anent. A committee was appointed to meet with the managers of the congregation of Newmarket, and to advise with them anent the removal of certain financial difficulties. A call from Parkdale congregation, addressed to Rev. R. P. Mackay, of Knox Church, Scarboro, was reported on and sustained. Also, steps were taken for citing the congregation of said Knox church to appear for their interests at next ordinary meeting. A letter was read from Rev. Dr. McGregor anent the choice of Rev. John Gibson as missionary, with request for his ordination by the Presbytery. Mr. G. underwent trials to the satisfaction of the court, and his ordination was appointed to take place in St. Andrew's Church, Scarborough, on the 26th current. Next ordinary meeting was appointed to take place on Sept. 30th, at 11 a.m.—R. MONTEATH, *Presby. Clk.*

Obituaries.

REV. JOHN BOYD. We have to record with extreme regret the death of one of our young ministers in New Brunswick, Rev. John Boyd, pastor of Bass River congregation, in the Presbytery of Miramichi. Mr. Boyd had just returned from a meeting of Presbytery. He drove out on the afternoon of August 20, to visit a sick parishioner. Returning home after dark he had to cross a bridge over a deep creek. The bridge was out of repair and without a railing. The horse shied and backed over the bridge, and Mr. Boyd fell a depth of about thirty feet. He sustained injuries which caused death in about two hours. Though terribly injured, he managed to creep up the steep bank, a distance of about 150 yards to the vicinity of the nearest house. His moans were heard, and he was carried into the house, and everything done to relieve him that was possible. Mrs. Boyd arrived a few minutes before he expired. Mr. Boyd was a man in the very prime of life, and vigorously and successfully engaged in the work of the ministry. He was a native of Nova Scotia,

and a graduate of the College of Halifax. He was about five years in the ministry, and had won the love and confidence of his congregation and of the Presbytery. His sudden removal is the cause of deep sorrow throughout the Presbytery and wherever he was known. Mr. Boyd leaves a widow and two young children.

Elizabeth Gillespie, wife of John Hislip, a valued member of the Presbyterian Church, Chesley, died in peace in January last, aged 33 years.

Mr. Roderick Ross, one of the oldest and most respected elders of St. Stephen's Church, St. John, New Brunswick, died, universally regretted, after a lengthened illness, borne with Christian patience and resignation on June 14th, the day after the close of the late General Assembly. The service rendered by him to the Church will long preserve his memory in the hearts of his numerous friends.

Mr. Thomas Naughton, an elder in Knox Church, Port Dover, died on the 6th of June. His sickness lasted six weeks, and was borne with Christian patience and fortitude. He was born at Gibraltar, May 7th, 1814, and consequently was just about seventy-one years of age at the time of his decease. He lived for a number of years in Huntley, Scotland, where he married the daughter of Mr. Alex. Mitchell who still survives him. He moved to Canada in the year 1842, and came to Port Dover in 1846, where he was a useful member of the Presbyterian Church, acting as precentor for a great many years. A few years ago, he was chosen by the congregation and ordained as a ruling elder; and proved himself to be a zealous, faithful and active member of session.

On the evening of Tuesday, July 22nd, at his residence, Beauharnois, Quebec, after a few hours illness, produced by paralysis, Mr. William Kilgour died at the advanced age of eighty years. He was born in Edinburgh, Scotland. When a young man he left his native land and came to Canada. For over fifty years he was a resident of Beauharnois. During all that time he held a prominent position among his brethren, and was honored and respected by all who had the pleasure of his acquaintance. From his arrival in the land of his adoption to the day of his death he proved himself an active and worthy member of the Presbyterian Church. For nearly thirty years he discharged faithfully and with much acceptance to the congregation, the office of ruling elder. In him the minister of the gospel always found a true friend and a faithful counsellor. He was ever ready to give him aid and encouragement in seasons of trial and difficulty; as all elders should. He lived emphatically the life of a Christian. The

genuineness of his religion was shown less by words than by noble deeds. Faithfully and conscientiously he endeavored to serve the Lord Jesus Christ and maintain a conscience void of offence. He was amiable in his dispositions, frank and kind in his manners. In him the poor had a generous friend, whose hand was ever open for charitable and benevolent distributions. In his death, his family and friends have sustained a severe loss, the community is deprived of a valuable member, and the Church of our Lord Jesus Christ of a true friend.

"Blest are the peaceful dead, who to the Lord
Have lived, and in the Lord have died. They from
Their labours rest, and reap the rich reward
Of all their toil."

Ecclesiastical News.

THE Scottish Episcopal body has been expressing a strong desire for union, but the sort of union aimed at is the absorption of the Presbyterian Churches. Bishop Wordsworth has been welcomed to certain Presbyterian places of worship; but this civility has not been reciprocated. The Prelatic Synod of Aberdeen passed a resolution deprecating intercommunion lest seeming to draw near the Established Church of Scotland they might bring on themselves the scorn of the Greek and Roman Churches. Prelatists of a certain class have a way of talking arrogant nonsense, which shows their weakness and narrow-mindedness. The Kirkhill Free Church has called Mr. Lamont of Snizort,—Grosvenor Square Church, Manchester, has called Rev. James Brown, Lasswade.

The First Church of Dunedin, New Zealand, having become vacant by the death of Rev. Lindsay Mackie, the congregation resolved, with hearty unanimity, to appoint as their commissioners the Rev. Dr. Rainy, principal of the New College, Edinburgh; the Rev. Dr. Charteris, Professor of Divinity in the University of Edinburgh; and the Rev. Dr. Cairns, Professor of Theology in and Principal of the United Presbyterian Church Hall; but as Dr. Cairns was unable to act, the Rev. Dr. White, minister of St. George's Free Church, Edinburgh, was appointed in his stead, with full power to select and appoint a minister belonging to any of the Presbyterian Churches. At a meeting in June the Commissioners resolved unanimously to offer the ministry of the First Church to the Rev. Wm. H. Gualter, minister of St. Mark's Free Church, Glasgow, who has accepted.

The August Commissioners of the Assemblies met as usual. There was no business for the Established Church Commission. The first matter that came before the Free Church Commission was an appeal in relation to the Newington Church. Extreme difficulty has been found in selecting a successor to the late Dr. Begg. The Presbytery of Edinburgh ordered that the roll to be used in the business of the call was the roll

of the church when the vacancy occurred. The Commission supported the Presbytery in this. But the Presbytery had adjourned in order to give an opportunity of adding more names to the call. An appeal against this proceeding was made to the Commission. The debate was a very lively one and issued in sustaining the decision of the Presbytery of Edinburgh, and declaring the election of Mr. McCaskill as successor to the late Dr. Begg in Newington Free Church, to be irregular and illegal.

The Sustentation Fund shows an increase of £1,300 sterling over the same period last year—the increase being due to donations. Rev. Donald Munro, who had tendered his resignation as minister of the Free Church on account of the Assembly's toleration of "the organ," withdrew his resignation. Among those present I recognized Principal Rainy, of the Free Church College, Edinburgh, and Dr. Adams, of Glasgow, who seemed to be the leaders and, as such, had the Commission well in hand. I had the pleasure of shaking hands with Dr. Horatius Bonar—widely known by his hymns—and with Dr. Waterston, of Dundee, whose name is still a household word in Montreal, and Dr. Murray Mitchell, of missionary fame. Besides these, I noticed Dr. Thomas Smith, Dr. N. L. Walker, of Dysart, the accomplished editor of the *Free Church Record*, and in other respects a literateur; Mr. Ivesach, of Aberdeen, author of "Is God Knowable" and other works; Dr. Burns, of Kirkliston, an ex-moderator and a graduate of Queen's College, Kingston; Mr. Duff, of St. George's Church, Glasgow, with a number of leading elders, including Provost Swan, of Kirkcaldy, ex-Provost Campbell, of Greenock, both of whom were members of the Presbyterian Council.

Two ministers of the Irish Presbyterian Church have resigned their charges in order to proceed to the colonies, namely, New Zealand and New South Wales. There is a college in Spain presided over by the Rev. William Moore, a minister of the Irish Church.

The Convener of the Foreign Mission proposed Mr. Thomas C. Fulton, a licentiate of the Temple-Patrick Presbytery, and Mr. Robert Boyd, of the Down Presbytery, for appointment as missionaries to China and India respectively: the appointments after due inquiry as to the character and standing of the applicants, were made.

The Assembly's Committee on Union met last week. The object of this Committee is to try and induce small and weak congregations to unite on the death of either minister, so that out of two poor congregations one good one may be formed. It often happens that in a country parish fifty years ago the population was double or three times what it is now, because the large towns are growing in Ireland, and the country districts are becoming, of course much more thinly populated. So that in a parish where there were enough members to form two large congregations there are hardly enough members for one congregation

at present. It is generally, however, with the greatest difficulty, that small congregations can be induced to unite, and very often the Assembly's Committee utterly fail in their attempt in the direction of union, either or both congregations threatening to go over bodily to the Covenanters or Congregationalists, or to some other sect, if they are forced towards union. At the late meeting, the Committee seemed to have made considerable progress towards union in the case of First and Second Donegal. C.

The holiday season is again closing; and ministers, teachers, lawyers, merchants and mechanics are found returning by every train and steamer to their stated and steady employment. Such rushing from city to country, and to sea-side, in crowded steamers and monster trains, until the brain grows dizzy with the constant whirl! and a chill and drizzly day is almost hailed as a day of rest and of quiet enjoyment. For this has been an exceptional summer; so much so, that even in Greenock, Mr. Begg assures me, it is now four months since they have had a wet Sabbath. For Greenock, the city of rain, that is surely 'prodigious.'

The air is all alive with political watch-cries just now, and the Hereditary Chamber, the new "Franchise" Bill, and Redistribution are words filling all ears. Even the current ecclesiastical events are shadowed by the presence of these all absorbing realities. Of course everybody prophesies an ultimate victory for the people, but Lord Randolph bids as thoroughly for popular support as the veriest whig. Meantime the Premier, or as some papers call him, "The Wizard," is in Midlothian, and is preparing to address his constituents. Apart altogether from politics, Gladstone is all but universally acknowledged to be in many respects, the most conspicuous man of his day. Edinburgh is again therefore the theatre of a new drama. Edinburgh has had some gala days this year. There was the tercentenary of her University, when so many of the remarkable men of the day were assembled as to constitute this as an eventful epoch in the history both of the University and the city. Then the usual brilliant period of the Assemblies, followed by a series of scholarly pyrotechnics at the close of the academical institutions. The Forestry Exhibition fills all the summer, drawing even Royalty to its varied wonders. The last sensation is the presence of the Prince and Princess of Wales and their children.

In ecclesiastical matters there has been little to record since the close of the General Presbyterian Council, of which you have been kept well informed from Ireland. The usual routine of deaths in the ministry, with vacancies, removals and elections goes steadily on, causing but little tumult save to those immediately interested.

Our Canadians are leaving us day by day. With this steamer Dr. Cochrane leaves, and our editor follows shortly, looking well and hearty.

D.

IRELAND.—The College question in Ireland was up again before the Houses of Parliament rose. That is an irrepressible question with the Irish Roman Catholics, rather with the hierarchy and clergy, for the people, if left to themselves, would rest and be thankful. The priests and especially the bishops have a mortal antipathy to united education either in school or college. They will not tolerate the giving of instruction unless they themselves have the full control of it. They are ever and again agitating for a change in the Queen's Colleges, the proposal to hand over those in Cork and Galway with all their endowments to the Roman Catholics and that in Belfast to the Presbyterians is an old story. Had the latter consented that would have been done long ago. The strange thing now is that Thomas A. Dickson, M.P., a highly respected elder of the Church, should seem to give his sanction to the sectarianising scheme. A correspondent hints that Mr. Dickson sees what is coming and makes a virtue of necessity. No bill has as yet been brought forward, but in a conversation in the House of Commons the Home Rule members shewed what they wanted. Such an issue is strongly to be deprecated. The Queen's Colleges have been a great boon to all classes in Ireland, in spite of the hostility of the hierarchy. Many of the R. C. young men have studied in them and so have manfully fought their way to situations in the civil service as well as to positions in the various professions. As regards the North, the great majority, nine out of ten of the ministers of the Presbyterian Church, during the last 35 years, have taken their course in Belfast. All these as well as most of the ministers and people alike of the Presbyterian Church would regard it as a dire calamity were the colleges handed over to the denominations. It is hard to forecast what may be done and done pretty soon.

As these paragraphs are being sent away the minutes of the late meeting of the general assembly of the Presbyterian Church in Ireland are come to hand, some further notice of them will be given next month, just now we make reference to the growth in liberality in the last twenty years. In 1864, the average giving per family for all purposes was £1 0s. 3d.; in 1874, it was £1 15s. 9d.; in 1878, it was £1 19s. 11d.; in 1881, it was £1 18s. 8d.; in 1883, it was £1 18s. 1d.; and in 1884, it was £1 18s. 6d. These figures on the whole are very encouraging.

H.

JAMAICA. — The Presbyterian Church of Jamaica may be said to date back to 1824. In that year the Scottish Missionary Society sent the Rev. George Blyth to labour among the slaves on Hampden and other estates in the parish of Trelawny. They had been invited to do so by Archibald Stirling, Esq., of Keir, and by his cousin, who owned a sugar property near Hampden. Another proprietor in the neighborhood concurred, and these three gentlemen bore half the cost of the mission, and gave land on

which to build the present place of worship, which seats over 1000 persons. The same gentleman (A. Stirling) and other members of his family also aided the Scottish Missionary Society to commence Christian work among his people on Frontier estate, in the Parish of St. Mary. To this place, on the north shore of the island, the Rev. John Chamberlain was sent. On his death, the Rev. John Simpson succeeded. He is still in the island, nearly eighty years of age, after fifty-three years' residence. Others were sent at the charge of the same society, as the late Revs. James Watson, Thomas Leslie, John Cowan, Warr and Carlile. It ought to be mentioned that the directors of the Scottish Missionary Society had made an attempt to commence work in Jamaica in 1800, four years after the formation of their society. In that year they sent the Rev. Joseph Bethune, a minister of the Church of Scotland, with two catechists, Messrs. Clark and Reid. But three weeks after they landed in Kingston, Mr. Clark died of a malignant fever then raging, and very soon after, Mr. Bethune also died. Mr. Reid endeavoured to make a beginning: but certain acts of the Island Legislature hindered, and he eventually became head master of an endowed school. By 1845 flourishing stations had been established by the Scottish Missionaries, and places of worship built. Out-stations at which they preached have become regular congregations. In 1835 the then Secession Church (since its union with the Relief Church, the United Presbyterian), having previously supported the Scottish Missionary Society, took independent action, and sent out men, by whose labours, and by those of their successors, Churches were gathered, places of worship erected, and day schools established.

In 1819 a place of worship was opened in Kingston in connection with the Church of Scotland. It shared in the moneys granted by the Legislature of Jamaica for the payment of ministers of religion. Its present minister is the Rev. John Radcliffe, whose endowment is secured during his life by the Act of Disestablishment in 1870. Two places of worship, one in Montego Bay, and the other in Falmouth, were, before 1843, in connection with the Church of Scotland. After 1843 they were provided for by the Free Church of Scotland, till they were united to those under the care of the United Presbyterian Mission. In 1847 the Scottish Missionary Society handed its churches and buildings over to the United Presbyterian Mission, and the congregations thus made one body, together with their outgrowth, and a few additions from other sources, now form the Presbyterian Church of Jamaica. In round numbers there are at present about 8,000 communicants; and we believe that the ministers who have gathered these, and the many who during the past sixty years have passed out of the earthly communion, have acted as faithfully on the rule of seeking a credible profession as any body of Ministers anywhere has ever done.

Foreign Missions.

THE INDORE MISSION DIFFICULTY.

WE have pleasure in reproducing the following remarks from the *Indian Evangelical Review* on the difficulties confronting our mission in Indore:

One feels sadly disappointed on reading the official letter of the Indore Durbar (dated 14th May last) on religious toleration. After a few words of introduction, the writer proceeds—

"Fullest toleration from molestation is afforded to all the Christians who are the subjects and servants of the Durbar, in the exercise of their religion, but His Highness is not prepared to permit the Christian missionaries to preach in public streets, in a manner which is sure to give offence to and wound the feelings of the professors of other religions."

In these words we have a wonderful array of distinctions between those who are His Highness's subjects and servants and those who are not; and yet, again, between preachings of various kinds. Would it not be wiser, more statesmanlike, and more manly on the part of His Highness, if like other enlightened potentates, he made no distinctions between Christian, Hindu, Brahmo, and Mussulman, but treated all alike? And, further, as regards this matter of religious toleration, could he not treat all, whether his subjects or servants, or British subjects, with the same impartiality? Why should he try to force Her Majesty's Canadian subjects to disown their own nationality and assume his? On their becoming Holkar's subjects, the missionaries are informed that they may acquire or rent a house, and teach within the compound of their house in the city, to adults and such minors as obtain "the express permission of their parents or guardians."

In a letter dated 25th June, an attempt is made by the Durbar to justify the distinctions drawn in the previous letter between Christians and others, on the ground of the special propagandist character of the Christian's preaching; but this, however good it might be, as between the Christian and the Hindu, is of no value as between the Christian, on the one hand, and the Mussulman, Arya, and the Brahmo, on the other. These latter are, and profess to be, propagandists as much as Christians. Besides, the picture drawn of Christian preaching is greatly exaggerated, alike as to its subject-matter, and as to its probable results upon the audience. This last is made quite evident by the facts, that the people themselves have never attempted to make any disturbance or to raise any objections to the Christian preaching; nay more, that these same people over and over again have protested against the action of the police in molesting the Christian preaching; and it ought also to be remembered that in Hindu schools and colleges, and indeed in Government schools and colleges, the Hindu Shasters are taught, and the

Koran in Mohammedan schools—facts which the Durbar seems to forget, if not to deny. At the great meeting of the Council of the "Reformed churches holding the Presbyterian system," held in Belfast this month, special reference was made to the ungracious action of Holkar towards Her Majesty's subjects, Her Majesty's religion, and towards Presbyterians as such, and a clause was entered in the constitution of the Alliance to authorize its Executive Commission to attend to such cases of religious persecution, wherever they may arise, on lines on which the Evangelical Alliance did good service in the past in different parts of the world.

It is somewhat remarkable that Holkar and his Durbar are in this matter far behind the governments of China and Japan, which till lately were the most exclusive and intolerant in the world.

It seems, then, that so far as Holkar's power extends, the missionaries are strictly forbidden to preach or teach Christianity. They may, forsooth, exercise their religion for themselves in their own houses; but beyond this they are prevented from going. They are British subjects, and it is thus that British subjects are treated, in a country under British protection. Is this reasonable? Is it to be patiently borne with that a right is denied to the Christian missionary, which is freely accorded to adherents of every Hindu and Mohammedan sect? Holkar is an old-fashioned ruler of men. He undertakes not only to shut the mouths of missionaries of Christ, who are at the same time British citizens; he claims and exercises the power of withholding from his own subjects the liberty of listening to the Gospel, of speaking or reading about it, or of attending schools where its truths are spoken of. He is unwilling that Mr. Wilkie should rent a house, or live within his dominions. Nothing will satisfy him but "the complete extermination of all missionary work." Such is the ruler of Indore. It seems a pity that the British Resident did not at the beginning exercise his influence in the right direction.

A BRIEF SURVEY.

Two or three Presbyterian congregations in China have had larger accessions to their communion rolls, than any Presbyterian congregations in the United States or Canada or the British Isles. In one respect the fact is highly gratifying; it is an indication that China is stretching forth her hands to God. In another respect it is calculated to humble us; for why should the seed sown prove less fruitful in nominally Christian lands than among the heathen?

Our sister Presbyterian Churches everywhere are asking for a larger measure of liberality on the part of the people, as the field of operations is widening. In our own church there is the same need; for it is impossible to stand still in the work of the Lord. To halt is to fall behind, and fail of the grand purpose we have in view.

There is now no doubt that Presbyterian Mis-

sionaries in heathen lands will co-operate in founding local churches,—not distinct denominations but one church. We shall have the Presbyterian Church in Egypt, in Persia, in India, in China, in Japan, and so forth,—not the Free Church, or the Reformed Presbyterian Church, or the American Presbyterian Church, of any of these countries. The recent Council has given an impulse to the movement in this direction. We are very hopeful that the unifying process will not stop at this stage. All sectarian barriers should be flung away in the face of the darkness of heathenism.

We are sorry to read of the constant and systematic aggressions of Jesuit missionaries upon fields usefully occupied by Protestant Missionaries. These manifestations of an un pitying rivalry are seen in many different fields, but especially in Africa. The effort to destroy the good work of the Protestant Missionaries in Madagascar, is one of the most heartless and wicked enterprises of modern times. According to the latest accounts the Christians of Madagascar were worthily maintaining their integrity and gallantly contending for the liberties of their country.

The attacks of France upon China have for the present a disturbing effect on Missionary operations; but we may well believe that in the good providence of God this war, like other wars, will prove the way for further advances of the Redeemer's Kingdom.

Mission work has commenced in earnest in Corea—the last of the lands utterly sealed against the Gospel. It was through the astonishing perseverance and sanctified enterprise of a Scottish Presbyterian that the first breaches were made in the lofty walls of prejudice and hatred that so long excluded all Gospel light.

Japan is coming with rapid strides under the influence of Christianity. Unfortunately infidelity is also advancing, and its apostles are showing an amount of zeal worthy of a better cause. One of the foremost native scholars and thinkers of Japan a few weeks ago published an essay advocating the adoption of Christianity as the national religion of the country. This he does avowedly on the ground of policy. He does not believe in Christianity, but he sees it to be the religion of the foremost nations of the world, and as a patriotic citizen he wishes his country to be abreast of the best. Three years ago the same writer urged his country to stand by Buddhism. He now confesses that further resistance to the incoming tide is useless. Christianity he regards as the distinctive badge of Western civilization, and as a cause of progress. He says: "The civilized nations of Europe and America have always held that non-Christian countries could not be treated as enlightened nations. Such being the case, if we desire to maintain our intercourse with Western nations, on the basis of international law, it is first of all absolutely necessary that we remove completely the stigma from our land of being an anti-Christian country."

Again he adds: "If we are not mistaken in our

argument, there is no alternative for our own country but to adopt the social color of civilized nations, in order to maintain our independence on a footing of equality with the various powers of the West. As an absolutely necessary preliminary, however, the Christian religion must be introduced from Europe and America, where it is propagated with the utmost enthusiasm. The adoption of this religion will not fail to bring the feelings of our people and the institutions of our land into harmony with those of the land of the Occident. We earnestly desire, therefore, for the sake of our national administration that steps be taken for the introduction of Christianity as the religion of Japan."

We do not wish to attach undue importance to the plea of Fukuzawa; but it is at least a symptom of the national unrest.

A remarkable movement is reported from Southern Russia concerning the Jews. An influential leader among them has organized a Jewish-Christian Church, which has already won the adhesion of hundreds of families. It is impossible to foretell to what this movement may grow.

The vast valley of the Congo is now explored and opened to missionaries. It is, to some extent, occupied, and converts are already reported. The population already numbers millions, and the field is white for the reaper. From other regions of Africa good news comes.

There is a prosperous mission on the northern shore of the great Victoria Nyanza—at Uganda. The chief Missionary, Mr. O'Flaherty, succeeded in curing the king's daughter of a very dangerous illness. Native priests had done all they could for her, and confessed failure. She seemed about to die when the missionary was sent for, with the best results. His fame spread abroad, and his aid has been in great demand.

The most astonishing result was a visit from the sister of the daughter who was healed. She came with a great retinue, and besought the missionary to teach her the religion of Jesus Christ. She spent all that day without a sign of weariness, and a second, third, and fourth day likewise. She said she had heard the missionary preach in the palace, and she and three of her sisters had determined to learn of him privately, but there had been no opportunity until after he had cured her sister. Mr. O'Flaherty counts a sub-chief among his converts and expects much of him. He lives at a distance, and when he visits the mission-house he has to wade waist deep through a great swamp. The king's daughter, after being under instruction ten days, was received by baptism, with four others. The king's daughter was dressed in a robe of pure white bufta; the chief of the king's pages and also a sub-chief came next; then the brother of Henry Wright Duta, who now lives here with us; then a young man, who for some two months has been living with us, having his thigh broken by a gun-shot. He was carried in on a stretcher by four men." One of Mr. O'Flaherty's most patient pupils is a chief beyond middle life, who has

brought a sub-chief along with him. Meantime the king, though surly and suspicious, interposes no obstacle to the mission work, though his children are afraid to visit the mission-house often or publicly. In December a young man was baptized. He gave up all his wives but one, when he was married by the Christian rite. Thereafter baptisms multiplied, until by January 15th, there were no fewer than 63 baptized adults. On Christmas, forty gathered round the Lord's Table.

Extremely critical and trying is the position of the Presbyterian Mission in Egypt, owing to Moslem fanaticism and Egyptian misgovernment. The Porte is persistently antagonizing missionary enterprizes throughout Asia Minor.

It is a gratifying item of missionary news that 206 native churches in Burmah are now entirely self-supporting, and 122 additional are partly so. Last year the London Missionary Society expended \$568,265. Its New Guinea Mission is prosperous. It has now 164 English Missionaries. Last year it expended \$1,155,080 in its noble work. The greatest of English Societies is the "S. P. G." which has 520 ordained Missionaries in the field. If it were only more Catholic in its administration, and less ready to encroach upon fields occupied by evangelical labourers!

The evangelical churches in the United States support 2,236 missionaries in the foreign field, exclusive of the native helpers. Of these, the Presbyterian Church maintains 445, the American Board 432, the Methodist Episcopal Church (North) 279, the American Baptist Union 190, and the Moravians 284. Nearly all the denominations are represented in the foreign work, but the ones mentioned lead. The income of all the societies reporting is \$3,420,613, while the entire expenses of the management cost \$233,595.92, or less than 7 per cent. It appears that the percentage of church growth by the addition of new members is four or five times greater in the foreign mission than in the home field. The number of native communicants in all these mission churches is 248,070, an increase of 25,173 over the previous year. There is steady growth at all points; in some places the growth is rapid.

The Republic of Chili, though small in extent, has of late years been rapidly advancing in power. The Government is a stable one. The people are brave, hardy, and more industrious than other South American peoples. The rich are very rich, and the poor very poor. The middle class does not exist in Chili, though considerable attention has recently been given to the education of the masses. There are 1,000 public schools, a normal college for teachers, and a number of high schools. The growing power of Chili, however, is chiefly marked by the spirit of religious freedom, which has taken root in influential circles, and is rapidly spreading through the country. This spirit springs from something deeper than dislike of the priesthood. The leading papers counsel the people to hold to the divine teach-

ings of Jesus Christ. Numbers flock to the churches, and eagerly read the books, tracts, Gospels and Bibles that are sold in various quarters.

Forty years ago, when Rev. David Trumbull, D.D., was sent to engage in mission work among the sailors in Valparaiso, it was thought that very little could be done among the Spanish-speaking population. His congregation now consists of nearly four hundred, is self-supporting, and composed largely of English and Scotch residents. This body of Christians is very helpful to missionaries in their work among the natives.

Fifteen years ago there was no Protestant Church or Sabbath-school for Chilians. Now the Presbyterian Church has three, at the most important centres, and they are the only Protestant churches in the country. In Valparaiso, 152 persons have been added to the Church since its formation. Eighty-five are at present living, and in good and regular standing. Twenty-three have been added during the past year. There are two Sabbath-schools, with 125 pupils. Rev. A. M. Merwin has had charge of this work, and has possessed, in large degree, the confidence of both native and foreign residents. Educational work is very promising, and much good is being done by the press.

In Santiago, Rev. S. J. Christie has for some years held the ground as best he could. He was joined by Rev. W. H. Lester and wife in 1882. During the past year the church building has been thoroughly repaired. Of the money contributed, \$121 were given by the natives from their poverty. A day school was established last year, which has flourished, in spite of much opposition, and a church of English-speaking people is about being established, which will soon be not only self-supporting, but a great help in the work among the natives.

Mr. Cameron, a young minister of our own church, and a native of Nova Scotia, proceeds this fall to take charge of a church in Chili.

From Chili the transition is natural to the vast empire of Brazil, with its twenty provinces, each large enough to be a kingdom. The empire has an area of 3,287,000 square miles. It has 4,000 miles of coast, and its river navigation is immense. Rio de Janeiro is the largest city and most important commercial centre in the southern hemisphere. It has a population of nearly half a million, and is most important as a missionary centre. Twenty-five years ago, Rev. A. G. Simonton, a most earnest, energetic young man, labored with great success. From a very small beginning, in three years he had laid a good foundation for future work, and now there is a strong church of 200 members with a native pastor. Since that time, nine other stations have been occupied at important points to the north, west, and south. A very important result of mission work is the change in public opinion as regards Protestantism, and a constant and rapid decadence of Romanism in its hold upon the public mind. In 1865, the Presbytery

of Rio de Janeiro was formed, which has since ordained nine ministers, four of whom were Brazilians and three Portuguese. From the beginning twenty-two ministers have been enrolled. At the close of 1883 this Presbytery had under its care twenty-four churches. Through the faithful preaching of the gospel, the church membership has increased during the years 1883-4 fifteen per cent., giving to each minister an average of fifteen received on profession of their faith. There is also a largely-increased liberality, the average contribution for the whole church being \$6 per member; one church having the glorious record of \$47.60, and another \$11.45 per member, for the last year.

The British treaty with Corea has been signed. It is somewhat more favorable than the American to foreign residents. More cities are open to trade, and among them Seoul, the capital. Travel through the interior of the country is permitted under certain restrictions. It is expected that the treaty will be ratified within a few months.

Two missionaries of the United Presbyterian Church of Scotland are expecting to enter Corea immediately. Both have been long residents in China, and have learned the Corean language. They have translated the New Testament into Corean. One of them, Rev. Mr. Ross, has written two large volumes on Corea, and is the leading British authority on Corean subjects.

Forty-one years ago thirteen missionaries met in Hong Kong to consult as to the means of working to the best advantage in China's five newly-opened ports. Nineteen years ago there were ninety-one missionaries at work in the seaboard provinces of the empire. To-day there are four hundred and twenty-eight—a large number, it is true; but what are they among so many, now that the whole empire is open to Christian laborers?

The Fiji Islanders, who were formerly savages, and who now have about 40,000 church members among them, are sending missionaries to the heathen of New Guinea. The New Guinea people are worse heathen than ever the Fijis were, and have an old practice of abusing and murdering missionaries who go to convert them.

The efforts of the Presbyterian women of Scotland for the increase of female education in India have brought forth fruit. T. M. Russell, Esq., formerly of Calcutta, and therefore well acquainted with the wants of India, has made a gift of \$17,500 in furtherance of this department of missionary labor.

While there were last year about seven converts to each of the preachers in the United States there were seventy converts to each of the missionaries in Asia.

Dr. MacGill has demitted his charge of Trinity Church, Cork, after an earnest and successful ministry of forty years.

Aged and Infirm Ministers' Fund.

(Western Section.)

ANNUAL COLLECTION ON THIRD SABBATH
OF OCTOBER.

By appointment of the General Assembly, the Annual Collection for the Aged and Infirm Ministers' Fund falls to be made on the THIRD Sabbath of October. The appointment has reference, of course, only to congregations that have no Missionary Association; but it is expected that congregations that contribute to the Schemes of the Church otherwise than by Annual Collections, will, when making their appropriations, bear in mind the importance of this Fund; and it is hoped that, in view of the greatly increased number of those whose comfort is dependent on it, the aggregate of the congregational contributions will this year be much in advance of that of former years.

While much has been done year by year to promote the comfort of the *working ministers* of the Church, and much to increase the efficiency of our institutions for the training of our *young men* who are looking forward to the ministry, the claims of the *fathers* have not as yet awakened such interest as to ensure for them the moderate provision which long years of heavy and often ill-requited labour entitle them to. There has, indeed, been a most exemplary increase of liberality on the part of some congregations; but their example is so far from having been generally followed, that the increase of income has failed to keep pace with the increase of the number of annuitants.

The number of annuitants last year was *thirty-eight*. This year, the number will be about *forty-five*—probably nearly as large a percentage as may be expected ever to be on the list of beneficiaries at any one time. The late Assembly, in disposing of the Annual Report, having in view the heavy strain to which the Fund has of late been subjected, unanimously agreed to urge, in the strongest terms, its claims upon the liberality of congregations, as will be seen from the following extract from their deliverance on the subject:—The Assembly “agree to place on record their thanks for the evidence given in the Report of growing interest in the Fund, and for the Christian liberality which has enabled the Committee to avoid the reduction of the annuities, notwithstanding a large addition to the number of beneficiaries; and in view of the still larger number of beneficiaries likely to require aid during the current year, earnestly commend the Fund to the membership of the Church, and, considering that a *large proportion of the Congregations* of the Church are in a *marked degree wanting* in their support of the Fund, urge Congregations generally, to *greatly increased liberality*.”

It has been suggested as a reasonable thing that Congregations, many of which have been giving merely *nominal* contributions hitherto, should lay it upon themselves to contribute, at

the least, at the rate of a *quarter dollar* for each annuitant,—that is, say \$10 or \$12. With such a *minimum* contribution, the wealthier Congregations contributing more largely, in accordance with their ability, the aggregate for the year would no doubt reach the amount (\$8,000) specified in the circular of the General Agent, as necessary to enable the Committee to meet the obligations laid upon them by the Assembly.

The conveners trust they will not be regarded as taking an undue liberty, in urging that differences of opinion in relation to the regulations that now bind the Committee be not allowed, in any case, to hinder the liberal support of a Fund that is expended *so very largely* in the line of Christian service that *FILLS the address from the throne* which we profess to live in the anticipation of hearing soon (Matt. XXV). There is no desire that the Fund should be administered otherwise than in accordance with the general mind of the Church, which, as the Reports show, due endeavour is made for the purpose of ascertaining.

JAMES MIDDLEMISS,

J. K. McDONALD,

Joint Conveners.

September, 4, 1884.

MINISTERS' RATE.

The annual payment of the ministerial rate of *one half per cent* on professional income is due on the *first day of November*.

Copies of the regulations may be had on application to Mr. Middlemiss.

COLLECTIONS FOR OCTOBER.—Sessions will please bear in mind that collections for the Aged and Infirm Ministers' Fund and for the Widows and Orphans' Fund are appointed to be taken up on the third Sabbath of October. These collections are to be made wherever there are no Missionary Associations taking up contributions for all the schemes of the Church. The income of the Western section last year was \$12,812.48. Paid in annuities \$7,489. Invested \$1,400. This favourable position of the Fund was due to bequests, especially the bequest of \$4,000 by the late Edward Mackay of Montreal. The usual revenue was somewhat short of the current expenditure. The Fund furnished valuable aid to thirty-eight annuitants. The capital invested, or held for investment, amounts to \$13,748. It is felt on all hands that the income of the Fund is too low, and that a more liberal provision should be made with the least possible delay for the men who have become aged and infirm in the service of the Church.—In the Eastern section the receipts were

\$2,173.70; and the expenditure was \$2,247.25. There were twelve beneficiaries on the Fund. The invested capital on the 1st May was \$6,124. Since that date the bequest of the late Alex. Macleod (\$20,000) has been paid in and invested.

While congregations are to remember the fund for aged and infirm ministers, they are to be not less mindful of the widows and orphans. Indeed no scheme of the Church should appeal more touchingly to all than this one. Last year our various funds paid out as follows: The Church of Scotland Fund, \$6,165; Canada Presbyterian Church, \$8,884; Maritime provinces, \$2,440. This fund has now the benefit of \$20,000 legacy by the late Mr Macleod.—We hope that similar benefactions will be received in the Western section. Meanwhile the free-will offerings of the Christian people are our grand source of revenue for all the schemes of the Church.

Miscellaneous Items.

FRANCE AND OUR MISSIONS.

Strange that French power should be dreaded by Protestant Missionaries in all parts of the world where it makes itself felt. At home the French Government is not subservient to the Church of Rome or to the order of Jesuits; but abroad the alliance seems to be close and permanent. In the South Seas, after the shameful outrages upon Tahiti, Protestant Missionaries have felt a constant and deep distrust of France. New Caledonia has been a terror to our own New Hebrides Mission. Once and again it seemed almost certain that some portion or all of the group was on the verge of being victimized. Happily, Australians have been roused to vigilance, and they have exercised a wholesome influence upon the Foreign Office at home. Strong remonstrances have proceeded from London to Paris; and the French feel that they cannot now with impunity indulge in freebooting exploits in the South Seas. In order to escape the doom of French annexation, it seems to the best friends of the New Hebrides very desirable that the islands should become formally and distinctly a portion of the British Empire.

Unfortunately for Madagascar there is no great and influential British colony or group

of colonies near her to exercise pressure against French policy. It is, however, a disgrace to civilization that France, or any nation, should be allowed to victimize a people whose only crime is that they are not strong enough to make invasion perilous to the French Republic. Protestant Missions in Madagascar have not hitherto suffered very seriously; but should France subdue the country, the R. C. Missionaries will use every effort to undo the whole work which has been accomplished during the past twenty years.

And next comes the invasion of Formosa, where our own Church is most deeply engaged in mission work. It is not yet certain that France will try to keep possession of Formosa; but should she like to do so, her sway will be more dreaded by our missionaries than the sway of heathen China. There are not in the wide world more unscrupulous foes of evangelical missions than the agents of the Jesuit. We trust, however, that France will be constrained to relinquish Formosa, where our English Presbyterian brethren are, perhaps, as deeply interested as ourselves. In fact, more so; for their mission is to the Chinese, whereas our agents operate chiefly among the aborigines, who would not come so directly under French influence as the Chinese.

INTERESTING MEMENTO.—On the 25th of December, 1870, Rev. James A. Gordon, alone amid the savages of Eromanga, drew up a small list of SUBJECTS of DAILY PRAYER. The bit of paper was handed to us recently by W. D. Gordon's faithful and devoted successor, Rev. H. A. Robertson. It was enclosed in a larger piece of paper containing linguistic notes, and stained with the Missionary's blood. The prayer-list was evidently on Mr. Gordon's desk with his other papers when he was foully assassinated. The list is as follows:

Monday: Family relatives, friends.

Tuesday: Church Members.

Wednesday: Prayer meetings; Missionary agencies, domestic and foreign.

Thursday: Missionaries, Ministers and the Church universal.

Friday: Confession, pardon and the Witness of the Holy Spirit.

Saturday: Schools, Teachers, Heathens.

Sabbath: Conversion of souls.

Since the 25th December, 1870, Eromanga

has been revolutionized. The Gospel for which Mr. Gordon lived and died has been received by many of the people, and the Missionary is now regarded as their friend, not, as at first, their deadly foe.

STORY OF A CONVERT.—One of the most interesting matters of business in the Assembly of the Church of Scotland was in relation to the admission to the ministry of the Church, of the Rev. Dr. Browne, lately a priest and a professor of metaphysics and theology in the Roman Catholic Church. The Committee, in his case, gave the following succinct account of his conversion, and the reasons leading thereto:

"Though for a number of years he had been dissatisfied with many of the Romish practices, and doubtful as to many of that Church's doctrines, yet he did not see his way clearly, and was continually held back by the bugbear of infallibility. But what, by the mercy of God, finally broke his fetters was:

"(1) The Romish doctrine of Papal Infallibility viewed in the light of the Pope's decision, in the Monaco divorce case. He had been one of the opponents of the doctrine prior to its proclamation by the Vatican Council. But as the Bishops unanimously accepted it, and as he believed a General Council to be infallible, he submitted to its decision. But the decision in the divorce case mentioned, which annulled the marriage of the Prince of Monaco with the daughter of the Duchess of Hamilton, and at the same time declared the issue of that marriage legitimate, was in direct opposition to the decree of the Council of Trent, which declared that divorce *a vinculo* was in no case lawful. Here, then, was an infallible Pope contradicting an infallible Council, contradicting what he himself required all his followers to believe.

"(2) Papal infallibility having thus shown itself a mere human invention, the Church's infallibility was also destroyed, since the infallible Church had pronounced him infallible. Having thus discovered that the Church had erred, all the Romish doctrines which were founded only on her decision necessarily fell to the ground. Consequently, Transubstantiation, the Efficacy of Works, Mariolatry, Invocation of Saints, and the like, all had their foundation knocked from under them. The substitution of Mary for Christ now burst upon his mind as an impious blasphemy, and he could no longer bear with it.

"(3) For years he had privately held that, when he pronounced the words of absolution in confession, he was merely performing a *ministerial* act; but as long as he believed in the Church he bowed to her decision, and accepted her dictum that it was really a *judicial act*. Now that the Church's infallibility had been weighed in the balance and found wanting, he gladly rejected her monstrous doctrine.

"(4) Thus he was forced to reject whatever was not clearly taught in Holy Writ and was based on tradition alone. Thus he was forced

to fly to the Scriptures as the only true rule of faith, and to accept them as his only safe guide, and to Jesus as the only Mediator between God and man, the only Saviour. God, in his infinite mercy, opened his eyes, and the full light of Gospel truth flashed upon his grateful soul. In submitting documents as to his character and standing while in the Romish communion, he stated that, when he withdrew from that communion, all of his most important original documents were feloniously abstracted from his trunks, and withheld from him. He was too poor to prosecute, as he had literally given up everything to embrace the truth; but, even had he been able to do so, Romish casuistry would have enabled the purloiners, who were his ecclesiastical superiors at the time, to baffle him.

PROTESTANT AND ROMAN CATHOLIC MISSIONS.—It is extremely difficult to ascertain the financial resources of Roman Catholic Missionary Societies, or the result of the work performed. The accounts of expenditures, such as are given, are made so vague that it is not always possible to distinguish between what is actually spent for the spread of religion and that which is applied to the support of the churches in Roman Catholic countries. It is shown on the face of the Propagation Society's reports, however, that some countries in Europe receive more from its treasury than they contribute to it. Such reports of the work as are published are full of irreconcilable discrepancies, exaggerations of what Roman Catholics are doing, and misrepresentations of what others are doing. Roman Catholic missions present a larger array of converts than the Protestant missions; but it is doubtful if their adherents constitute as powerful a Christian force. They have, moreover, been in operation about twice as long as the Protestant missions. The increase of the Church is much like the computation of a compound interest account; and a comparison in this light is far from favourable to the Roman Catholics. It will generally be found that the earlier stages of Roman Catholic work are characterized by very rapid accessions of converts; but that afterward its growth slackens, and becomes progressively slower. Protestant missions begin more slowly, and exhibit a steady increase of growth. That the Christianity of the Roman Catholic converts is something more than a mere name is attested by the history of the martyrdoms, numbered by the thousands, in Asia, by which its history has been sealed. But it must be remembered that the Asiatics are comparatively indifferent to death, and martyrdom does not signify as much among them as it would in the West. On the other hand, the churches they have built up among the heathen populations have never developed a self-dependent activity, of the kind of which Protestant missions show many examples, as on the Niger and at various points in the South Sea Islands. Compare, for example, the Sandwich Islands and the Philippine Islands, which do

not lie so very far apart. The former have been visited by Protestant missionaries for half a century, the latter, under Roman Catholic rule, for three centuries and a half. The former are Christianized, the latter still contain a million heathen, notwithstanding the ecclesiastical organization under which they have been held; the former are active and aggressive in the work of evangelization, the latter, in spite of other most favourable circumstances, almost fruitless. The difference is easily accounted for. The Roman Catholic mission slays freedom, in which alone the native can take the initiative, while the Evangelical mission cultivates it. The former makes men responsible to the Church, the latter to God. The Evangelical mission, striving by word and spirit for the renewal of the man, introduces a stronger motive into the heart, and is necessarily more fruitful. We can learn much from the zeal, the self-denial and the skill of the Roman Catholic missionaries, and can occasionally copy their methods. But there is really little that they do that we do not do better, and with more effect than they.

WOMAN'S WORK.—Accounts from India show that the charitable work carried on in connection with Christian missions produces a favourable impression even on those who seem least likely to be impressed. For instance, Mrs. Page, of the Woman's Union Missionary Society, writes from Calcutta, India:—"Some weeks ago I had an unexpected visit from some native gentlemen belonging to the Court of the Nizam of Hyderabad. They had read the word 'orphanage' on my gate, and were very anxious to know what a native Christian orphanage was like. So I took them all over the school, and showed them everything, even its large bath or tank, and our sewing-machines. They went away 'very much obliged,' they said, and I thought no more about them; but a day or two after a letter came, wishing for a few particulars concerning this school. I wrote a brief history of it in five pages for my answer, and was surprised to receive in return a cheque for five hundred rupees, for the use of the orphanage. Of course I was delighted and very thankful, as the children needed some new clothing. I began having some purchased at once with the good Nizam's gift. As the prince is a Mohammedan, and as such entirely opposed to the Christian religion, his present to a Christian school was all the more surprising, to my manner of thinking." The Viveka Varthani, of Rajamundry, publishes a letter from a correspondent, reproduced in the *Lutheran*. It refers to the work of Miss Dr. Anna S. Kugler, and says:—"In a country like India, which is a regular home for all diseases, physicians are a great blessing to the people, especially female physicians for women; and how strongly will the public feel the benefit of the treatment of a doctor if the person happens to be one as good and as noble as this Miss Kugler. She has treated several patients who were seriously ill, and the cure of the majority of the cases is marvellous. What strikes me

most is that she is as modest as she is able. What are all her good qualities to be ascribed to? Is it not to her education? Certainly so! I, therefore, wish that your innumerable readers will judge how beneficial and indispensable a matter it is to get our Hindu women, too, educated, setting aside all our prejudices."

EARL CAIRNS, in an address at one of the London May meetings, stated that of the 37,000 native population of Sierra Leone 32,000 were professing Christians; and of the 44,000 Maoris in New Zealand 25,000 were professing Christians. If New Zealand in addition to its British population counts a majority of even the natives on the side of Christ, may it not be called a Christian country as truly as England or the United States? Sierra Leone, it is true, is an exceptional community, and might be supposed to be largely Christian, as it has always been a refuge for those rescued from the slave-traders and placed in school; yet it affords none the less a strong and remarkable picture. Those who are familiar with the early history of Sierra Leone, when the pioneer missionary Johnson found it a wild mob of waifs, representing fifty different tribes, with no common language, no social organization, no sacred marriage or family ties, and no knowledge of wordly thrift or of their relations to God, will realize in the contrast a most forcible illustration of missionary success.

A CHINAMAN in a town called New Bendigo, in Australia, where there is a large Chinese colony, was asked recently what practical good had been accomplished by the missionaries. He answered as follows: "Before, no one understood God's Word. Good many work Sunday all same as week day. Now, no work done on Sunday at New Bendigo by my countrymen. Perhaps chop little wood for house, or wash him clothes; but no go work. No matter poor, every one no work on Sunday. Before, all worship idois. Now, many come to church; he no worship idols. When Lee Wah begin to read, good many had idols in house; thirty more. Myself had one. Now, only ten houses and stores in New Bendigo with idols in them. Before, at old township, good many Chinese steal fowls, everything. Now, no more steal; every one work; to get job. Before, every night, Chinaman learn to practice fight.

MEETINGS OF PRESBYTERIES.

Miramichi, Kingston, N.B., 4th Nov., 6.30 p.m.
 Prince Edward Island, Summerside, 4th Nov., 11 a.m.
 Victoria and Richmond, West Bay, 22nd Oct., 12 a.m.
 Lindsay, Lindsay, 25th Nov., 11 a.m.
 Lanark and Renfrew, Carleton Place, 25th Nov., 12 noon.
 Toronto, Knox Church, Toronto, 30th Sept., 11 a.m.
 Whitby, Bowmanville, 21st Oct.
 Brockville, Brockville, 2nd Dec., 3 p.m.
 Barrie, Barrie, 30th September, 11 a. m.
 Montreal, David Morrice Hall, 7th Oct., 10 a. m.
 London, London, 9th Dec., 11 a.m.

The Presbyterian Record.

MONTREAL: OCTOBER, 1884.

JAMES CROIL. } Editors.
 ROBERT MURRAY. }

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

THE Presbyterian Church will not break with the noble traditions of her heroic past. She is a Martyr Church. She has suffered unto death for the truth in Scotland, in England, in Italy, in France, in Bohemia—in many lands. Tens of thousands, faithful unto death, have won a crown of life. It is well to cherish the memory of the martyrs and to hold fast the principles for which they died. But we must face the present and the future with their problems and battles. A church that tries to live on her reputation for purity or any other virtue must surely die. It is not meet that any church should live for aught else but to show forth Christ and His salvation and to gather sinners to Him. Our Church must face the great and urgent question of the evangelization of our own Dominion and of the world. This is the work to which God in His Providence calls us; it is the work to which all other work

may well prove subsidiary. For this we build and maintain our colleges, strengthen and multiply our congregations, and establish home missionary enterprises. It is a cause worthy of all the best energies of all our people.

The Augmentation scheme is doing well in the Provinces of Ontario and Quebec. The desiderated minimum stipend of \$750 with a manse or its equivalent, has been attained, and the only question with regard to these two Provinces is the question of continuance in well-doing. There must be no falling back from a standard once fairly attained. We are glad to add that in the Maritime Provinces the Augmentation scheme is being pushed with vigour and earnestness. A Supplementary scheme existed in these Provinces for over twenty years and its benefit was widely felt. The new scheme is but an expansion of the old scheme. It is hoped and fully expected that the standard attained in the West will be reached in the East before the end of the calendar year. All who desire the prosperity of the Church will bid God-speed to the movement and aid in securing its efficiency.

A Blue Book just published, giving the Criminal Statistics of the Dominion, for the past year, contains facts deserving the attention of our Church. Some general statements are easily remembered, and are instructive. For example:—There has been one case of criminality of some sort to every 101 of the population. There has been one case of drunkenness to every 292 persons. There were 44,082 persons charged with some offence, and of these 31,305 were convicted; 5,215 of these were unable to read or write, 18,610 had an elementary education, but 286 had a "superior education;" 8,031 were moderate drinkers, 15,215 were *immoderate* drinkers. The religious connection of the criminals is thus recorded!—Baptists, 637; Roman Catholics, 12,245; Church of England, 3,878; Methodists, 1,841; Presbyterians, 2,447; Protestants, 2,301; other denominations, 373. Who are these "Protestants!" We cannot tell; but some light is thrown on the fact when we note that these "Protestants" are furnished by cities such as Montreal, Quebec,

Ottawa, Halifax, &c., and that they are given in contradistinction to Roman Catholics and include all the Protestant criminals in the place. We ask Presbyterians to note the place our name holds in these statistics. In population we rank third; in crime also we rank third. Roman Catholics and Episcopalians are relatively and absolutely in advance of us in the ranks of crime; Roman Catholics and Methodists are in advance of us in population. Ontario furnishes 1,518 Presbyterian criminals; Quebec, 80; Nova Scotia, 103; New Brunswick, 169; Prince Edward Island, 96; Manitoba, 468; British Columbia, 13. The number reported by Manitoba is really bewildering. How can this be? Possibly the explanation is found in railway construction. The Church of England is credited with 640 criminals in that Province, and the Church of Rome with 832. But how could Manitoba muster 468 Presbyterian criminals! The crime which figures most ominously among Manitoba Presbyterians is drunkenness; in fact, it exhausts 314 of the 468 cases. Criminal statistics are not pleasant reading in any connection; but we confess to a sense of the most profound incongruity when we find "Presbyterian" over a variety of hideous crimes. There should be no Presbyterian criminal. But inasmuch as there are such, it is the duty of the Church to use all diligence to bring the lapsed and straying ones back to the fold. Sometimes the ranks of vice and crime are recruited from the Sabbath-school and the communion roll. How sad the confession! What a warning to parents, teachers, ministers, elders,—all who have the care of souls! Surely something can be done to reduce the number of criminals who rank as Presbyterians.

The British Association for the Advancement of Science, the meeting of which in Montreal has been looked forward to with interest for the past two years, has come and gone. The testimony given on all hands at the close was that the meeting had been an unqualified success. Even in the matter of the attendance of old members, it was quite up to the average, while the number of associate members was exceptionally large. The sessions extended over seven days, from 27th August to 3rd September. It was divided into eight sections, which usually sat

four or five hours each day, hearing and discussing the important papers submitted to them. There were four general evening meetings in the Queen's Hall, at which questions were discussed of popular interest. At the first His Excellency the Governor-General gave an address of welcome worthy of the occasion, conceived in the finest taste, and spoken with admirable ease and effectiveness. After a few words from the veteran Sir William Thomson, who by request occupied the position of the retiring President in his absence, Lord Rayleigh the new President took the chair, and delivered his inaugural address, which was a model in its way, travelling over the whole field of research within the scope of the society, and yet treating the subjects glanced at so that even the general listener could follow him. But the meetings which were of greatest interest to persons inexpert in science, were those which were addressed by Professor Lodge on "Dust;" by Rev. Dr. Dallinger on "Researches with the Microscope on the Least and Lowest Forms of Life;" and by Prof. R. S. Ball on "Comets." The Presidents of the several sections seemed to agree that the papers read before the Association were of uncommon merit, as a whole, which was accounted for by the fact that while no effort was spared to secure able contributions from British members, a considerable number was furnished by authors in Canada and the United States. The best results are to be expected from this meeting. A fresh impulse will be given to the prosecution of science in the Dominion, which offers as fine a field for original research as any portion of the world. British scientists will acquire new materials for their generalizations. Canada will be henceforth better known in the mother country, for every member of the Association will be a centre of light on the subject of the Dominion and will be a champion of its good name in his home across the sea. And so far as Montreal is concerned, the foundation of a gold medal in McGill University by the members of the Association, as a memento of the meeting held in the college, and the encouragement given to the establishment of a free public library, at the final meeting in the Queen's Hall, will contribute to make the occasion ever profitable as well as memorable. The citizens did their best to make their illustrious guests comfortable; but they

will be far more than repaid, if they and their children will, through the help and influence of the British Association, be put in possession of what the city most clamantly needs, a public library in which access may be had to standard works on every branch of science and art. The temper of the Association was everything that could be desired from a religious standpoint. Not a word appears to have been uttered that in the remotest way could be construed as hostile to Christianity; while not a little was said and done that was decidedly friendly to religion. In this respect the meeting was a contrast to some former ones, notably that in Belfast, the occasion on which Prof. Tyndall proclaimed his materialistic faith. It was quite in harmony with the entire spirit of the meeting that Principal Dawson, whose devotion to science is more than equalled by his devotion to Christ, and who has never for a moment faltered in his support of Revelation as reconcilable with science, should on the occasion have received recognition at the hands of his sovereign for his services as a naturalist and educationist. We congratulate Sir John William Dawson on his newly acquired honors, and trust he may long be spared to wear them for the good of his country and for the glory of the Master whom he serves.

THE JOY OF HARVEST.—Gratitude becomes us in view of the bountiful harvest from end to end of our vast dominion. In some districts the extraordinary continuance of wet weather in July and August injured the crops; but taken all in all the fruits of the earth are abundant. For another year there need be no pinch of hunger known within our borders. The industrious will have food; and famine will be kept far away. What shall we render to the Lord for his goodness! How shall we show our gratitude? Let us share our benefits, and give to Him who giveth all. Let us not forget the claims of the poor. Let us remember those who minister to us in spiritual things. Let us not forget the Lord's work in any of its departments. Love to God is best shewn by love to man. His goodness to us must ever lead us to be kind, loving and generous to all who bear His image.

Earth hath confessed her Maker's hand,
And yielded full increase;
Our God hath crowned his chosen land
With fruitfulness and peace.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH SEPT., 1884; OFFICE 5 CHURCH
ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th Aug., 1884..	\$217.69
Hanover.....	3.22
Shubenacadie and L Ste- wiacke.....	9.00
Madoc, St Peter's.....	4.40
Alex McLean, Huntingdon..	1.00
Huntingdon, 2nd Con.....	5.00
Rockwood.....	5.40

\$245.71

HOME MISSIONS.

Received to 5th Aug, 1884 ..	\$5,372.93
Pocket Money of the late Maggie Adams of Lunen- burg, for Manitoba and North-West.....	2.10
West Williams.....	10.00
Wm Carlyle, Hugo, Col, U.S	10.00
Berne.....	22.00
Waddington, N Y.....	58.60
Crawford Mission Station..	3.85
Castelford, Dewars & Sand Point.....	17.00
Alex McLean, Huntingdon ..	7.00
Columbus.....	50.00
Fraser Settlement, Knox Ch	2.25
Eden Mills.....	6.50
A Member of Burnside Con, Manitoba.....	4.00
Attwood.....	30.00
Allan Settlement, bequest of the late Mr John Ferguson, Per Rev. J. Black.....	100.00
Bayfield Road.....	11.00
Summerstown Salem Ch....	16.00
St Ann's.....	4.25
Kippen, St Andrew's.....	16.55
Rockwood.....	10.10

\$5,774.13

FOREIGN MISSIONS.

Received to Aug 5th, 1884..	\$2,023.73
W Thomson, Granton, China.	3.00
A Lady Friend, Alloa, add'l for tuition of Brahmin con- vert, India.....	25.00
West Williams.....	5.00
Thankoffering from a Mem- ber of Con of Bristol, China	5.00
Bathurst & South Sherbrooke	17.00
Parry Sound S S, Miss E J Shaw's Class.....	5.50
W A, Niagara.....	5.00
Alex McLean, Huntingdon..	7.00
A Member of Burnside Con, Manitoba.....	4.00
Attwood.....	12.00
Theford, Knox Ch.....	26.90
Bequest of the late Mr. A Grant of Kenyon, per his Executors.....	267.00
A Friend of Missions, Kirk- wall.....	1.00
G Preach, Theford.....	100.00
A Friend, Brooke.....	10.00

\$5,517.13

COLLEGES ORDINARY FUND.

Received to 5th Aug, 1884..	\$ 271.81
West Williams.....	2.00
Markham, St John's.....	6.50
Scarborough, St Andrew's..	15.90
Attwood.....	4.80
Bobcaygeon.....	10.00
Theford, Knox Church....	1.85

\$312.86

COLLEGE ENDOWMENT FUND.

Received to 5th Aug, 1884..	\$4,023.06
Alvinston.....	34.00

Wendigo, Guthrie Church ..	9.01
Carradoc, Cooke's Church...	3.00
T O Anderson, Toronto	33.33
A Robertson, Perth.....	20.00
John Brebner, Sarnia.....	10.00
Jane E Brebner, ".....	10.00
Mrs Forbes, Ailsa Craig.....	9.00
North Normanby.....	10.50
Woodstock.....	25.00
London.....	28.82
Lucknow, St Andrew's.....	5.00
G F Burns, Toronto.....	16.67
Robt S Gourlay, Toronto....	10.00
Wm McDevitt, West King..	5.00
Donald Graham, ".....	2.50
Wm McLean, Camlachie....	1.00
Finlay McLean, Camlachie ..	2.00
David Sands, East Adelaide	2.00
Wm McKeen, ".....	3.00
Jas McLean, ".....	2.00
D M Tait, St Thomas.....	50.00
Bervie, Knox Church.....	5.50

\$4,320.39

WIDOW'S FUND.

Received to 5th Aug, 1884..	\$1,209.26
Alex McLean, Huntingdon ..	5.00
Attwood.....	4.80
Theford, Knox Church.....	0.50

\$1,219.56

With Rates from Revs. J K Wright,
J L Munro, and J Irvine.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Aug, 1884..	\$ 531.16
A McLean, Huntingdon, Q..	5.00
Hanover.....	4.35
Attwood.....	4.80
Theford, Knox Church....	2.50
Ballinafad.....	6.32
Rockwood.....	13.50
Esquesing, Union Church...	7.18
Latona.....	6.00

\$580.81

Rates Received to 5th Aug, 1884.....	92.75
With Rates from Revs J K Wright, \$7.30; J R Munro, \$3.50.....	10.80

\$103.55

CHURCH AND MANSE BUILDING FUND.

Received to 5th Aug, 1884..	\$415.00
Mrs Lovett, Toronto.....	10.00
Scarborough, Knox Church.	143.50
Wm Hood, senr, Markham ..	20.00
Dr Macdonald, Hamilton...	50.00

\$638.50

FOREIGN MISSION, EROMANGA.

Received to 5th Aug, 1884..	\$383.76
A D Ferrier, Fergus.....	5.00
James Fullarton, Toronto...	5.00
Widow's Mite.....	10.00

\$403.76

RECEIVED BY REV. DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
SEPTEMBER 4TH, 1884.

FOREIGN MISSIONS.

Acknowledged already.....	\$2,453.78
Fort Massey, Halifax, ½ yr ..	75.00
Upper Musquodoboit.....	4.00
Middle Riv Sec of Westville and Mid R Cong.....	18.40
Baillie, Tower Hill & Moore's Mills.....	6.00
Wm Douglas, Esq, Moore's Mills.....	4.00
E M P C.....	5.00
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Rev J F Campbell, Colls....	110.00
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Ladies' Helping Hand, St James Ch, New Glasgow, for Mr Wright.....	25.00
Loch Lomond, C B.....	13.00
Framboise, C B.....	12.40
Fourchie, C B.....	1.25
Spring Hill, per Rev J F Campbell, Col.....	23.50
Salem Ch, Green Hill.....	17.79
Summerside, P E I, for Mr Morton's Buildings.....	32.00
Gay's River, Oropouche Ch.	7.96
Milford.....	9.40
Miss M Frame, Gay's River.	0.25
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" for Trin.....	3.00
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St Paul's Ch, New Antrim..	1.50
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Antigonish.....	17.00
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Sunny Brae S S, add'l.....	1.00
Sheet Harbour, Cols.....	46.05
Ladies' Society United Ch, New Glasgow.....	59.00

\$336.89

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Acknowledged already.....	\$ 559.88
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Shubenacadie.....	31.00
Lower Stewiacke.....	11.00
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Campbellton, ½ year.....	30.00
Gore and Kennetcook.....	14.00
Dundee sett, Dalhousie, N B	3.33
Dividend Union Bank.....	4.50
United Ch, New Glasgow...	167.00
Friend, West Pugwash.....	1.00

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Acknowledged already.....	\$2,868.94
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" " " " " " " " " " " "	49.90
Carmel Ch, Westville.....	16.60
Lunenburg.....	40.00
Gore and Kennetcook.....	15.00
New Carlisle.....	20.00
Milford, additional.....	1.00
Gay's River.....	1.75

\$3,098.19

COLLEGE FUND.

Acknowledged already.....	\$2,292.28
Fort Massey, Hfx, M S, ½ yr.	50.00
Interest.....	19.76
Gore and Kennetcook.....	15.00
Dividend Union Bank.....	457.50
Interest, half year.....	70.00
Dividend People's Bank....	90.00

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COLLEGE BURSARY FUND.

Acknowledged already.....	\$ 29.50
Div Union Bk, 3 shares ½ yr.	4.50

\$34.00

AGED AND INFIRM MINISTERS FUND.
 Acknowledged already.....\$ 139.12
 St Andrew's, Campbellton,
 N B, half year..... 8.00
 Div Union Bank, 15 shares.. 22.50

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SYNOD FUND.
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 tain, N S..... 5.25
 Port Colborne..... 3.50
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 Oakville, Dundas Street Ch. 3.25
 Plantagenet and Pendleton.. 7.08
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 " Sabbath School.. 4.00
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 Hespeler..... 11.00
 Markham, Melville Ch. 5.00
 Oro, Knox Church..... 3.00
 Teeswater, Zion Church.... 10.00
 Margaree Harbour..... 5.28
 Cheticamp..... 6.29
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 Miss J B Archibald, Elgin, Ill 1.00
 Storrington..... 4.35
 Pittsburgh..... 7.00

Glenburnie..... 3.65
 Black's Corners..... 4.16
 Gaudier..... 1.29
 Lakehurst, &c..... 3.00
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 Eganville..... 7.20
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 Stafford..... 2.35
 Carlow and Mayo..... 5.00
 Minesing, &c..... 5.00
 Mississippi and Wilber.... 6.00
 Mosa..... 17.00
 J M Balfour, Melville, St
 Andrew's..... 2.44
 Newcastle Sunday school... 10.00
 Rockburn and Gore..... 8.00
 John Fraser, L'Orignal..... 2.00
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 L'Ange Gardien..... 4.00
 Doon..... 5.00
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 Aurora..... 10.25
 Attwood..... 12.00
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 J Allan, Kinnear's Mills... 10.00
 North Derby..... 7.64
 Pinkerton..... 5.25
 Lancaster, Knox Church.... 24.15
 Garafraxa, 2nd Church.... 5.00
 Glencoe, Knox Church..... 20.30
 Rockwood..... 20.00
 Middle Normanby..... 4.45
 Havelock and Strong Lake.. 10.00
 Maynooth..... 1.75
 Annan Sabbath School..... 4.00
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 R Walker, senr, Diamond.. 10.00
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 St Andrew's..... 1.00
 Belle River..... 1.00
 Rockwood..... 3.00
 Grassmere..... 5.00

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Wm Thompson, Granton.... 3.00
 West Williams..... 3.00
 Baysville..... 1.58
 Hamilton..... 1.00
 Ridout..... 0.82
 Paisley, Knox Church..... 18.16
 Banks..... 4.00
 Gibraltar..... 2.00
 Fairbairn..... 7.00
 Clintonian..... 1.00
 Esqueving, Union Church... 29.45
Per Rev. Dr. McGregor, Halifax:
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 Gore and Kennetcook..... 17.00
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 Scotsburn..... 10.42
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 J M, St James Church, New
 Glasgow..... 3.00
 Maitland..... 67.00

Coldstream..... 11.20
 Riverside..... 15.38

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 mer's Ch, Halifax..... 20.00
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 Minesing, &c..... 4.25
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 Church Sabbath School... 50.00
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 work in Central India:—

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 Stellarton, both Congs..... 18.00
 Westville..... 13.87
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 Scotstown..... 16.59
 Pictou (three congregations)
 col \$54.07, sent in 2.25.... 56.32
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 Rev J R Fitzpatrick..... 5.00
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 Eiver John, both cong's.... 60.15

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 FUND, MARITIME PROVINCES, REV.
 GEORGE PATTERSON, D.D., SECRE-
 TARY.—MINISTERS RATES:—**

Received from 31st July to 31st
 August—Rev H M Scott, E A Mc-
 Curdy J W Fraser, A McL Sinclair,
 S C Gunn, A L Wyllie, Jas McLean,
 J C Herdman, A B McLeod, T M
 Christie, Dr Jardine, James Fowler,
 \$16.00 each; E D Millar, E Scott,
 ES Bayne, \$20.00 each; and Neil
 Brodie \$30.00; Malcolm Campbell,
 \$12.00. Total, \$294. Also Collec-
 tions—Campbelltown, \$5.00; Middle
 Musquodoboit, \$1.00; Donation from
 Mrs Meek, \$1.00; Fines, 20c. Total,
 \$301.20.

N.B.—Of the sum credited to J C
 Herdman in September No., \$16.00,
 should have been credited to Rev A
 W Herdman.

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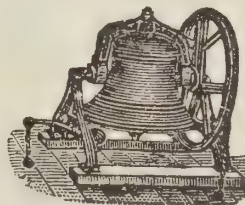
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FOR THE
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NOVEMBER, 1884.

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VOL. IX.

NOVEMBER 1884.

No. 11.

Editorial Gittings.

THE EVANGELICAL ALLIANCE AT COPENHAGEN.

COPENHAGEN, as the natives call it, is a very fine city of 225,000 inhabitants. Its immediate suburbs contain 175,000 more: so the capital of Denmark may be said to include one fifth of the whole population. Many of the public buildings are large and handsome, such as the royal palace, the museums, for there are a variety of them, the theatres, and the hotels. The parks and squares and boulevards are also numerous and beautiful. Owing to its insular position there is water everywhere—clear sparkling sea-water. The harbour is unlimited in extent and from the number and diversity of the shipping presents a very interesting and busy appearance. Here you find ships of all nations and steamers of all sizes. The navy yard is a sight to see—men-of-war on the stocks, building: in the dry dock, undergoing repairs: riding at anchor, festooned with bunting: housed over and laid up for a season. At least twenty large ships of war—including some heavy ironclads—were in the last named condition. Has the time come when even the Danes shall study war no more? Not at all. They have a large fleet on the high seas and these are only their “reserves” and each of them will be duly commissioned in turn. The fortifications at the main entrance to the harbour have a formidable appearance and bristle with mammoth guns, but as the enginery of war has so greatly changed since Nelson gained his famous battle of Copenhagen in 1801, when he compelled the Danes to abandon their alliance with Napoleon, it is not easy to say what power of resistance these forts may represent at the present

time. Indeed the entire kingdom is so small it seems a wonder it has not ere now been annexed by some of the neighbouring powers. The reason may be that the key to the Baltic is considered by these great powers safer in the hands of the Danes than it would be with either of themselves; and England would have something to say about it, of course. The extreme length of the Danish peninsula is about 300 miles, and its greatest width about 100 miles. Notwithstanding its northerly situation, the climate is on the whole pleasant, and although the soil is by no means very fertile, it is carefully cultivated and the people are thrifty, contented and comfortable. They are slow in their movements, but kind-hearted, honest and sincere. They do not know what it is to *rush* business of any kind, but are conspicuous for their plodding patience and perseverance. They enjoy life more than most people and are by some charged as being lovers of pleasure overmuch. As to that, we have no personal knowledge, but so far as observation may be trusted, we saw nothing to detract from the good name of the people as a whole. We saw not a single case of intemperance during our sojourn of a week—nor a single instance of abject poverty. The simple and unostentatious example of the Royal Family has doubtless a corresponding effect on their subjects, who occupy, as their ancestors have done before them, an honourable position in the intellectual world. We do not forget that it was the Danes who sent Ziegenbalg and Plutschau, the first Protestant missionaries to India in the year 1705, and that ever since that time, they have taken an active part in the good work of sending the gospel to heathen countries. The commerce of the country is in a thriving condition, although chiefly confined to the products of the soil.

Besides the peninsula of Jutland, the island of Zeeland on which Copenhagen is built, and a few other islands off the coast of Sweden, Denmark claims sovereignty over Iceland and Greenland and some portions of the West Indies. His Majesty King Christian IX of Denmark was born on the 8th of April, 1818, and is now in his sixty-seventh year. Her Royal Highness, Queen Louisa, is half a year older. They were married in 1842 and have ever since made Copenhagen their chief place of residence, though they have a number of splendid palaces in different parts of the country. One of the finest of these is the Fredericksborg Castle, about twenty miles from the capital. Another magnificent palace is Kronborg Castle, near Elsinore—the scene of Shakespeare's Hamlet and where an old woman will show you "one of Hamlet's graves" any day for six pence. The Crown Prince, Frederick William Charles, was born June 3rd, 1843; the Princess Alexandra, wife of H. R. H. the Prince of Wales, was born on 1st December, 1844. Besides there are two sons and two daughters. The Princess Dagmar is Queen of Greece.

The eighth general Conference of the Evangelical Alliance met in this city on Saturday, the 30th of August. There were about 2000 delegates in attendance, of whom there were from Denmark alone, 1200: from France and Germany, 250: from Britain, 200: from Sweden, 200; Norway, 40; the Netherlands, 30; the United States, 20; Switzerland, 6, and one each from Greece, Spain, Italy, S. Africa, Syria, China, and Canada. The opening took place in the large hall of the University which was packed almost to suffocation. The venerable Rev. Dr. Kalkar, the Danish Vice-president of the Alliance, and one of its most active promoters, presided and led off with an address of welcome which touched all hearts. For the benefit of the inexcusably stupid monoglott English delegates the address had been printed in their vernacular and put into their hands. Even thus armed, some of us found it difficult to follow the measured sentences of the speaker of four score and four years. A grand old man he is, and his speech was earnest and sympathetic. He said that it was the longing for union among evangelical Christians of all denominations and nationalities that had

called this Alliance into existence, and which bound them together. "No denomination dare declare itself alone to be the possessor of the whole undivided truth. God be praised, that which unites us is much larger and firmer than that which separates us. This assemblage acknowledges the same God and Father, and in spite of difference in nationalities believes in the same Catholic Church. Therefore, a cordial welcome is extended to all. The pass-word of the Alliance is:—"Peace with them that call upon the Lord out of a pure heart." With this welcome was combined the Apostolic injunction, "Let us hold fast the profession of our faith without wavering, for He is faithful that promised, and let us consider one another to provoke unto love and good works." One after another of the representatives from different countries ascended the rostrum to acknowledge the welcome that had been extended. The most part spoke in Danish, French, German or Swedish, all of which languages were pretty well understood by the great majority of the audience. Mr. R. N. Fowler, M.P., the Lord Mayor of London, replied on behalf of the British contingent, and Dr. John Hall, of New York, on behalf of the American. The laymen, among whom were Colonel de Buren from Switzerland, Count Bernstoff from Berlin, and Baron Bylandt from Holland, were especially eloquent. Many of them, as well as some of the ministers, were adorned with brilliant badges of honour. Even in the pulpit such decorations were not considered out of place. Of the foreign clergy, perhaps the most notable at the opening meeting were Dean Vahl and Professor Scharling of Copenhagen, Dr. Pressensè, Messrs. Theodore and Jean Monod, and Pastor Recolin of Paris, Professor Godet from Neuchatel, Dr. Christlieb of Bonn, Pastor Munch from Christiana, Mr. Smith of Moravia, and Dr. Dalton of St. Petersburg. Among the British representatives, besides the Lord Mayor of London, were Lord Radstock and the Marquis of Ailsa, Dr. Underhill, Secretary of the Baptist Missionary Society: Principal Cairns, Dr. John Marshall Lang, and Dr. Murray Mitchell from Scotland; Dr. H. Sinclair Paterson of London, Editor of the *British and Foreign Evangelical Review*, and Mr. Morgan, Editor of the *Christian*, with

General Keith and Mr. Arnold, the Secretaries of the Alliance. Dr. Schaff, Dr. Hall and Dr. Hoge were conspicuous among the Americans. I am sorry to add that Dr. Burns and Professor MacVicar, who were expected from Canada, were both unavoidably absent. The opening hymn was Luther's "*Ein feste Burg ist unser Gott.*" Surely it was never sung with more marvellous effect.

The 31st of August will long occupy a green spot in memory. The sun shone brightly and all Copenhagen was in Sunday attire. The shops were not all closed, but business was suspended. The two-story street cars, running in all directions towards the suburbs were packed full of people. The shipping was gaily decorated with flags. Men, women and children regaled themselves in the parks and gardens. But during the hours of public morning worship there was the stillness of a Scottish sabbath. The churches were filled. Denmark is a Protestant country. The Evangelical Lutheran Church is the established church, embracing a very large majority of the people. Professor Scharling stated in his address that in the three Scandinavian Kingdoms a little over 8,000,000 of inhabitants are found,—the number of Dissenters in Denmark being 9 per 1,000, in Norway 4 per 1,000, and in Sweden only $1\frac{1}{2}$ per 1,000. The clergy are trained at one of the four universities, and in Iceland a seminary is provided for that purpose. In Copenhagen there is an English Episcopal Chapel, an American Episcopal Methodist Meeting-house, and a church of the Catholic Apostolic or "Irvingites." But none are to be compared with the national churches. To the largest of these—The *Frauer Kirche* or Church of our Lady—we directed our steps in the forenoon. Here some of the finest specimens of sculpture are to be found, by Thorswalden. Over the entrance is his group of sixteen figures representing John the Baptist preaching in the desert, and on either side of the portal, colossal statues in bronze of Moses and David. The interior impresses you by its massive proportions and the classic beauty of its embellishments. In the niche of the altar is a splendid figure of Christ. While sympathizing to some extent with those who speak of the hopelessness of attempting to delineate the "perfect man," I must

admit that this impersonation of Thorswaldsen's is by far the finest I have seen. On the sides of the nave are statues of the apostles, each marked by some peculiar emblem. Thomas, for instance, holds a square in his hand and looks as though considering how to make things right that were "out of truth." We looked in vain for the great sculptor's idea of Judas the traitor. Instead of him he had introduced—as one of the twelve—a fine conception of the great Apostle to the Gentiles. In front of the altar, richly adorned with crucifix and tall lighted candles, is the baptismal font, of marble, in the form of a shell, borne by a kneeling angel. In the corridors are marble monuments of deceased bishops and ministers of the church, and a bust in bronze of Thorswaldsen. The pulpit, as in all these large churches it must be, is near the centre of the building. It was occupied this morning by a Danish minister whose name I did not learn, but whose appearance I shall never forget. Dressed in an easy fitting cassock, with Elizabethan ruffles around his neck, and a resplendent silver star on his breast, he presented a living picture of what we have so often seen on canvass—the minister of the Reformation period—a splendid looking man, eloquent of speech, graceful in every movement—without note or manuscript delivering his discourse in downright earnest to a spell-bound audience. The Church was full to the door and numbers standing in the aisles, drinking in the impassioned exposition of the Word with rapt attention. How I wished that I could share in the rich feast, but alas! the single word that was intelligible to me was the rapidly spoken "Amen." It was yet early and we crossed the street to *Saint Peter's*, a Gothic brick Church with a beautiful steeple 248 feet high. Here the service is conducted in the German language, but like the other, it is still the Lutheran service: the preacher, dressed precisely like the other, is no less earnest and eloquent: there is a similar crowd of worshippers hanging upon his lips—certainly not less than 2000. Returning to our hotel, a large number of the delegates sat down to dine altogether at the table d'hôte. It was their first opportunity of social intercourse and it necessarily gave rise to some curious and unexpected discoveries. Not the least remarkable was

that which occurred in my own experience. The gentleman who sat next me, was, as I believed, an entire stranger to me. We got into conversation and had not proceeded far when we discovered that we were school-fellows some forty-five years ago. He had gone to the East, made his fortune, returned to his native land, and was now living at Blackheath, London, where he has erected a mission church of its own and employs his leisure in evangelistic labours. I had gone to the West, and here we met in Copenhagen, of all places the most unlikely to talk over the days of auld lang syne.

On the afternoon we repaired to the *Bethesda Mission House*, where an English service was conducted by principal Cairns of Edinburgh. This fine new building stands in one of the principal squares of "the west end." It contains several halls and committee-rooms, the largest hall, in which the stated meetings of the Conference were held, is seated for about 1500 including the gallery, is beautifully frescoed, and has a good organ. The service just referred to was conducted in the smaller room below, where the daily prayer meeting was held at 7.30 a.m. We could have wished to have seen so noble a man and so powerful a preacher as Dr. Cairns in the marble pulpit of the Church of our Lady with 3000 intent listeners before him, but at present he must preach to a select audience, for the English are here a small remnant. An excellent discourse he gave us from Romans 1:16. "For I am not ashamed of the gospel, etc." Later in the day, we looked in to the *Episcopal Methodist Church* where two or three hundred were assembled for worship, but learning that the service would be in Danish, we drove a long distance to the *English Church*—the only place where stated services are conducted in the English language in this city. It is a small room—mean in contrast with the grand Lutheran Churches, but we were given to understand that a subscription list, headed by our own Prince and Princess of Wales, was in circulation and that a handsome church is soon to be erected. Dr. L. B. White, agent of the London Tract Society, preached an admirable sermon from Mark 4:39. "There was a great calm."

But to the opening. The first hour was taken up by singing a fine choral litany by

a full choir specially constituted for these services under the direction of Pastor Tolstrup. It was a great treat for all who had ears to hear. Now the leader sang solus, again the chorus was taken up by the choir: it shook the house: then in soft cadences it rose and fell until it melted away, and left you listening breathless to catch the echo. I had no idea the Danes were so skilled in music, but we had frequent proofs of it during the Conference. The same who had led the litany came down at its close to the platform and offered prayer, imploring the divine blessing on the Alliance, and all the proceedings of the Conference. It was a long prayer, and it was in Danish, and a strange feeling crept over one in thus joining in a service of which you did not understand a single word. Then we sang the hymn commencing,—*Af Højheden oprunden er*. What can you make of that? Here is a verse of it in English:—

High up in Heaven hath arisen,
A morning star so bright and clear,
A star of truth and grace.
Of Jacob's tribe, a branch so new;
A Son of David—Holy—true
To men of every race.
Loving—tender
High and glorious—great and mighty—
Always giving
Life, and light, to all men living.

A short introductory address in Danish by Dr. Kalkar was translated into German and English by Dean Vahl, who thereafter ascended the tribune and read his paper the first on the programme,—“A report on the State of Religion in Denmark.” To Dean Vahl and a handsome layman, whose name I have forgotten, the Conference was largely indebted for its success:—First to the Dean, for translating the addresses, or rather “giving the sense” which he did very cleverly, in one third of the time occupied by the speakers. Let me say, in this connection, that both here and at Belfast and at other meetings of a like kind which it has been my privilege to attend, the reading of elaborate papers on all sorts of subjects has been rather overdone. Valuable as many of them were, they often fell flat on the ears of ordinary audiences, if they did not fly over their heads altogether. Do your best, you sometimes listen for half an hour and then cannot tell what the speaker has been driving at. It is too wonderful—

you cannot attain unto it. If you only had it in print, and time to discuss and digest it, you would certainly discover its merits, but presented to you in this flying fashion, and every hour a fresh topic, the thing is impossible.

The other thing that placed us under deep obligations to the Dean and his assistant was that they two had jointly shouldered the weighty responsibilities of "the local committee." How much is implied in that nobody knows. But for them the Conference would not have been held in Copenhagen. It might not have been held at all this year, for after the refusal of the Swedes to have it in Stockholm, the Council was in a "fix." Then they secured the money that was needed—twenty-five thousand kroner at the least—the kroner being equal to one shilling and a penny half-penny sterling, and the pound sterling to four dollars, eighty-six and two-third cents, the amount in Canadian currency is easily reached. A considerable portion of this money must have been expended in the never-to-be-forgotten excursion which they planned with perfect wisdom, and carried out to the great satisfaction and enjoyment of—well, I should say—not less than two thousand guests. It was on the Wednesday evening that the Conference and its friends landed from a special train at the railway station of Roskilde, each one adorned with a silken badge and provided with a ticket entitling its holder to participate *ad libitum* in the overflowing Danish hospitality. A melancholy interest attaches to this quaint old town of Roskilde. From the earliest times it had been the principle seaport, and the residence of the Kings of Denmark. But the harbour began to fill up with sand, and Copenhagen, every way better in a strategic point of view, took its place in the year 1443 as the capital. In its palmy days Roskilde had 127,000 inhabitants, now it has only 7,000. The excursionists formed themselves into line, six deep, and marched through the entire length of the city. The streets were decorated with flags and lined with citizens who looked with wonder and smiled upon the army of strangers who had invaded their repose. Women peered out at the windows, wondering what it all meant. As we filed into the great Cathedral the organ pealed forth a martial air. When

all were seated, the venerable Dean of the Cathedral advanced to the front of the altar and delivered an address in Danish. He seemed to speak under deep emotion. Then all joined in singing a hymn with such heartiness as made the lofty arches ring again. This fine specimen of ancient architecture was erected in the thirteenth century. It is built entirely of brick and is in a state of perfect preservation. So bright and fresh is the interior, it might pass for a new church. It is very large and remarkable for its admirable proportions. Its chief attraction, however, is that it contains the sepulchres of the kings of Denmark from time immemorial. To the Danes it is a more sacred edifice than even Westminster to the British. The royal tombs are not in subterranean vaults, but in lofty chapels annexed to and entered from the Cathedral. So far from being gloomy or repulsive, they are beautiful and bright, adorned with paintings and frescoes. The several remains of the illustrious dead are in sarcophagi of marble and granite and porphery, oak and mahogany, in great variety, some of them of great size and most of exquisite workmanship. In one room there are sixteen splendid sarcophagi. The finest, however, in white marble, are in the nave of the church, behind the altar. Two of these contain the dust of Frederick IV and his wife, who deserve to be had in everlasting remembrance for the kindness which they showed to Carey and other Christian missionaries at the Danish settlement of Serampore in India, at the beginning of this century. Another is the tomb of Frederick VII, the immediate predecessor of the present king. The altar-piece, apparently of brass, is very elaborate, portraying in high relief the chief incidents in the life of Christ and is surrounded with embellishments such as we have been accustomed to see only in Roman Catholic Churches. The Danish Reformers did not burn their grand old churches as was done in Scotland, and as for all the fine paraphernalia, they use it reverently without superstitiously worshipping it. *Honi soit qui mal y pense.* Having inspected the Cathedral at our leisure, we were next conducted a long way through shaded paths to a garden, where, amid groves of trees and shrubs, tents had been erected and refreshment tables spread with an

abundant supply of good cheer. We drank of the "King's well," from which Roskilde takes its name. At a central point was a rustic pulpit, decorated with flags and flowers, from which addresses were made by Dr. Kalkar and Dean Vahl. This was not all. We returned to the Cathedral at sun-set to find it brilliantly illuminated. A concert of sacred music had been got up for the occasion and we sat for an hour and a half not knowing very well whether we were in the body or out of it—whether what we have seen and heard be reality, or only "the baseless fabric of a vision." In a half dreamy condition we stream out of the Cathedral, and retrace our steps, through the now deserted streets to the railway station. In half an hour cabs are at a premium in Copenhagen and the multitude disperses. Next morning the Conference resumed the even tenor of its way. A letter was read from the Stockholmites, expressing regret that the Conference had not been held there as originally contemplated, and full of good wishes for its success here. A letter also from Lord Polwarth, the President of the British Branch of the Alliance, explaining that his absence from these meetings was unavoidable. I omitted to say in its proper place that the Royal Family manifested their interest in the proceedings by frequent attendance at the meetings and by their courtesy and kindness to many of the delegates. On one evening the King and Queen, the Crown Prince and Princess, and the King and Queen of Greece, Prince Waldemar, with other members of the household, not only sat through the whole sederunt but expressed the pleasure which it gave them to do so. The Crown Princess won all hearts by her habitual attendance and the utter absence of formality and display. On several occasions she shook hands with the speakers in whose addresses she was specially interested and invited them to lunch with her at the Palace. Among those thus honoured were the venerable Dr. Schaff of New-York, and Dr. Paterson of London. Towards the close, the proceedings of the Conference took a more practical turn. The special committee on the subject of religious liberty presented their report, after which resolutions of sympathy with parties suffering from oppression were passed and steps taken to communicate the mind of the

Alliance to those in authority. The British Government were in this way reminded of their duty in regard to the iniquitous opium traffic. The position of Christian missions in Madagascar was remitted to the French and English branches for consideration. A protest was recorded against the violation of religious liberty which had taken place in connection with the operations of the Salvation Army in Switzerland. The final meeting took place on Saturday evening, the 6th of September, when Dr. Kalkar took an affectionate farewell of the Conference and delivered his address on,—“The Evangelical Alliance, its Influence in promoting Christian Union and Religious Liberty.” Prebendary Anderson followed with an eloquent speech in English, and with praise and prayer the eighth General Conference of the Evangelical Alliance was brought to a close. The meeting was a pronounced success, exceeding the most sanguine expectations of its promoters.

It should be added that amongst the papers read by foreigners, that by Dr. Christlieb of Bonn, on *Religious Indifference*, and that by Pastor Munch, of Christiana, on *Christian Courage* were specially remarkable and were delivered with telling power. The most effective English papers were those by Prebendary Anderson on the Harmony of Science and Revelation; by Dr. H. Sinclair Paterson and by Principal MacVicar, on Modern Unbelief and the best methods of counteracting it; by Mr. F. J. Hartley, on Sunday Schools, and by Dr. J. Murray Mitchell, on the duty of the Church in relation to Foreign Missions.

Missionary Cabinet.

ZIEGENBALG AND PLUTCHAU.

IT is believed that these two were the first Protestant missionaries in India. Bartholemew Ziegenbalg was born at Pulsnitz, in Lusatia, on the 24th of June, 1683. His parents both died when he was young. The only recollection he had of his mother was her parting farewell with her children when she recommended them to seek "the pearl of great price" in the Bible. "You will find it there," she said, "for I have

marked every leaf with my tears." We first hear of him as one of the two pious students selected by Professor Franke from the University of Halle to go forth in the service of the Danish Government to establish a Christian mission at Tranquebar, on the Malabar coast, in India, where there was at that time a Danish settlement. He embarked at Copenhagen in November, 1705, accompanied by Henry Plutchau, his fellow student and friend. It was not until the 9th of July, 1706, that they reached their destination. They found no one in India to give them a friendly greeting. They were the first, says Dr. Mullens, to find out what Hinduism really is; the first to oppose caste; the first to meet the difficulties by which the work in India is beset. Of the noble band with whom they were afterwards associated, scarcely a man ever returned to Europe. They came to India young; in India they lived; in India they died. The hardships they endured were never chronicled. They experienced but little sympathy from the Churches of Christendom, but they fought the battle manfully to the last. Honour to their memory!" As soon as it was known with what design they had gone to India, they were advised to make all haste home again. The successes which followed their first efforts were speedily followed by bonds and imprisonments, at one time Ziegenbalg was kept in confinement for four months, but, nothing daunted, they persevered. They set themselves to learn the language. They opened schools. In thirteen months from the time of their landing they had built a church and opened it. In the face of determined opposition from the Governor of the colony they met with success in their work. Three years and a half after landing, their converts numbered one hundred and sixty! Before this, Ziegenbalg had begun to translate the New Testament into the Tamil language, and the work was completed in 1711. It was printed in 1715. At the time of his death he had translated the Old Testament as far as the book of Ruth. In 1712 the native converts numbered two hundred and forty-five; seventy children were in the schools; a dictionary and a number of Christian books had been translated. In that year Plutchau returned to Europe to give an account of the mission to Frederick IV, King of Denmark, and

especially to report the opposition of the colonial Governor. The King took great personal interest in the mission, ordered a sum of £300 to be paid towards its support, and corresponded himself with Ziegenbalg, who, in 1714, also visited Europe for rest and change. He visited Copenhagen, and then went to Halle, preaching everywhere to crowds, arousing by his eloquence the missionary zeal of many. He went to England and had interviews with George I and many persons of rank and influence. Indeed, so great was the interest manifested in their work, the Society for the Propagation of the Gospel took the missionaries under its wings, and from that time was a chief instrument for supporting and extending the undertaking. On his return to India, in 1716, Ziegenbalg made preparations for the erection of a new and spacious church at Tranquebar which was opened the next year. On hearing of it, the King of England addressed a letter to the missionaries in acknowledgment of their eminent services,—“Not only,” said his Majesty, “because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper, but also that in this our kingdom such a laudable zeal for the promotion of the Gospel prevails. We pray that you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success: you will always find us ready to succour you, in whatever may tend to promote your work, and to excite your zeal.” The royal prayer was not granted. Worn out with work in his Master’s service, the brave and enthusiastic Ziegenbalg sank into an early grave. He died on the 23rd of February, 1719, aged thirty-six, leaving three hundred and fifty-five converts to mourn his loss. His companion Plutchau left India in September of the same year. He died in Holstein about 1746. In the meantime God raised up other missionaries to carry on the work. Grundler, who had been connected with the mission since 1708, now took the chief management of it. With him were associated some grand men whose names will never be forgotten—Benjamin Schultze, Nicholas Dhal, John H. Kistmacher, Kiernander, and others. In 1762 Christian Frederick Schwartz appeared on the scene and for nearly half a century was

(Continued on page 291).

The Wisdom of Solomon.

NOVEMBER 9.

1 KINGS x: 1-13.

Golden Text, Matthew 12: 42.

COMPARE 2 Chron. 9: 1-12. Ten years after the dedication there came a distinguished visitor to Jerusalem, the queen of Sheba. Her country lay in the southern extremity of Arabia, —where modern Aden is situated—spoken of by our Saviour as “the uttermost parts of the earth,” Matt. 12: 42,—a very fertile country, famous for spices which filled the air with aromatic odours, hence it was called, *par excellence*, “Araby the blest;” distant from Jerusalem about 1500 miles. It was a hard and dreary journey, the only conveyance, “the ship of the desert”—the camel—which moves slowly. At the rate of 20 miles a day, it would take 75 days each way. V. 1. She heard of Solomon and the wonderful temple through the merchants engaged in the gold trade, ch. 9: 26-28, and she wanted to see and converse with this king so famous for wisdom and wealth. V. 2. *She came*—under a broiling sun; the thermometer here ranges from 100° to 120° in the shade: water scarce: the route infested by robbers: camel-riding far from comfortable: she was a brave woman to undertake such a journey. She was a generous woman, too. Her gifts were just splendid. 120 talents of gold were worth \$3,000,000—not to speak of the jewels and the unlimited store of spices—a fine example to modern millionaires, and to those who are not millionaires. We should give of our best, and as much as we can, for the service of *our* Master who is greater than Solomon, Luke 11: 31. It *pays* to give for the Lord’s cause, Luke 6: 38. V. 3. She asked Solomon two *hard questions* which she had prepared beforehand for testing whether his wisdom was as great as it was represented to be. Vs. 4-8. He satisfied her on every point—the temple and all its appointments were perfect, the attendance was faultless, there was a place for every thing and every thing in its proper place. She was more than repaid for her long journey: she was astonished beyond measure—even tempted to envy the servants of so illustrious a prince. V. 9. She saw that such wisdom must be supernatural, and although it is not stated, it is possible that the queen may have been converted through Solomon’s influence to worship the true God. Vs. 11, 12. Besides what she had brought with her, a large quantity of valuable commodities were forwarded by sea. *Almug trees*—the fragrant red sandal-wood, now chiefly used for dyeing purposes, but then for the finer kinds of joiner work. V. 13. It was customary in the East to ask for presents. Our King is wiser and richer and more generous than Solomon. He invites the poorest and meanest of his subjects to share his divine bounty. He will do for us more than we are able to ask or think, Eph. 3: 20; Rom. 8: 32.

Solomon’s Sin.

NOVEMBER 16.

1 KINGS xi: 4-13.

Golden Text, Proverbs 4: 23.

TIME, about 985, B. C.—Ten years after last lesson, when Solomon was about fifty years old; the kingdom of Israel had reached the highest degree of prosperity. The people were industrious and contented: the valleys yielded abundant crops: every hillside was a fruitful vineyard: Jerusalem had been embellished with splendid state buildings: it had magnificent water works: navies had been equipped: great cities had been built by Solomon in the north—notably Baalbec and Tadmor, (Palmyra), the ruins of which have filled modern travellers with astonishment. *But*, great and wise as he was, Solomon had conspicuously failed in self-control and had fallen into grievous and fatal sin. A ceaseless round of pleasure, flattery, and bad company alienated his heart from God. His fall is traced to his love of many strange women, V. 1. Not only had he too many wives, in itself forbidden, Deut. 17: 17, but he took them from the heathen nations, which he knew to be wrong, Deut. 7: 1-4; most of them were rank idolaters. V. 4. *When he was old*—about ten years before his death: he was prematurely old. *His heart was not perfect*—it could not be, surrounded as he was by such influences, Matt. 6: 24. David’s heart was comparatively perfect—not in freedom from sin, but in that he sincerely repented of his sins, see Ps. 51, and never fell into idolatry. Vs. 5-8. Solomon countenanced the most degraded and sensual rites of idolatry. *Ashtoreth*—the notorious female diety of the Canaanites, and *Milcom*, alias “Moloch”—the *abomination* of the *Ammonites*,—descendants of Lot, Deut. 2: 19, who offered human sacrifices, 2 Kings, 22: 10; 16: 3. It is not said that Solomon actually worshipped these idols himself; but to gratify his “strange wives,” v. 8, he built temples for their false deities, frequented these temples, and thus became, practically, an idolater: *nominally* worshipping Jehovah in the temple, he proved himself an apostate and a hypocrite. Under the specious pretext of liberality, he led others to believe that one religion was just as good as another. Vs. 9-12. *The Lord was angry*—Twice he had warned Solomon in express terms against this very thing, ch. 3: 14; 9: 4. But notwithstanding this *his heart was turned from the Lord*. When the heart is not right, all is wrong. His was not a mere *mistake*, it was a deliberate forsaking of God to revel in sinful indulgencies. Vs. 11, 12. The kingdom fell to Jeroboam, a bright young man who also made shipwreck of himself. This sad lesson illustrates the impartiality and faithfulness of the record: it is a solemn warning to all, Heb. 3: 12: it shows how one sin leads to another, and that the consequences of sin bring trouble and disgrace upon others. The power of example, for good or evil, is simply incalculable. *Remember the Golden Text.*

Proverbs of Solomon.

NOVEMBER 23.

PROVERBS I: 1-16.

Golden Text, Proverbs 1: 7.

A PROVERB is a short pithy sentence, of the nature of a parable, asserting some maxim of general application which, by frequent use, is found to contain a deeper meaning than at first appears, and comes to be accepted as an axiom. Almost every country has a collection of proverbs peculiar to itself and which indicate to some extent the character of the people. In Solomon's time maxims of this kind were the chief study of the learned, and he himself had collected a large store of them, from which were selected those which are found in this book. He may be regarded therefore as the editor rather than the sole author of the collection that bears his name. It is thought that this work occupied his spare time when he was from twenty-five to thirty-five years of age. The first twenty-four chapters are supposed to have been completed by Solomon: chs. 25-29 appear to have been published 300 years later, in Hezekiah's time. The 30th ch. is written by one Agur, a sage of whom nothing more is known, and the last ch. by Lemuel, also unknown. As a whole, these proverbs are incomparably superior to any other collection: the more they are studied, the richer do they appear. The lessons which they convey are suited to all conditions of life, from the king on the throne to the poorest of his subjects. Vs. 1-4 explain the object of the book. *To know wisdom*—elsewhere he says,—“wisdom is the principal thing.” True wisdom is the gift of applying knowledge to the best ends. *To receive instruction*—It is only fools who imagine that they have nothing to learn. *To the young man*—Youth, naturally impulsive and inconsiderate, especially need to be taught *discretion*. V. 5. *A wise man will increase learning*—By so doing, he is profitable not only to himself but to others also. V. 6. *To understand a proverb*—implies the faculty of using it advantageously. V. 7 contains the first proverb, and it is the key-note of all the rest—the centre around which they revolve. *The fear of the Lord*—That reverence for Jehovah which induces unquestioning obedience is the first step towards true wisdom. Vs. 8, 9. Father and mother are entitled to equal respect: to honour them is the next step, V. 10. Another step is to avoid bad company. It is a grand thing to be able to say “no” at the right time and in the right place. Vs. 11-14. The case chosen for illustration is characteristic of the East, where brigandage is carried on systematically and men are murdered in cold blood to conceal robbery. V. 15. *Walk not in the way with them*—Have nothing to do with those who would lead you astray. Tear yourself away from their society. V. 16. *Their feet run to evil*—they go rapidly from bad to worse. No one can be long in bad company without being contaminated. The only safe course is to avoid it altogether. To deliberately enter into temptation is to be certainly overcome by it.

True Wisdom.

NOVEMBER 30.

PROVERBS: VIII: 1-17.

Golden Text, Proverbs 8: 17.

THIS chapter is highly poetical and yet eminently practical. In it wisdom is personified and speaks in the character of a discreet and affectionate mother, who seeks to attract hearts and consciences to herself for the purpose of doing them good. Some regard the passage as a description of the Son of God; but whether the wisdom here spoken of be an attribute of God or the person of Emmanuel it is not necessary to enquire: we may safely take it for both or either. It is the wisdom which cometh from above, James 3: 17, and which was conspicuously manifested in Christ Jesus, Col. 2: 3. V. 1. *Doth not wisdom cry?* Yes she does. Listen. “Ho! every one that thirsteth come ye to the waters,” Isa 55: 1;” “In the last day, that great day of the feast, Jesus stood and cried, “if any man thirst” etc., John 7: 37; again, hear the directions for attaining it, James 1: 5. V. 2. *In the top of the high places*, wherever men go they may hear the voice of true wisdom, in one form or other, inviting them to repent of their sins and to enter upon a right course of life. V. 5. Her teaching is adopted to the thoughtless and unlearned as well as to those who studiously make choice of ways that are not wise. V. 6. *Excellent things*—truths of priceless value, worthy the consideration of the most cultivated intellects, Prov. 3: 15. *Right things*—Honesty and right doing, the opposite of every thing that is dishonest and mean. V. 7. *Truth*—the whole truth and nothing but the truth is that which ennobles character. *Wickedness*—especially untruthfulness, is hateful in the sight of God, Prov. 6: 16, 17; we should not only refrain from it, it should be an abomination to us. V. 8. These words find their fulfillment only in the person of Him who spake as never man spake, John 7: 46; Luke 4: 22. V. 9. To the unprejudiced, whose hearts God has opened, the truths of religion are not hard to understand; Lydia for example, Acts 16: 14. V. 10. *Receive my instruction*: It is not enough to listen, we must *accept* the teaching and submit to it, preferring religion before riches—feeling sure that if the fear of God is in our hearts we have a better guarantee for happiness than if we had ever so much silver and gold. V. 11. Compare Matt. 16: 26. V. 12. *Prudence*—is the right exercise of wisdom, by which we are led to adopt the best plans of doing God's work. V. 13 *The fear of the Lord*—that controlling power which moves the heart to hate sin. Pride, in all its forms, is detestable in others, we must learn to hate it in ourselves. *The froward mouth*—deceitful or crafty speech—peevishness towards others. V. 14: Heavenly wisdom gives strength both to resist evil and to do good. V. 17: (1.) Those who earnestly strive after wisdom take the surest way to find it. (2.) Those who give their hearts in early life to Christ will be rewarded with an abiding sense of His love towards them.

A Page for the Young.

TIME ENOUGH.

TWO little squirrels out in the sun,
 One gathered nuts, the other had none,
 "Time enough yet," his constant refrain,
 "Summer is only just on the wane."

Listen, my child, while I tell you his fate,
 He roused him at last, but he roused him too late;
 Down fell the snow from the pitiless cloud,
 And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed,
 One always perfect, the other disgraced;
 "Time enough yet for my learning," he said,
 "I'll climb by and by from the foot to the head."

Listen, my darling: Their locks have turned gray,
 One as a governor is sitting to-day;
 The other, a pauper, looks out at the door
 Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day,
 One is at work, the other at play,
 Living uncared for, dying unknown—
 The business hive hath ever a drone.

Tell me, my child, if the squirrels have taught
 The lesson I long to impart in your thought;
 Answer me this, and my story is done,
 Which of the two would you be, little one?
 —*The Methodist.*

"WHERE AM I GOING?"

ONE fine summer evening, as the sun was going down, a man was seen trying to make his way through the lanes and cross-roads that led to his village home. His unsteady, staggering way of walking, showed that he had been drinking; and though he had lived in that village more than thirty years, he was now so drunk that it was impossible for him to find his way home.

Quite unable to tell where he was, at last he uttered a dreadful oath, and said to a person going by, "I've lost my way, Where am I going?"

The man thus addressed was an earnest Christian. He knew the poor drunkard very well, and pitied him greatly. When he heard the enquiry, "Where am I going?" in a quiet, sad, solemn way, he answered—

"To ruin!"

The poor staggering man stared at him wildly for a moment, and then murmured, with a groan, "That's so."

"Come with me," said the other kindly, "and I'll take you home."

The next day came. The effect of the drink had passed away, but those two little words, tenderly and lovingly spoken to him, did not pass away. "To ruin! to ruin!" he kept whispering to himself. "It's true, I'm going to ruin! O God, help me, and save me!"

Thus he was stopped on his way to ruin. By earnest prayer to God, he sought the grace which made him a true Christian. His feet were established on the Rock. It was a Rock broad enough to reach that poor, miserable drunkard, and it lifted him up from his wretchedness, and made a useful, happy man of him.

LETTER FROM REV. L. G. MACNEILL,

The Manse, St. John's, Newfoundland.

FOR the young readers of the *Record*, let me tell you what they may do if they try. Seven of the little girls of my Sunday-school whose names are Aggie and Maggie, Bessie and Jennie, Bertha, Sarah and Maud, took it into their wise little heads some months ago to try to help our Missionaries some way. They decided to prepare for a children's sale of fancy goods, the proceeds to go to some good work. Busy little fingers worked on for months. Loving little tongues asked assistance from others, and when the day appointed came for the sale, great was the enthusiasm. Last Thursday in the basement of our church they prepared their tables, which looked quite attractive with articles dear to the hearts of children. A small fee was taken at the door, and for several hours the prettily dressed saleswomen were busy disposing of their goods. When the money came to be counted up they had over \$60.

When Mr. Grant of Trinidad was here he said he had an Infant School of Coolies whose teachers' salary of \$60 a year was not provided for; so our children have taken charge of that school, and mean to pay the salary of the teacher, and they expect to hear from their school every three months. I'm sure it will do them good to work for our dear Lord; and the quarterly letter from Trinidad will interest them in Missions more than a dozen addresses.

In the name of the Good Master who said "Suffer the children to come to Me," I thank those seven little girls and the other school companions who helped them for the good thing they have done. And I say to a dozen or two Sunday-schools in Nova Scotia, are there not as many loving missionary hearts as will do the same.

Dear children, just think of your happy Christian homes, and Sunday schools, and all your Christian joys, and then think of the poor little Coolies of Trinidad, and I'm sure you'll work.

Continued from page 281.

one of the brightest ornaments of the cause of missions in India. The first complete census of India was taken in 1881, when the population was found to be 253,891,821. The number of Hindus is 187,937,450, of Mohammedans, 50,121,585, of Nature worshippers, 6,426,511, of Buddhists, 3,418,884, of Christians, 1,862,634, of Sikhs, 1,853,426, of Jains, 1,221,896. More than one half of the entire Christian community are Roman Catholics. Their numbers are given as 963,058. The peculiar effect of the Hindu religion appears in the statement that there are no less than 20,938,626 widows, of whom 63,557 are under ten years of age. The number of Protestant missionaries in this great country is less than 700. "*The harvest truly is great, but the labourers are few.*"

Our Own Church.

THANKSGIVING.—On the 6th day of this month our people will gather in the House of God to render thanks for the bountiful harvest, and the innumerable mercies of the year. Bless the Lord, O our souls, and forget not all his benefits! The average citizen is more skilled in grumbling and growling, in fault finding and fretting, than in singing songs of gratitude to God. Yet in the most calamitous seasons how much have we for which to be thankful! The present season has been full of blessings. The public health has been good. No epidemic has swept down our people or stricken their hearts with panic. No destructive frosts or storms have marred the products of our fields. No enemy has trodden our soil or insulted our flag. There has been—there still is—commercial depression. But there is at least abundance of food throughout the land, and no man or woman who is sober and industrious need lack bread. All over Europe and America the food supply is ample. As a Church we have good grounds for thanksgiving. Peace has prevailed throughout all our borders. Our efforts to advance the glory of God by spreading the Gospel have been blessed. In the wilderness, on the vast prairie, and far away in the heathen lands our missionaries

have proclaimed the glad tidings of salvation, and as a result there are thousands thanking the Saviour to-day for His redeeming love. Let us show our thankfulness by deeds, not empty words. Out of our abundance let us give to those who need. Let us remember the sick, the indigent, the widow and the orphan, and those missionary and benevolent agencies which have for their object the well being of our fellow men.

The Montreal Anniversary Missionary meetings are to be held this year on the 25th, 26th and 27th of November.

Dr. William Fraser of Bondhead, one of the clerks of the Assembly, completed the 50th year of his ministry on the 2nd of September last. At its last meeting, the Presbytery of Barrie adopted a resolution of congratulation, conveying to Dr. Fraser a sense of their high respect for him, and assuring him of their good wishes.

On the 26th of September, Mr. John Gibson, B.D., was ordained by the Presbytery of Toronto, and designated as a missionary to the coolies of Demarara. The services were held in St. Andrew's Church, Scarboro', in which neighbourhood Mr. Gibson was brought up. The young missionary will go to his field of labour with the earnest prayers of many friends for his comfort and success.

The congregation of Knox Church, Mount Forest, in parting with their late pastor, the Rev. John Macmillan and his wife, presented them with addresses, and also with more substantial tokens of their esteem, in recognition of their self-denial in resigning the charge in order to make way for the union of the congregations of St. Andrew's and Knox Church. Such noble conduct on the part of a minister of twenty years standing in the same charge is worthy of the highest commendation.

DALHOUSIE UNIVERSITY LAW SCHOOL. We have received a copy of the inaugural addresses of ex-Governor Archibald, and Dr. Weldon delivered at the opening of the Law School at Halifax. These claim a high place for the study of law. Arrangements have been made for a complete course of instruction in the various branches of law under Professors Weldon and Russell, and and other lecturers. The entire cost to a student is about \$150 for six months. Mr. George Munro, the New York publisher,

enabled the Governors to organize the school by endowing one chair, Dr. Weldon's, at \$2,000 a year. It is desirable that students of law should be under the best influences, professional and religious, during their student days, and the Dalhousie school promises well in these respects.

ORDINATIONS AND INDUCTIONS.

COTE DE NEIGES, Montreal: Mr. James Bennett was ordained and inducted on the 11th of September.

GRANTON, Stratford: Mr. John Campbell was ordained and inducted on the 9th of September.

GEORGTOWN AND MONTAGUE, P. E. Island: Mr. W. H. Spencer was ordained and inducted on the 2nd of October.

TIGNISH, MONTROSE AND ELMSDALE, P. E. Island: Mr. George Fisher was ordained and inducted on the 7th of October.

PARKDALE, Toronto: Rev. R. P. Mackay, formerly of Scarboro', was inducted on the 21st of October.

WALKERTON, Bruce: Rev. A. Beamer, late of Wardsville, Ont., was inducted to St. Paul's Church, Walkerton, on the 16th of October.

PORT STANLEY, London: Mr. A. W. McConehy was ordained and inducted on the 23d of September.

WATFORD AND MAIN ROAD, Sarnia: Rev. Hugh Cameron, late of Glencoe, was inducted on the 30th of September.

BURNS CHURCH AND MOORLINE, Sarnia: Rev. J. C. Tibb, late of Rat Portage, Manitoba, was inducted on the 17th of October.

LAWRENCETOWN AND COW BAY, Halifax: Rev. Thomas H. Murray, lately of Kempt and Walton, was inducted on the 26th of September.

LACHINE, Montreal: Rev. James Cormack, lately of Alexandria, was inducted on the 24th of October.

PARIS, Ontario: Mr. W. W. Boyle was ordained and inducted into the charge of Dumfries Street Church on the 9th of October.

BELGRAVE, Maitland: Rev. George Law was settled here on the 21st of October.

PARRIE SOUND, Barrie: Rev. A. Hudson, for eighteen months ordained missionary there, was inducted as pastor on the 15th of October.

GRAND FALLS, St. John, N. B.: Mr. Seylaz was ordained and inducted on the 23rd September.

CALLS.—Rev. S. Acheson, of Wick, to Kippen and Hillsgreen, *Huron*. Rev. J. Burgess, of Carlton, St. John, N.B., to First Presbyterian Church, San Francisco. Rev. John Smith, of Berwick-upon-Tweed, Scotland, is called to St. James Square Church, Toronto. Rev. William McKinley, of Ratho and Innerkip, *Paris*, to the united congregations of Springfield, Sunnyside and Cook's Creek, *Winnipeg*. Rev. T. S. Chambers has withdrawn the resignation of his charge

of Storrington, &c., *Kingston*. Rev. A. T. Love, of St. Stephen's, N.B., has accepted a call to St. Andrew's Church, Quebec.

DEMISSIONS.—Rev. W. A. Wilson, of Knox Church, St. Mary's, *Ont.*, under appointment to India. Rev. William Blain, of Tara, Allenford and Elsinore, Rev. William Gallagher, of Kinloss, Riversdale and Enniskillen, and Rev. E. A. Mackenzie, all three in the Presbytery of *Bruce*. Rev. D. G. Cameron, of Nelson, *Manitoba*. Rev. J. C. Burgess, of Carlton, *N. B.* Rev. J. Macleod, of Clyde and Barrington, *N. S.* Rev. James Coull, of Valleyfield, *Quebec*. Rev. J. M. Goodwillie, of Newmarket, *Toronto*. Rev. N. Clarke, of Lakefield, *Peterboro'*.

LICENSURE.—Mr. A. Hamilton, son of the Rev. Robt. Hamilton, of Motherwell, was licensed to preach the Gospel by the Presbytery of Stratford on the 9th of September.

NEW CHURCHES.

WENDIGO, London.—A beautiful new church was dedicated for public worship in this village last month. Rev. J. A. Murray, of London, preached in the morning and in the evening; the Rev. Thomas Macadam in the afternoon. The people of this charge are to be congratulated on the completion of their church, and their esteemed pastor, on this additional evidence of the success of his ministrations.

OIL CITY, County of Lambton.—A new church was opened for worship in this village on the 7th of September. It is acknowledged to be one of the handsomest, cheapest, and best of its size in the county. The field in which it is situated is worked at present in connection with the Oil Springs mission, but it is the aim of the Presbytery to have a minister settled in this place at an early date.

LONDON SOUTH.—The new "Knox Church" erected for the Presbyterians of London South was opened for worship on Sabbath, 14th instant, by Professor Maclaren, D. D., Moderator of the General Assembly, and Rev. J. A. Murray, of St. Andrew's Church, London. The Church is a model of taste and comfort, and has cost \$12,000. A \$1,400 organ has been placed in it.

PARRY, Sound-Barrie.—The new Church at this place was formally opened on the 7th of September, by the Rev. David Duff, of North Brant.

EARLY, Quebec.—A neat wooden Church has been erected at this mission station.

Subscriptions sufficient to warrant the erection of churches have been secured at Riverside, Albert, N. B., and at Dorchester N. B. These places have been Home Missionary stations for some years, and now they will soon have places of worship and, we trust, pastors. The foundations of the buildings have been laid under the auspices of the Presbytery of St. John, which was represented on these occasions by Rev. Dr. Macrae, and by Rev. Godfrey Shore.

THE COLLEGES.

KNOX COLLEGE, TORONTO:—The opening exercises, which were held on the 1st of October, were, as usual, largely attended. Convocation Hall was filled. Principal Caven, in his opening address, referred to the important work the College was doing, and the need there is for an increase of the teaching staff. There are only three professors fully engaged, and it is quite impossible that they can adequately overtake the whole field of sacred literature and science. The teaching of New Testament subjects is quite enough for a single chair. And it is evident that a chair which unites Church History and Apologetics has too much committed to it. The difficulty resolves itself into a question of ways and means. The ordinary expenses of the College are from \$12,000 to \$13,000 a year, and with a view of providing a corresponding revenue, the Board had set itself to raise an endowment fund of \$200,000. At the present time over \$163,000 have been subscribed. But it is clear that even were the whole sum named collected and available for revenue, it would only meet the present requirements of the College. Hence the importance of continued and increased efforts to make the financial basis correspond with the standard of efficiency which was acknowledged to be desirable. A considerable amount of money is also required for extending the Library and keeping it in repair. The session opens with the prospect of a large attendance.

PRESBYTERIAN COLLEGE, MONTREAL:—The opening ceremonies were conducted in the Morrice Hall on the evening of October 1st. The Rev. J. W. Dey, Dean of Residence, delivered the inaugural address on, "The Church in relation to the rest of the world." He pointed out the absolute need for the Church to be constantly aggressive. Her motto should ever be,—“The world for Christ!” After referring in eloquent terms to the triumphs of the Christian Church in the past through the labours of Martin Luther, John Knox and other heroes of the Reformation, the lecturer spoke of the work of the Presbyterian Church in Canada, with special reference to its Home Missions and French Evangelization. He then addressed himself to the subject of

preparation on the part of students for the sacred work they had undertaken, advising them, above all things, to be students of their Bibles. Principal Macvicar, in announcing the programme for the ensuing session, said he was happy to be able to state that their number of students had now reached 76. They had twenty new students, and ten of them were from Quebec, a province which was not supposed to be productive in the matter of students; and the other ten belonged to the different other provinces. He thought they had a right to thank God, and take courage and go forward. He concluded by announcing that there would be a course of Sunday afternoon lectures in the hall, as there had been last session, and that several distinguished gentlemen had consented to act as lecturers.

MANITOBA COLLEGE opened some weeks ago with the prospect of a larger attendance than in any previous year. Principal King received some \$7,000 from a few friends in Great Britain and Ireland, which will be invested as the nucleus of an endowment fund for the College.

QUEEN'S UNIVERSITY.—The Arts classes opened on the 1st of October. "University Day" was observed on the 16th by a lecture from Professor Goodwin. The Theological classes open on the 6th of this month.

 WORK IN THE NORTH-WEST.

As the summer is drawing to a close and the Students at present labouring in the Mission Fields of the North-West are returning to College, the question of supply during the winter becomes more urgent. From almost every field letters are received from missionaries and people anxiously enquiring about the prospects of supply for the coming winter. The efforts made hitherto to secure suitable men have been only partially successful. This is a work in which the whole Church is interested, and it is also one in connection with which her honour, missionary spirit, self-sacrifice, her love of souls, and the best interests of her Master's kingdom are at stake. The Church has laboured successfully here up to the present time. Shall she allow the harvest ready to be reaped to go to waste? The Church has the means and the men necessary to over-

take the work. Is she equal to her responsibility? Whatever is done must be done quickly. The people are very desirous of having the gospel preached to themselves and their families. Their liberality in the support of ordinances is most commendable. Last year the average for salary per communicant in the supplemented congregations of the North-West was \$14.16. The average for the whole Western Section of the Church was \$6.08. If neglected, the people will be disheartened and lapse into indifference and irreligion. That the urgency of the situation may be appreciated, a table is subjoined showing the supplemented congregations and mission fields that will soon be vacant or that should be supplied:—In the Presbytery of Rocklake there are 30 stations, 325 families, and 272 communicants in want of stated religious services; In the Presbytery of Winnipeg, 23 stations, 210 families and 136 communicants; in the Presbytery of Brandon, 63 stations, 593 families, and 440 communicants.

It may be mentioned that the salaries of missionaries labouring in the North-West is \$850 per annum, part of which is paid by the Field and part by the Home Mission Committee of the Assembly. The salary of ministers of supplemented congregations is \$900 with a manse or \$950 without a manse. The following methods are suggested of rendering assistance: 1st. Let any young men who would wish to engage in this work permanently or for a limited time correspond with the convener of the H. M. C. of Assembly or with the clerks of Presbyteries, or with the superintendent of missions. 2nd. Let any ministers who may know of suitable men for this work write and put the Presbyteries in communication with such men. 3rd. Let Presbyteries try and send one of their number for the winter to occupy one of these fields. The pulpit of the minister sent could be supplied by his brethren during his absence. We shall consider it a kindness to receive suggestions or assistance from any quarter. Responses to this earnest appeal may be sent either to Rev. James Robertson, the superintendent of missions, or to Rev. D. B. Whimster, of Winnipeg.

“Remember that it is just fifty years since a live missionary stood in Madura and looked out upon an absolutely pagan population. There are now 35 churches with 2,897 members, 206 of them added the past year.”

Meetings of Presbyteries.

QUEBEC: *September 16:*—Mr. Sym reported favourably regarding Metis, and was thanked for his services. Mr. Sutherland, student, was certified to the College. Conveners for securing reports were appointed as follows: S. S.'s, F. P. Sym; State of Religion, J. C. Cattaneach; Protestant Education, Dr. Mathews; Temperance, D. Currie; Statistics, F. M. Dewey. Arrangements were made for holding missionary meetings throughout the Presbytery. A minute was adopted in reference to the death of Rev. William Ross, of Megantic, expressing the high esteem in which Mr. Ross was held by his brethren, and the sense of the loss which the Church has sustained in his removal. Steps were taken to open a French mission school at Ditchfield. Mr. McKeown, from the Presbyterian Church in Ireland, appeared before the court and applied to be received into the Presbyterian Church in Canada. A committee was appointed to examine his papers and report.—F. M. DEWEY, *Clk.*

TRURO: *September 15:*—The Presbytery held an evangelistic meeting at Economy, when addresses were delivered setting forth the claims of the schemes of the Church. The congregation has so prospered under the ministry of Rev. A. F. Thompson, that the two sections of which it is composed—Economy and Five Islands,—will soon be in a condition to be erected into separate charges. \$100 were added to the pastor's salary at the beginning of the year.—The Presbytery visited Riverside on the following day, Rev. A. Cameron, pastor. The congregation, consisting of two sections, Portapique and Bass River, is harmonious and progressive.—J. H. CHASE, *Clk.*

NEWFOUNDLAND: *September 25:*—The Presbytery met at St. Johns. A church had been erected at Little Bay when the mines there were largely operated by Presbyterians. The Presbyterians have nearly all moved away. An application to buy the church was received from the Episcopalian body, and the Presbytery resolved to sell, if suitable arrangements can be made.—R. LOGAN, *Clk.*

MONTREAL: *October 7:*—36 ministers and 6 elders present. The Home Mission report given in by Mr. Warden was duly considered and its recommendations adopted in reference to the supply of mission stations. At present there are only two vacant congregations in the Presbytery—Hemmingford and Erskine Church, Montreal. Reports of a very satisfactory kind were received from several of the congregations in respect to annual missionary meetings held by them. It was resolved that members unable to attend the quarterly meetings should inform the Presbytery through the clerk. On the report of the examining committee, twenty-two students were certified to the Senate of the Presbyterian College, Montreal. An encouraging report of the Presbytery's City Mission was given by Mr. Campbell, convener.—J. PATTERSON, *Clk.*

LANARK AND RENFREW: *August 26:*—Commissioners to the General Assembly reported their attendance at the meetings in Toronto. Dr. Campbell gave in the report of the Presbytery's committee on Home Missions which was duly considered and adopted. Mr. Edmondson reported that \$240.31 had been received from the Sabbath-schools throughout the bounds in aid of the Formosa Mission. Mr. Bell, convener of the statistical and financial committee, presented an elaborate report and received the thanks of the Presbytery for it. The committee on arrangements for missionary meetings reported through Mr. A. A. Scott, convener. The clerk gave notice of a motion *in re* the election of ruling elders from the Presbytery to the Assembly. A committee was appointed to draft a minute in reference to the death of Dr. Mann of Pakenham.—J. CROMBIE, *Clk.*

BROCKVILLE: *September 2:*—A petition from the united mission stations of N. Williamsburgh and Winchester Springs to be erected into a pastoral charge was granted. Mr. Nelson reported that the congregation of Morewood had decided to stand alone, and are prepared to offer \$750 and a manse to a settled pastor. Notice was given of a motion,—“That the Presbytery of Brockville shall in future elect all its own standing committees annually, at the last regular meeting previous to the meeting of the General Assembly.”—G. D. BAYNE, *Clk.*

GLENGARRY: *September 16:*—A report on the manner of conducting funerals was received, considered, and a number of recommendations adopted. These will be printed and read in the congregations within the bounds. The Home Mission committee reported having visited the supplemented congregations with a view to ascertaining their condition, and made some recommendations in reference to the grants from the Augmentation Fund. A call from St. Andrew's Church, Lachine, to the Rev. James Cormack of Alexandria, was laid on the table, and the necessary steps taken. The committee on Mission Groups recommended that a missionary address be given in every congregation before next regular meeting. A petition from a number of the members and adherents of Kenyon Church, asking that the bell on the church be rung for public worship on the Sabbath was discussed, and the Presbytery enjoined that the bell should be rung on the Sabbath. Two student missionaries read the prescribed discourses and were certified to Queen's College. The Home Mission committee were instructed to take up subject of French Mission work, examine into it, and report at next meeting.—W. A. LANG, *Clk.*

KINGSTON: *September 15:*—Mr. Chambers withdrew resignation of his pastoral charge. The Home Mission report contained much useful and interesting information. The committee were empowered to secure one or two ordained missionaries. An application to have Mr. J. Robertson, licentiate, placed as ordained missionary at Mill Haven &c., was conditionally

granted. A proposal to unite the congregations at Picton and Demorestville was laid on the table till next meeting. A minute was adopted expressing the Presbytery's appreciation of the services of Mr. Shore, late minister of Lansdowne, &c.—T. S. CHAMBERS, *Clk.*

PETERBORO': *September 23:*—Very full and satisfactory reports were read from all the mission fields within the bounds—six in number. A memorial from Campbellford for disjunction from Percy was reconsidered. The exercises of divinity students were heard and sustained, and those gentlemen certified to their respective Colleges. Remits of the Assembly will be considered at the January meeting.—W. BENNETT, *Clk.*

OWEN SOUND: *September 16:*—There was a full attendance of members. Students within the bounds were examined and certificates were granted them to the College authorities. Reports from the mission fields were given in and carefully considered. This Presbytery has been making every effort to consolidate its work—keeping two ends in view,—(1) to make the charges as compact as possible; (2) to save the Home Mission Fund.—J. SOMERVILLE, *Clk.*

GUELPH: *September 16:*—The annual conference on Sabbath-schools, the State of Religion, and Temperance was appointed to be held in Berlin on the third Tuesday of January. A call from Knox Church, Elora, in favour of Rev Hugh Rose, late of Manchester, England, was sustained, and arrangements made for his induction. The Presbytery agreed to express its sympathy with the efforts being made in this part of the country to introduce the Canada Temperance Act of 1878 and, further, to remind ministers of the deliverance of the late Assembly on the subject of prohibition, and exhort them, with the members of the Church, to employ all proper means with a view to promote its success.—R. TORRANCE, *Clk.*

LONDON: *September 9:*—The translations of Mr. Beamer of Wardsville to Walkerton and of Mr. Cameron of Glencoe to Watford, were respectively sanctioned, the Presbytery expressing its special regret at the departure of these brethren from its bounds. Conference on the State of Religion was deferred until the December meeting. Arrangements were made for Mr. McConechy's ordination and induction at Port Stanley. The Home Mission report given in by Mr. Rennie was received and adopted. A petition from the Presbyterian Woman's Foreign Missionary Society, asking Presbyterian sanction, was cordially granted, and its work commended to all the congregations of the bounds. A set of questions on the State of Religion to be prepared and distributed among the Kirk-sessions as soon as possible.—G. SUTHERLAND, *Clk.*

CHATHAM: *September 9:*—In view of a French colporteur being sent to labour in the County of Essex, Messrs. Gray and Paradis were appointed to supervise his labours. It was agreed no longer to assess congregations to defray the

travelling expenses of Commissioners to the General Assembly. The finding and recommendation of the General Assembly's committee on marriage with the sister of a deceased wife were approved of. A series of questions on the State of Religion was agreed upon.—W. WALKER, *Clk.*

STRATFORD: *September 9*:—Mr. John Campbell was, after satisfactory trials, solemnly ordained and inducted into the pastoral charge at Granton. Rev. W. A. Wilson was released from his charge of Knox Church, St. Marys, owing to his having accepted an appointment as missionary to Central India. At an adjointed meeting, held at St. Mary's, on the 15th September, Mr. Wilson was formally designated and set apart to the work of a missionary. Mr. Wright, of Stratford, preached a suitable discourse from Matt. 28:18. Dr. Wardrope, convener of the Foreign Mission Committee, Dr. Maclaren, Moderator of the General Assembly, and Rev. Thomas Lowrie, took part in the service which was throughout deeply interesting. The Presbytery adopted a minute expressing its loving esteem for Mr. Wilson, and its admiration of the self-denial shewn by him and his wife, in leaving the society of friends and the comforts of home, that they might go to a foreign land and teach benighted people the way of life: and also its satisfaction that it is still to retain Mr. Wilson's name on its roll.—A. F. TULLY, *Clk.*

HURON: *September 9*:—The remit on Aged and Infirm Ministers' Fund was taken up. The third recommendation was amended by substituting *four hundred* for two hundred dollars. Sessions were instructed to make arrangements for holding their own missionary meetings. Next Sabbath-school convention to be held in Blyth, on 3rd Wednesday of January.—A. MACLEAN, *Clk.*

BRUCE: *September 16*:—Arrangements were made for Mr. Beamer's induction at Walkerton. Mr. Blain's resignation was accepted. Tara was made one charge, and Allenford and Elsinore another. A resolution in favour of the Scott Act was passed.—J. GOURLAY, *Clk.*

MAITLAND: *September 16*:—A call from the congregation of Belgrave to the Rev. George Law was sustained, Messrs. Ross, Brown and McRae, ministers, with their Presbytery elders were appointed to visit Molesworth and Newbridge congregations regarding a union of these congregations as one charge. Mr. Murray was appointed moderator of the Session of Ashfield congregation. In the evening a conference was held on Temperance. Messrs. Hartley and Brown with their Presbytery elders were appointed to examine the statistical and financial returns and report. Each session was instructed to make its own arrangements for bringing the schemes of the Church before the people. A conference on the State of Religion is to be held at the meeting in March.—R. LEASK, *Clk.*

WINNIPEG:—The second meeting of this Presbytery was held in September with a good attendance. Notice was given of a motion to appoint a church extension committee for the city of Winnipeg. A call from Springfield, &c., in favour of Mr. McKinlay, of Innerkip, Ont., was sustained. Applications for loans from the Church-building Fund were considered, and much other business transacted.—B. WHIMSTER, *Clk.*

ROCK LAKE:—This new Presbytery met at Nelson, Manitoba, on August 13th. The time was largely occupied with considerations affecting the reconstruction of groups of mission stations and the means of supplying them. A minute was adopted in reference to Mr. Cameron's resignation of his charge at Nelson. The name of the congregation of "Archibald" was changed to that of *Manitou*.—W. R. ROSS, *Clk.*

Obituaries.

REV. ALEXANDER MANN D. D., of Pakenham, died on the 15th of September, in the 84th year of his age. Dr. Mann was a native of Tarland, Aberdeenshire, Scotland, was educated at the University in that city, and ordained by the Presbytery of Aberdeen in 1840, when he was designated as a missionary to Canada by the Colonial Committee of the Church of Scotland. On his arrival, he was appointed by the then Presbytery of Bathurst, as missionary of the townships of Fitzroy, Tarbolton, Pakenham, McNab and Horton—five townships! subsequently he was inducted as minister of the same. Here Dr. Mann laboured with zeal and good success—enduring such hardships as younger ministers in that part of the country never dreamt of. At the end of ten years, finding the work too onerous, he restricted his stated ministrations to Pakenham where he had two preaching stations. In 1876, the University of Queen's College conferred upon him the degree of D.D. In July, 1882, he retired from the active duties of the ministry. Possessed of scholarly attainments, a good preacher, a faithful and laborious pastor, a genial and gentlemanly man, having in store a vast fund of information and anecdote and, withal, the simplicity of a child—Dr. Mann was a representative of a class that is rapidly passing away. It is unnecessary to add that he was respected and beloved by all who had the privilege of his acquaintance. The funeral sermon was

preached by Rev. John Bennett, of Almonte. The congregation was the largest ever seen in Pakenham. Dr. Mann has left a widow, two sons and three daughters to mourn their loss.

REV. WILLIAM ROSS, of Megantic, Que., died on the 25th of July. The deceased was a native of Ross-shire, Scotland, and was educated for the ministry at the University and Free Church College, Edinburgh. He was ordained in 1860, came in the autumn of that year to Canada, and was first settled at West River and Brookfield, P. E. Island. In 1869 he was translated to Lochail, Glengarry, where he officiated in Gaelic and English with much acceptance. Mrs. Ross, who predeceased her husband, was a Miss Sutherland of New Glasgow, N. S., two of whose brothers are in the Presbyterian ministry, one in Australia, the other in New Brunswick. Mr. Ross was sixty years of age when he was taken away. He was a devout Christian, a warm-hearted friend, and a faithful pastor—highly esteemed by his co-presbyters and the people to whom he ministered.

MR. JOHN MURDOCH, for many years an active and influential elder in the congregation of Dunsford, Ontario, died on the 20th of August last, after a Christian life-battle of nearly 60 years. He came to this country in the year 1838, and was the staunch friend and supporter of both the ministers under whom he held office.

MR. WILLIAM HENDERSON, an elder of St James Church, Newcastle, N. B., died on the 29th August last, at the advanced age of 91 years. The deceased was a native of Thurso, Caithness, Scotland, and was ordained an elder of the above church in 1847. He enjoyed the friendship and esteem of all classes in the community.

MARTHA D. STUART, wife of Mr. J. D. Mitchell, and daughter of Rev. W. S. Darach, of Linden, N. S., died at West Pughwash on the 3rd of August.

EIGHTY years ago William Carey wrote from Bengal: "The people here hate the very name of Christ, and will not listen when his name is mentioned." To-day Rev. W. R. James writes from Serampore: "By all means see to it that the name of Christ is plainly printed on the title-page of every book or tract that we print."

Ecclesiastical News.

THE committee appointed by the Presbyterian Church of England to consider the Church's relation to the Westminster Confession of Faith are making progress with "a declaratory statement" similar to that adopted by the United Presbyterian Church some time ago. The aim of the committee is that such a document should be so constructed as to be (1) a declaration to the world of the substance of the faith of the Church; and (2) a simple manual of fundamental doctrine such as may be useful in the instruction of the people—especially of the young. Whether or not such a document might ultimately be adopted as a sufficient test of the orthodoxy of office-bearers is for the Church to determine when the document is before it. This Church is at present making vigorous efforts to establish congregations in the university towns of Cambridge and Oxford. Since the year 1871, Presbyterian students have been admitted to these universities without being asked to renounce their own creed, and, in consequence of this relaxation, they now attend in large numbers. Universities, as a rule, do very little to supply the spiritual wants of their students, and it is hoped that this movement will thus meet a felt want and be a boon to the students. To purchase sites and build churches will require a sum of nearly \$100,000. The annual Christian Conferences at Perth and Dundee, Scotland, were held in September, and were largely attended. The Perth Conference has now attained its twenty-second year, and is still a centre of great interest for the surrounding districts. Excellent addresses were given this year by Lord Polwarth, Dr. A. A. Bonar, Dr. Munro Gibson of London, Dr. Stirling of Perth, Dr. Black of Inverness, Rev. J. G. Paton, missionary from the New Hebrides, Rev. Thomas Spurgeon of Auckland, and others. The holy communion was observed with great solemnity, Rev. Dr. Elder Cumming, of Glasgow, presiding. On the last evening of the Conference the hall was densely crowded, and Mr. Quarrier, of the Orphan Homes of Scotland, spoke on the work and the power of prayer. The Dundee meeting was also numerously attended, and the interest in the proceedings was well sustained by the speakers, among whom were Rev. Dr. Cumming, Rev. William Ross and Mr. Carstairs, of Glasgow, Principal Brown of Aberdeen, with Mr. Spurgeon, Mr. Paton, and a number of others. From the United States reports reach us of "a convention of Psalm-singing Churches," by which is meant churches which confine themselves exclusively to the use of the Psalms of David in public worship. *Inter alia*, this Conference recorded its sober judgment and conscientious conviction "that these Psalms, in the best metrical versions, constitute the only divinely authorized hymnology of the Church, and must be used exclusively as the matter of

the Church's praise." They further resolved that their co-operation in the future meetings of the Presbyterian Alliance "be conditional upon the exclusive use of the divinely inspired and authorized hymnology contained in the book of Psalms." It were a mistake to suppose that all the ministers of the United Presbyterian Church in the United States stand upon the same narrow platform occupied by these psalm-singing brethren. A somewhat novel proposal has formed the subject of an inter-provincial Conference held in Sydney, N. S. W., last July, namely, the *federation* of the Presbyterian Churches of Australia, five in number. The result is an agreement to unite these Churches much in the same way that the provinces of Canada are united—each Church preserving its autonomy, but such matters as theological education, missions to the heathen, trials for heresy, &c., to vest in the Federal Assembly. There are now some 350 ministers in these Australian churches. There seems to be no good reason why they should not be united as closely as circumstances will permit, and who knows but their example may help to bring about a still more comprehensive federation of churches, which many earnest Christians are looking and longing for.

CANADA.—The Session at the Toronto Baptist College was opened in the beginning of last month. It has come to be understood that McMaster Hall represents the Baptist interests of the Dominion, and students are coming from the far-east and far-west to study theology at this well-equipped institution. The other Baptist colleges have been closed, and all the students now go to Toronto. There will be over forty this session. Much activity prevails among the Baptists in regard to Home Mission work, and a union of the Provincial Boards has been formed with a view to promoting the work more effectually. At the opening of the academic session of the Victoria College, Cobourg, President Nelles delivered an able address upon higher education. He congratulated the Methodists of Canada and the country at large upon one of the first fruits of the union of Canadian Methodism—the incorporation of Victoria and Albert in one University. Victoria College was chartered as a University in 1841, and in 1846 conferred the first degree in arts in the then Province of Upper Canada. The attendance this year is unusually large, owing to the admission of students on the strength of their *ad eundem* in other universities. The Missionary Society of the Methodist Church in Canada has voted \$30,000 for the purchase of a site within the bounds of their Japan Mission, with a view to the establishment of an educational institution there. One generous supporter of the cause has promised to pay the expenses out there of a man who shall be appointed superintendent of the Institution, and also an annual subscription of \$500, to his salary, for three years. Another gentleman has added to this a promise of \$250 a year.

IRELAND.—The Rev. Hugh Hanna, of St. Enoch's Church, Belfast, has been nominated for moderator of Assembly next year. His church is where the Council held its meetings last July. It is the largest in our connexion in Belfast. Mr. Hanna began his ministry more than 32 years ago in an old building in Berry street, which had been vacated by a congregation that had moved to better quarters. He began, therefore, *de novo*. After a time the old building was removed and a new one erected on the same site, as large as the lot would permit of. Some twenty years ago, when the writer was at college, Mr. Hanna was surrounded by a large congregation, every member of which was most devotedly attached to the pastor. He was a most indefatigable worker himself, and he had the faculty of getting others to work too. His flock was largely composed of mill workers. There was a Sabbath-school the like of which was not in Belfast. A decade passed from the time when the writer was personally cognizant of what was going on, and Mr. Hanna and his people found that the place in Berry street was too strait for them. After long and anxious consideration, especially as to ways and means, for there was but little wealth at their disposal, it was resolved to build the church that they now occupy. That, as most know, has been accomplished, and successfully, and it too is filled. Not only was the church built, but soon after ample school-rooms were added, where day schools are held as well as the large Sabbath-schools. That Mr. Hanna deserves to be raised to the moderator's chair goes without saying. During all these years he has been doing as much public work as any of his brethren. Dr. John Hall has just returned from his native land, and resumed work in New York. After attending the Council in Belfast, he went to Copenhagen to attend the Conference of the Evangelical Alliance. On his way back from there he lectured in Belfast on the Church and its work; and on the day he embarked, he preached at Queenstown. After preaching in Queenstown on one Sabbath he arrived in New York on the evening of the next. It is expected by experts that the time of crossing the Atlantic will be still further shortened in the near future.

H.

UNITED STATES.—Rev. Dr. Ormiston has returned in improved health and resumed his ministerial labours in New York. The annual meeting of the American board of commissioners of foreign missions was held in Cincinnati on the 7th of October. Rev. Mark Hopkins presided. The receipts for the year aggregate \$517,000, which is \$600 less than last year. The reports show that more than five hundred additions have been made to the churches in Turkey, and the outlook in European Turkey is hopeful. Eighty thousand copies of the Scriptures or portions of the Scriptures were issued from the press in Constantinople. In India, 43 out of 70 native churches are self-supporting. Missionary

work in China is not impeded through the invasion of the French. Government officials are more friendly in attitude than formerly, the work is rapidly advancing. A brief summary shows that the Board has 21 missions in all parts of the globe, 25 different languages are used by its missionaries in preaching the Gospel in more than 800 towns and cities. There are 4,000 young men and women in colleges and high schools, 30,000 children in Christian common schools, fourteen new churches have been organized, and 2,450 converts received into fellowship.

THE WEEK OF PRAYER. The Evangelical Alliance has recommended the following topics for united prayer:—*Sunday*, January 4th, *sermons*—"The good fight of faith."—1 Tim. 6:12; Eph. 6:10-12. *Monday*: Thanksgiving and praise for the long-suffering love and faithfulness of God; for many answers of prayer; the preservation of peace; for the opening of all countries to the Gospel, and for the power of the Holy Spirit in its publication. *Tuesday*: Humiliation and confession on account of national sins; the non-recognition of God's judgments in public calamities; for personal transgressions; the growth of infidelity and superstition; desecration of the Lord's day; with prayer that the Holy Spirit may convince of sin and lead men to repentance. *Wednesday*: Prayer for the Church of Christ:—That believers may be filled with the Holy Spirit; the unity of the Church manifested; evangelistic work increased; and that the Lord's coming may be more earnestly looked for. For pastors, evangelists and teachers; for Sunday-schools, and the better observance of the Lord's day. *Thursday*: Prayer for families and instructors of youth; that young people may be saved from intemperance, immorality, and other sins; for universities, schools, professors, teachers, and students for the ministry. *Friday*: For the nations; for all in authority; for the prevention of war; that laws favouring vice and cruelty may be removed; that wicked men and their conspiracies may be confounded, and good citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance and the social evil; for the suppression of all that is impure in art and literature. *Saturday*: For Missions, Home and Foreign; for the spread of the Gospel; for more labourers; for native Christians; for all missionaries; for the conversion of the Jews; for increased blessings to attend the circulation of the Scriptures, and the religious training of the young in missionary schools and colleges. *Sunday*, January 11, *sermons*—"Waiting for the Lord's appearing," Isa 25:9-2; Thess. 3:3-5.

TEMPERANCE NOTES. The Dominion License Act is still before the Supreme Court whose judgment as to the right of issuing licenses as between the Dominion and local authorities is looked forward to with much interest. The

number of constituencies which have adopted the Canada Temperance Act of 1878, known as the "Scott Act," is as follows: In Nova Scotia, *twelve*, in New Brunswick, *ten*, in P. E. Island, *four*, in Manitoba, *two*, in Ontario, *two*, in Quebec, *one*. In Ontario, steps are in progress in 28 constituencies to secure local prohibition; in Quebec, five constituencies are moving in this direction, and in Manitoba, the whole province, including Winnipeg, is being canvassed. Charlottetown, P. E. Island, was to vote on the 16th ult. on the question of the repeal of prohibition, and York Co, N. B., in the same way. The law remains in force for three years, or until it is repealed by a majority of the voters. The State of Maine, after thirty years of prohibition, has again upheld prohibitory legislation by a majority of 44,000, and it is even said that they have made prohibition part of the very constitution of the State. Iowa has taken the pledge a second time, and not a drop of liquor can be sold in the State without the risk of a heavy fine and imprisonment. A weekly paper, called the *War Notes*, is published in Montreal under the auspices of the Dominion Alliance, who have also employed a travelling agent to advocate the cause of prohibition throughout the length and breadth of the country. From all which it is clear the prohibitionists have nailed their colours to the mast.

THE SUNDAY SCHOOL:—The numerical strength of the Sunday-school army throughout the world is given by Mr. F. J. Hartley, Hon. Secretary of the Sunday-school Union, London, England, for the year 1883 as follows:—

	<i>Teachers.</i>	<i>Scholars.</i>
England and Wales....	593,436	5,200,776
Scotland.....	53,113	561,262
Ireland.....	28,157	298,639
Canada & Newfoundland	42,92	356,330
Australia.....	42,69	108,701
United States of America	932,23	6,820,835
European Countries.....	53,64	773,100
In Foreign Mission Schools.....	21,44	386,808
TOTAL.....	1,766,996	14,806,451

French Evangelization.

THE BOARD OF FRENCH EVANGELIZATION met in Erskine Church, Montreal, on the 24th September. There were twenty-two members present, and a large amount of business was transacted. The Executive, in March last, prepared new regulations for the more efficient conduct of the work, bringing it into closer connection with the several Presbyteries within whose bounds operations are carried on. These regulations

were considered at length by the Board, and after slight amendment were adopted. It was resolved to test their working practically for a year before submitting them to the General Assembly for permanent adoption. The necessity for more vigorous prosecution of the work is seen in the fact that not only are the French speaking population crowding out the English in the Province of Quebec, but are rapidly encroaching on the English in all the eastern counties of Ontario. In the bounds of the the Glengarry Presbytery alone the population of Scotch origin have only increased one-half of one per cent during the last decade, whereas the French speaking people have increased seventy-five per cent in the same period. The French Canadians are also rapidly increasing in the New England and other States, many of the converts connected with our own Church settling there, where they have greater immunity from persecution, and greater freedom in the enjoyment of their new faith. At present there are known to be upwards of fifty French Protestant congregations or missions in the United States.

L'Aurore, the French weekly, published by two of the missionaries of the Board, has now a larger number of subscribers in the United States than in Canada, and recently a French Protestant weekly newspaper, *La Trompette Evangélique*, has been established in Chicago, by the Rev. A. P. Seguin, in the columns of which there are advertisements of thirty French Protestant mission churches in the States. Recognizing the desirability of co-operation with the French Canadians, especially in the New England States, the Board took action in this direction. Applications were received from three districts in the Province of Quebec for the establishment of mission day-schools. Grants were made, and teachers have been appointed to these. Mr. J. Bourgoin, the Principal of the Pointe-aux-Trembles schools, was present, and addressed the Board. He stated that the indications were that there would be about three-hundred applications for admission to the schools for the session beginning 15th October. Already (3rd October) upwards of two-hundred applications have been received—a larger number than in any former year at this period, since the schools became the property of the

Church. Although the state of the fund showed a very marked falling-off, as compared with the same date last year, the Board resolved to admit to the schools as many pupils as the buildings will accommodate, trusting that means will be forthcoming to maintain them. It was also resolved not to contract the general work, or reduce the staff of missionaries, teachers, &c., for at least three months, in the earnest hope that the congregation of the Church and the friends of the mission will, before January next, provide means sufficient to render unnecessary so disastrous a step. A committee of seven was appointed to take the supervision of the schools. An Executive was also appointed to overlook the entire work. Hitherto the Executive consisted of the members of the Board residing in Montreal. These numbered seventeen or eighteen, and met monthly. Now, however, the Executive consists of thirteen, including representatives from five of the Presbyteries within whose bounds French work is carried on. The most recent monthly reports were submitted from many of the fields. These generally were most encouraging, as the following brief jottings show:—

Namur.—Services are now held at three stations in this field, the average attendance being respectively 45, 40 and 20. The ordinance of the Lord's Supper was administered in August, when nine new members were received on profession of their faith. Two mission day-schools are maintained by the Board in this district.

Laprairie.—This is a joint French and English field, where the cause is weak, the attendance only averaging thirty. Last month four new members were added to the communion roll.

Hochelaga.—In July last the Rev. R. P. Duclou was appointed to labour here. He spent several weeks in a house-to-house visitation of the district, and only recently opened a French preaching service. The attendance thus far has not been less than sixty, fully two thirds being French Canadian Catholics.

St. John's Church, Montreal.—Sixteen new communicants have been admitted thus far this year, and the attendance at the Sabbath services is well maintained. The mission day school was attended last month by forty-one pupils, of whom twenty-three were the children of Roman Catholics. The number of French Protestant Churches in Montreal is now seven. In 1875 there were but three.

West Farnham.—The ordinance of the Lord's Supper was administered in the new Church here in August by the Rev. J. McCaul, moderator of session. A large number of new mem-

bers were received, five of whom were French Canadians. About two years ago the Board sent one of their French missionaries to break ground here, and there is now a very fine church property worth \$5,000, and a communion roll of nearly forty. Many families have recently had to leave the place, and though the congregation is now chiefly English speaking, the French missionary speaks hopefully of the prospects of the French section of the work.

Quebec City.—The missionary reports "we have this month (August) added to our ranks three new soldiers who up to a few weeks ago were devoted Roman Catholics. One of them, a man of 48 years of age, was a singer in—church choir, and as may well be imagined he has not much rest from his tormentors. He has accepted the truth with the simplicity of a child, and is as firm and devoted to his new faith as he was to his former belief."

Leslie and Thorne.—A French student laboured here during the summer. The attendance at the French service averages forty, and at each of the two English stations from fifty to sixty. A neighbouring English minister of our Church writes encouragingly of both the English and French work in the district, and the missionary, on leaving the field to return to college a fortnight ago, received an address signed by upwards of 140 persons, expressing their gratitude to him and their high appreciation of his services.

Grand Falls, N. B., and Vanburen Maine.—Mr. E. F. Seylaz is the missionary of the Board here. The work is very largely English at both stations, though there is a very large French Catholic population, whom Mr. Seylaz seeks in many ways to reach and benefit. The average Sabbath attendance last month was ninety at Grand Falls and thirty-two at Vanburen. The Sabbath-school at the former station numbers forty-three, and at the latter twenty-three. Mr. Seylaz was recently ordained by the Presbytery of St. John. A prominent member of the Presbytery writes: "Mr. Seylaz and his wife are very highly esteemed, and, I am assured, are doing good work. None can labour more diligently than they are doing."

The Board are at present urgently in need of funds for the prosecution of general work, as well as for the maintenance of the Pointe-aux-Trembles schools. It will be most disastrous if it is found necessary to reduce their staff, and withdraw from any of the fields now occupied.

Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

ONE thing leads to another. The time for moving at Tacarigua was opportune. Events in that district had ripened. But £210 : 4s. sterling of debt hung like a leaden cloud over our sky. The building of Arouca

school had absorbed all our possible surplus. To go forward seemed reckless,—to delay very unwise. There was time and but barely time to get a new building closed in before the rains, when word came that the Foreign Mission Committee had arranged for the extinction of the debt. It was not literally "one day a hole and the next day a house," as a friend put it, but it almost seemed so to those who only occasionally passed that way. On the 23rd of June the school was opened, and on the 29th public worship was held for the first time in the new building. The attendance at the school has been 45 daily, and at the service from 80 to 200. Within half a mile of this building there is a small Mohammedan mosque. There are a considerable number of Mohammedans in the village. Their children are attending our school and there are always some of the adults at our services. We avoid controversy with them unless it is thrown upon us. Their great stumblingblock is the Sonship and Incarnation of Jesus Christ, which they assail on rationalistic principles. Taking as the basis of argument the Law (Tauret), Psalms (Zabur) and the Gospels (Injil) which they profess to acknowledge, they are not able to hold their ground; in which case they become angry and scornful. When pressed by the words of these Scriptures they generally assert that they have been corrupted. On one occasion when this plea was adopted by their advocate, I asked, "Where, then, is the true Tauret, Zabur and Injil which you believe to be the Word of God? Have you got them in Hebrew and Greek, or even in Arabic or Persian translation?" "No," he answered, "they are lost." "God allowed His own Word to be lost and left the world in error and darkness? Is not that to reproach Him?" I then read from the first chapter of Genesis, to which he assented; and the commandments, when he objected only to the fourth. "Very well," I said, "We have the Law, Psalms, Prophets and Gospels, and you agree to at least nine-tenths of all that is in them; you must excuse me from giving up part of them, or even from wasting time disputing till you produce the true Tauret, Zabur and Injil, for you may be very sure the Word of God has not been lost." On one occasion a Mohammedan spoke to a Christian with bitter scorn of the doctrine that Jesus is the Son of God, when

the Christian replied, "You are worse than the devils, for in Ingil it is written that they addressed him as 'Jesus, thou Son of God.'"

In one part of our village there is a small thatched hut used by some Hindoos for worship, where a so-called "holy man" has lived for months. The people bring him his food and he mutters muntras the greater part of the time. I defiled this "holy place" lately by entering it with my shoes on, and I doubt not the corner where I sat was well washed with a mixture of cow-dung and clay to purify it. I am afraid I appeared a terrible infidel to this holy man and one or two others whom I had never met before, and who seemed to know nothing of any faith but Hinduism. Was it not safer, they said, to trust in a multitude of gods than in one? No, I preferred to build my house on one solid rock rather than on thousands of grains of sand. But was there not some advantage in taking such an illustrious one as Ram for a guru? No; Ram only destroyed people, and I wanted a guru who would destroy my sin and save me; and I then told them of Jesus, the Saviour from sin. They listened attentively for a time; but a new-comer interrupted to know from what God came out, from water or earth or fire. They seemed surprised at the doctrine that God was subject to no one and had no need of anything. God was very mighty, they said, but was He not placed under obligation by the merits and austerities of saints? If a farmer was going out to sow the last seed that he had in his house and a jogi came begging and he gave all the seed to him instead of sowing it, did I not believe that without sowing, as good a crop would grow up in his field as if he had sown all the seed? No I did not. Less seed, by God's blessing, might produce as much, but without sowing there would be no reaping, except from such seed as might chance to lie over in the field, and rather than take the poor man's last seed the jogi should go to work. This was evidently rank heresy.

We have now arrived at that point of time in the history of Christian missions in Bengal when the name of Christ is more of a recommendation of a book than otherwise. Very often have I heard natives ask for a Life of Jesus Christ in preference to any other book. The world moves!

The Indore Difficulty.

A late number of the *Bombay Gazette* says:—Colonel Bannerman has reported on the subject of the charges preferred against Bala Saheb, His Highness Holkar's eldest son. The stories are apparently true, but only one of them seems to involve serious cruelty. That, if substantiated, seems a bad case, it being alleged that the victim was beaten on the mouth and his teeth knocked out, and he was then blistered by the application of some fluid to his body. Other cases resolve themselves into instances of bullying, not of a very serious kind. The outer world would probably not have heard of these scandals, but that they happen to coincide with some proceedings on the part of the Maharajah for the recovery of old and apparently somewhat doubtful debts from certain banking firms. The rigour of the proceedings in question has produced considerable alarm amongst trading communities in Indore. Apart from this complication, however, Bala Saheb's conduct is such as to call for notice at the hands of the Government of India. So that although the Viceroy declined to interfere with Holkar, so long as it was only the complaints of Missionaries that were addressed to him, he has, it is reported, so warmly espoused the cause of the civilians of Indore—bankers and merchants—in the troubles into which they have got with the Maharajah's officials, that he refused to receive a visit from Holkar, unless the latter could offer a satisfactory explanation of his son's oppressive conduct, and should make reparation of the injuries complained of. The *India Methodist Watchman* speaking of the liberal treatment by the young Nizam of Hyderabad, who has just ascended the throne, contrasts it with the attitude of Holkar of Indore toward the Canadian Presbyterian missionaries, who entered that state seven years ago and yet hold on in spite of regal proscription." The Press of India has taken up the cause of the Maharajah's subjects. An Allahabad paper suggests that "a thorough inquiry should be made into Holkar's affairs, and particularly into his mode of maintaining the army which he is allowed to keep up under treaty stipulations. There are ugly rumours afloat about his storing arms and

munitions of war and training extra horses for his guns; and we cannot forget that some 60,000 Martini cartridges were seized not more than two years ago as they were being smuggled into Indore." The *Pioneer* says: "In connection with the scandalous state of affairs at Indore, it has been pointed out to us that Holkar has no great affection for his eldest son, the heir-apparent, and would be only too pleased to see him deprived of all chance of ruling hereafter in Indore. The Maharajah has a younger son who is his favourite, and who, if a rather dull boy, has none of his elder brothers' vices. The estrangement between Holkar and his heir apparent is perfectly well known to the government of India and the agent to the Governor-General, who, we should hope, will not allow the Maharajah's own misgovernment to pass unnoticed simply because he is prepared to aid in punishing the Bala Sahib." The *Times of India* remarks:—"His Highness the Maharajah Holkar has, it is reported, issued a circular order withdrawing all powers from the Bala Sahib, and calling upon his subjects emanating from him. The Maharajah has also sent Colonel Bapoo Sahib to Bombay in search of a competent minister to help him out of his present difficult position. The timely disclosures of the scandalous state of affairs have worked wonders. The wealthy bankers, whom he had imprisoned for refusing to pay large sums claimed by the Maharajah, have been set at liberty, and their cases have been transferred to the Civil Judge for investigation. Public roads that were stopped by Bala Sahib are now declared open again. Everywhere the influence of the press is felt. But it is hoped that this temporary restoration of order, which is apparently meant to whitewash gross misgovernment that has been prevailing for a long time, will not deter the Government of India from instituting inquiries into the matter." The same paper of a later date says: "Yesterday Colonel Bannerman, accompanied by Major Bow, had an interview with the Maharajah. The result was satisfactory. Nanajee Seetaram, an innocent man, who had fallen a victim to state intrigues, after undergoing close confinement for 42 months, has been liberated through the intervention of the British Government. Report says that the Maharajah ordered

Nanajee's release eight days ago, but the prince threw obstacles in the way. This shows that there are two rulers in one state. A paper which recounts the Maharajah's virtues is being circulated amongst his subjects for signature. It is a pity a ruler is advised to condescend to beg for certificates from the ruled. Colonel Baboo Sahib returned from Bombay without a minister."

The Government of India having taken the Maharajah in hand, there is ground for hope, that such a settlement of his affairs will be effected as will secure freedom for our missionaries to prosecute Christian work in Indore on the same footing as that which is occupied by the heralds of the cross elsewhere. The Canadian Church rejoices in the appointment of the Earl of Dufferin as Viceroy at this particular crisis, confident as all our people are that he will use his vast influence for protecting our missionaries and procuring for them the necessary facilities for carrying on their work.

Modern Unbelief,

AND THE BEST METHODS OF COUNTERACTING IT.

BY PRINCIPAL MACVICAR.

Substance of a paper read before the Evangelical Alliance at Copenhagen, 4th September.

Reference was made to the various methods employed by unbelievers in propagating their views, and more especially to the preference shown for elementary and higher education made intensely secular, and for teachers and professors who ignore the voice of God in revelation. Unfortunately, these enemies of truth were, in many instances, aided by the exercise of a spurious liberality, or by the power of sectarian bigotry, making it impossible for the churches to agree amongst themselves upon the elements of Christian instruction which should be included in the work of public educational institutions.

The baneful influence of certain schools of thought was next touched upon. Advocates of the old sensualistic philosophy of France were now engaged in degrading man to the level of the brutes, in persuading him that he was the offspring of creeping things, all body and no soul. Materialists, Positivists, and Pantheists, all agreed in confounding physical, moral, and spiritual laws, thus sapping the foundations of morality as well as of religion; while another school of thought professed to regard all forms of religion as having the same origin, being simply the product of the human mind, by a process of natural evolution. Thus everything that was divine and truly distinctive of Christianity was ignored. The enthusiastic disciples

of this philosophy lived and moved in a sort of incandescent fog of liberality, and delighted in vague, meaningless statements about science, æstheticism, agnosticism, and the like. Sceptics were roused to do their worst by the very success of the Gospel, whose progress during the last century had been unprecedented. With increased facilities for disseminating truth Christianity had infused its spirit, more or less, into the literature and science of all the great progressive races of the world. Among the triumphs of the truth the writer instanced the abolition of slavery, the reformation of the criminal codes of the civilised nations, the elevation of woman, the observance of the Lord's day as a season of rest, the establishment and direction of educational and humane institutions of every description, the improvement of international relations, lessening the horrors of war, and teaching nations to settle their quarrels by rational arbitration.

In view of such triumphs it was not surprising that the enemy was busy in propagating unbelief. With regard to the question, viz., the best method of counteracting modern unbelief, the answer was: Nothing but the revealed truth of the living God, accompanied by the Holy Ghost, could accomplish this task. (1) We should seek to make a full and loving proclamation of God's saving message to all men, and this should comprehend a clear and systematic course of instruction in all the great doctrines of grace. Nor should the ethical and devotional teachings of the Bible be withheld, for truth accurately formulated and earnestly proclaimed was the proper antidote of error. But more than dogma was needed. Men might be sound and at the same time cold and dead; and a wavering, theorising, dead ministry was unquestionably one of the most potent causes of unbelief, while men full of faith and of the Holy Ghost were the most effective in banishing it. Hence the duty of all believers at this time to be earnest and importunate in prayer, that God would call and inspire with heroic faith and courage a great army of strong men, who, with honesty of purpose and personal conviction of the truth, would beat back the advancing hosts of unbelief—men who are not set upon lofty, sacerdotal pedestals, and who do not require to expend their energies in maintaining ecclesiastical forms and dignity, and who, without any feigned condescension, can come down to the homes of the people in the true spirit of the Master, to seek and to save the lost. (2) To meet prevailing unbeliefs, we require critical books on Apologetics, covering all the points of modern attack, and specially adapted to our own day. This difficult undertaking needed much sanctified skill and learning. The Church must carefully train her own sons to be scientists and critics, not in any narrow, bigoted spirit, or apart from the great universities of the world, but rather by enabling them to participate in the life and culture of those institutions, and to be fully acquainted with the investigations and discoveries of the age. (3)

We required more thorough Biblical instruction in the family, where the foundations of true piety and Christian stability were laid, and where persons were fortified against the deadly assaults of unbelief. (4) The spirit of Christianity must be infused more fully into colleges, and all institutions for higher culture. There should be in all such places men who are not afraid, or ashamed, to call themselves Christians, and who can speak of Christ and Christianity, of facts and principles of revelation with as much naturalness and decision as others talked about the strata of the earth or the stars of heaven. (5) We require to put forth missionary efforts commensurate with the wants of the world. (6) The thought of Christian stewardship with respect to money and money's worth must occupy its true place in the Church. Sordidness, meanness, and appalling untruthfulness with respect to what men can or cannot afford to do for the Gospel's sake were characteristic sins of Christendom at this moment.

In combating unbelief, men must learn that the strongest parts of their creeds were those which they held along with all Christians, and the weakest parts those which they held alone. The unity of the mystical body of Christ must be maintained. It must be unmistakably apparent that they were all one in Christ, with one heart and one mind, pleading for the presence and the power of his Spirit, that when the victory was gained, as it would be at last, all the honour and glory might be to His name.—*The Christian*.

The Presbyterian Record.

MONTREAL: NOVEMBER, 1884.

JAMES CROIL. } Editors.
ROBERT MURRAY. }

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

THIS is a good time of the year for kirk-sessions and managers of congregations to act upon the suggestion of the General Assembly,—“and urge that, as far as possible, a copy of the *Record* be put into the possession of every family of the Church.” New subscribers for 1885 will receive this and the December number free, if they apply early, and also a copy of the missionary map on application for it. Sample copies will be sent free of charge. *At this advanced season of the year there should be no outstanding accounts.*

Official Notices.

AN ORDAINED MISSIONARY wanted to labour within the bounds of the Presbytery of Kingston. Address Rev. W. M. Maclean, Belleville, Ont.

BRITISH GUIANA.

The services of a pastor for the BETTER HOPE Church, B. G., are earnestly desired. Applications will be received from licentiates of any Presbyterian Church. There is a good church and a manse, with minimum stipend of £300 sterling a year guaranteed, to which £20 to £50 have generally been added. The population consists of English, Chinese, Negroes and East Indians, the last two in large numbers. About 120 persons in full communion. The church seated for 300 and is usually full. Week-day and Sunday-schools well attended. Few positions offer a more interesting or important sphere. Further particulars on application to H. E. Crum Ewing, Ardincaple Castle, Helensburgh, Scotland, or to Rev. P. G. Macgregor, D. D., Halifax, Nova Scotia.

Literature.

MIND IN MATTER: A SHORT ARGUMENT ON THEISM, by Rev. James Tait, of Fitzroy Harbour, Ontario. London: Charles Griffin & Co. 1884: pp. 219. This work treats of a very difficult subject, and one which has not hitherto been discussed on its merits in such a way as to commend itself to popular judgment. We congratulate the accomplished author on the result of his effort to demonstrate, concisely and conclusively, the sovereignty of mind over matter. This book is a scholarly and well reasoned treatise by one who is evidently abreast of the age in thought, and who is thoroughly conversant with the specious reasoning of materialism, and knows how to meet it.

THE PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA, have placed on our table a number of their new publications, all of which are exceedingly well got up as to outward appearance, and in other respects also are highly creditable to their discrimination and good taste. We have only space at present to name the following: *Half-Hours with the Lessons* of 1855; by twenty-four Presbyterian clergymen, price 85 cents, in paper covers—a volume of great value to all who are studying the International Series of S. S. Lessons. *The Westminster Question Book* for 1885—containing the text of all the lessons for the year with useful notes and suggestive questions on the same, price 15 cents. *A Pocket System of Theology for Sabbath-school Teachers and Church-members generally*, by Rev. John Reid, which has for its aim the bring-

ing of theological inquiry to the level of ordinary intelligence, and which is commended by Dr. John Hall for its accuracy of statement. pp. 246: price \$1.00. Among their Sunday-school Library books the following are most attractive in appearance and may be relied upon as being both interesting and instructive: *Flyers and Crawlers*, by Ella Rodman Church; *David Strong's Errand*, by Mrs. Nathaniel Conklin; and *Wildwood*, by the same author.

MESSRS. FUNK AND WAGNALL'S have our thanks for two new books from the pen of a high-caste Hindu—Ram Chandra Bose—entitled *Brahmoism, and the Hindu Philosophy popularly explained*, in which we find a concise and intelligible history of "The New Dispensation," of which the late Chunder Sen was a chief exponent; and a complete review of the sources of Hindu philosophy, which cannot fail to interest scholars, especially ministers and missionaries anxious to understand Hinduism.

WELSH CALVINISTIC METHODISM, by Rev. William Williams, Swansea; from the publishing office of the Presbyterian Church of England, London, gives a graphic and most interesting account of what Methodism has done for the promotion of religion in Wales. The *Cambrians* among us should take the hint and get a copy. *The Lord's Prayer*, and *Christ and the Church*, by Rev. Adolph Saphir, D. D.: London: The Religious Tract Society, sustain the author's well-earned reputation as a scholar and a divine of refined and deeply spiritual mind.

THE MAN-TRAPS OF THE CITY, by Rev. Thomas E. Green: Chicago: F. H. Revel, pp. 140; price 35 cents. A revelation of fast life in Chicago, where, the preacher says, "200,000 men and women are slaves to sin and hell." It is written as a warning to young men, and is sufficiently "sensational" to arrest attention and induce serious reflection. Young men, read it and pass it round.

Our Book List for the month includes two fine copies of *The Scottish Psalter*, with accompanying tunes and chants; the one published by NELSONS, Edinburgh, for the use of the Free Church of Scotland; the other published by JAMES CAMPBELL AND SON, Toronto, under the auspices of the Hymnal Committee of the Presbyterian Church in Canada. The Scotch version has the *tonic sol-fa* music. In other respects these two Psalters are *fac-similes*. They are beautifully printed, and cheap—75 cents, cloth. To be had through any Bookseller in the Dominion.

— For the original doors, which are popularly known in Germany as the "Gates of the Reformation," new ones of bronze, engraved with Luther's theses, have been substituted at Wittenberg. These were given to the castle church in 1858 by King Frederick William IV., and are said to be the finest thing of their kind in Europe.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OCT., 1884; OFFICE 50 CHURCH
ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th Sept., 1884..	\$245.71
Economy	4.00
Halifax, Fort Massey Ch....	12.00
Glassville	2.50
Gore and Kennetcook	1.50
Manchester	4.50
Smith Hill	3.50
Hibbert	6.00
Baddeck & Forks Baddeck..	5.00
Oro Guthrie Ch, '83 & '84....	5.00
Tecumseth, 1st " "	2.95
Tecumseth, 2nd " "	3.05
Adjala " "	1.00
Vale Colliery & Sutherlands	5.00
Five Islands	4.00
Amherst	3.00
Markham, Melville Church.	3.60

\$312.31

HOME MISSIONS.

Received to 5th Sept., 1884..	\$5,754.13
A Friend, Brooke	10.00
" " for Manitoba	10.00
East Normanby	5.00
Grand Freniere	5.60
Claremont	7.00
Maidstone, St Andrew's....	2.00
Belle Riviere	1.00
Brainard	1.00
Amos	13.50
Dunbar	18.00
Colquhoun's	22.00
Mount Forest, St Andrew's..	1.00
Mandaumin	6.32
Fullarton	10.00
Avonbank	10.33
Almonte, St John's	50.00
Carleton Place, St Andrew's	50.00
A Friend at Kinburn	10.00
Hillsgreen	4.00
Culloden	8.44
Tilsonburg	7.93
Hibbert, additional	15.00
Kincardine, Chalmer's Ch..	6.00
W W, London	10.00
Fergus, St Andrew's	39.40
Florence	6.67
Limehouse	15.00
Georgetown	30.00
Uffington	0.87
Raymond, Dee Bank, &c. ..	2.50
Stisted	2.35
Hoodstown	0.63
Stanleydale	0.20
Axe Lake	0.30
Rosseau	6.00
Vasey	4.90
Medonte Centre	2.30
Victoria Harbour	2.80
Singhampton	3.40
Maple Valley	3.00
Bobcaygeon	40.00
Smithville	1.35
Normanby Middle Station..	3.10
Banks	1.62
Gibraltar	1.75
Parkhill	13.00
McGillivray	6.00
Ayr, Knox Church	61.67
Hornby	8.00
Williamsford and Berkeley.	25.00
Dunsford	14.00
Lanark	30.00
Thanet	2.85
The Ridge	2.40
Richmond and Stittsville...	4.56
Carp, Kinburn and Lowries.	4.50

\$6378.87

The amount of \$40, received from
Scarboro', Melville Church, on the

28th March, on account of Home
Missions, was accidentally omitted in
the May number of the *Record*. The
amount was duly credited to the
congregation in the Home Mission
accounts.

FOREIGN MISSIONS.

Received to 5th Sept., 1884..	\$5517.13
St Mary's 1st Ch S S India..	29.00
Parry Sound S School, Miss	
Shaw's class	5.00
Mount Forest, St Andrew's..	1.00
Fullarton	12.50
Avonbank	9.64
Darlingford	5.00
A Friend, at Kinburn	10.00
A Friend, Vernon, Formosa.	10.00
High Bluff and Prospect....	33.90
Mrs Jane Redpath, Zenana	
Work, India	50.00
Hibbert, additional	10.00
Cornwall, Knox Ch S S	30.00
Wm Barnes, Pickering, For-	
mosa	10.00
A Friend, Walkerton	2.00
W W, London	5.00
Mount Forest S School class.	1.05
Port Arthur, India	26.05
Fort William, India	6.14
North Normanby	8.65
Williamsford and Berkeley.	20.00
Richmond and Stittsville...	4.57
Carp, Kinburn and Lowries.	4.50

\$5811.13

COLLEGES ORDINARY FUND.

Received to 5th Sept., 1884..	\$312.86
Dunsford	2.00
Fullarton	8.19
Avonbank	5.43
Hibbert	10.00
Moore, Burn's Church	5.00
Streetsville	8.00
Granton and Lucan	11.00
Crawford Mission Station..	2.69
Chalmer's Ch Chatham T'shp	5.00
West Gwillimburg, 1st	5.77
Stanleydale	0.52
Axe Lake	0.49
Rosseau	1.30
Hoodstown	0.63
Castleford and Dewars	7.25
Eden Mills	3.50
Tara	5.00
Dover	5.31
Kippen, St Andrew's	10.05
Laskey	5.00
West King	5.25
Smithville	1.35
Hillsgreen	3.00
Claremont	5.00
Port Hope, 1st Church	15.62
Woodford	5.00
St Vincent, Caven Ch	1.40
Sydenham, St Paul's Ch....	10.00
St Ann's	3.24
Williamsford and Berkeley.	10.00
Cooktown	4.62
Baysville	3.44
Beaverton	14.00
Rodgerville	9.70

\$506.52

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Sept, 1884..	\$4320.39
James Stewart, Hamilton...	25.00
W P Crow, Chinguacousey..	4.00
Cheltenham	17.00
Elgin Hunter, Mt Pleasant.	1.00
A Mellis, Grafton, on acct..	1.00
Hanover	12.00
London	35.00
Queensville	10.00
W B Clark, Sarnia, 1st on 150	50.00
Hon A Vidal " " " 60	20.00
Hon T B Pardu " " " 100	33.33
T W Nisbet " " " 60	20.00
M Fleming, " " " 50	16.66
D Gray, senr, " " " 30	10.00

J D Murray, Sarnia, 1st on 30	10.00
D Milne " " " 25	8.33
Jas Mackenzie " " " 60	20.00
Ellis and Leys " " " 30	10.00
D McC l um " " " 15	5.00
J A Macvicar " " " 15	5.00
J G MacRae " " " 12	4.00
Mrs Jas Foulds " full....	5.00
Robt Mackenzie " 1st on 100	34.00
James King " " " 100	34.00
Joseph Lowrie " " " 20	7.00
R Shepperd " " " 10	3.50
A Matheson " " " 15	3.50
C C Cameron's Estate, Sar-	
nia, in full	100.00
Rev J Thompson, Sarnia, 1st	
on 100	50.00
C Mackenzie, Sarnia, on 300.	100.00
J A McDowall, Sarnia, on 50	16.66
Lanark	27.00
Dalhousie	13.00
Robert Wilson, Elphin	1.00
Renfrew	69.00
Baldersons	25.00
Adam Young, Drummond ..	2.00
Pakenham	15.00
Carleton Place	22.00
Robert Allan, Perth	10.00
James Norris, St Catherines;	67.00
Chatham	70.00
Jno F Crane, Carleton Place	50.00
Paisley	50.00
Dalhousie and North Sher-	
brooke	9.00
Samuel Wilson, Toronto...	125.00
Wm Alexander, Burn's Ch,	
Moore	1.00
J W Lang, Toronto	50.00
And. Elliott, Campbellsville	15.00
Bond Head	65.00
Cookstown	23.00
J T Frost, Smith's Falls ...	50.00
C B Frost " "	50.00
Moore, Bear Creek	82.70
John Scott, Toronto	100.00
John Forrest, Toronto	50.00
Erin	5.00
Columbus	78.00
Miss Jennie Short, Guelph..	5.00
Rev Principal Caven, Tor-	
onto, 2nd payment	250.00
Richd Lothian, Strabane ...	10.00

\$6418.07

KNOX COLLEGE BUILDING FUND.

Received to 5th July, 1884..	\$99.87
John M'Cormick, Toronto ..	5.00

\$104.87

WIDOWS' FUND.

Received to 5th Sept, 1884..	\$1219.65
North Normanby	1.73
Mosa, Burn's Church	6.05

\$1,227.43

With Rates from Revds J
Smith, J S Black, \$20.00;
F Ballantyne, G Haigh, D
Stewart, H McQuarrie, H
Cameron, \$25.00.

AGED AND INFIRM MINISTERS FUND.

Received to 5th Sept, 1884 ..	\$578.31
North Normanby ..	1.73
Hibbert	6.00
A Widow Lady, Perth, whose	
husband desired a plain	
Funeral	50.00
Rockey Sangeen	4.80
Mosa, Burn's Church	8.00

\$648.84

Rates received to 5th Sept,
1884. \$103.55

With Rates from Revds J
Crombie, \$4.00; J Smith,
\$8.00; F Ballantyne, \$4.50,
G Haigh, \$4.50; Charles
Campbell, \$20.00; H Mc-

Quarrie, \$5.00; J B Mowat, \$10.00 56.00

..... \$159.55

CHURCH AND MANSE BUILDING FUND.

Received to 5th Sept., 1884.. \$638.50

Miss Agnes Paul, Almonte . 5.00

Miss Janet Paul " 5.00

..... \$648.50

SCHEMES OF THE CHURCH UNAPPROPRIATED

Received to 5th Sept, 1884 .. \$583.60

Oshawa 103.69

..... \$687.09

FOREIGN MISSION, EROMANGA.

Received to 5th Sept, 1884 .. \$403.76

Florence S S, for Steamer .. 1.00

..... \$404.76

Correcton.

The \$2.50 credited to Aged and Infirm Ministers' Fund, from Thedford, in October *Record*, should have been for French Evangelization

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO OCTOBER 4TH, 1884.

FOREIGN MISSIONS.

Acknowledged already....\$3295.79

St. Andrew's, St. John's, Newfoundland, half year 120 00

Shubenacadie W. F. M. S. 20.00

Five Islands..... 5.50

Lake Ainslie..... 9.00

Milford, per Mr. R..... 20.00

Earlton, both cong. do.. 15.00

" West Branch, River

John, per Mr. R..... 6.84

Waterville..... 2.02

Lakeville..... 2.48

Digby..... 5.78

Bayview..... 3.47

Annapolis..... 6.77

Archd. Wingford, Hamilton, Bermuda..... 102.20

Mahone Bay (\$10.59 per Mr. R.)..... 14.00

Stellarton..... 57.27

Noel, per Mr. R..... 22.00

Pugwash..... 7.00

Elmsdale..... 8.33

Nine Mile River..... 6.65

St. Stephen's, N. B., per Mr. R..... 12.00

Blue Mountain..... 11.00

Westchester..... 2.50

Greenville..... 1.00

Acadia Mines..... 15.00

Sussex, per Mr. R..... 9.00

Shebenacadie and L. Stewiacke, per Mr. R..... 28.00

Springfield, per Mr. R.... 7.00

St. Andrew's, Campbellton. 18.51

Flatlands, N. B..... 5.00

Metapedia, N. B..... 3.30

Amherst..... 25.00

St. Paul's, Woodstock, per Mr. R..... 10.00

Richmond, N. B., part, do. 20.00

St. David's, Maitland, do. 53.88

South Maitland do. 38.75

Buctouche do. 9.00

Jas McGeorge, Gay's River 5.00

..... \$4,004.04

DAYSRING AND MISSION SCHOOLS.

Acknowledged already....\$ 336.89

Shubenacadie S. S.,..... 12.00

Annapolis..... 13.22

Mahone Bay S. S..... 5.00

Vale Colliery and Sutherland's River S. S..... 19.00

Oban S. S., Sporting Mt., C. B..... 8.96

Proceeds Bazaar six little girls, New Glasgow, Trin. M. S..... 13.50

St. John's S. S., Halifax Trin..... 10.00

McKenzie Corner S.S., N.B. 10.00

..... \$ 428.57

HOME MISSIONS.

Acknowledged already....\$ 907.71

St. Andrew's Church, St. John's, Newfoundland, half year..... 70.00

Five Islands..... 3.40

St. Andrew's, Hamilton, Br. 18.57

Musquodoboit, Har..... 7.64

Earlton..... 3.58

" West Branch, River

John..... 3.37

Mahone Bay..... 4.00

Pugwash..... 6.56

Shediac..... 15.52

Falls Sec. of Earlton Cng. 2.30

Blue Mountain..... 10.00

Clam Harbour, Musquodoboit..... 5.15

Sherbrooke..... 32.21

Clifton, Colchester..... 27.00

Acadia Mines..... 15.00

Flatlands, N. B..... 4.50

Metapedia..... 3.20

..... \$1139.71

SUPPLEMENT FUND.

Acknowledged already....\$3098.19

Vale Colliery and Sutherland's River..... 12.25

St. Andrew's, St. John's, Newfoundland, half year. 60.00

Mahone Bay..... 14.00

Pugwash..... 10.00

Shediac..... 14.14

Blue Mountain..... 10.50

Folly Mountain, Acadia... 5.00

Glassville..... 10.00

Friend, Campbellton..... 1.00

Musquodoboit, Har..... 8.07

Richmond, N. B..... 25.00

..... \$3,263 15

COLLEGE FUND.

Acknowledged already....\$2994.54

St. Andrew's, St. John's, Newfoundland, half year 60.00

Nine Mile River..... 11.12

Five Islands..... 5.80

Amherst..... 9.21

Int. on \$7,000, half year... 210.00

Gays River..... 27.30

St. Andrew's Church, Truro 17.40

..... \$3,335.37

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already....\$ 169.62

Mahone Bay..... 3.00

Interest..... 18.00

"..... 31.20

Ministers' percentage:—

Rev. J. A. Cairns, 1884... 3.00

Rev. A. Farquharson, 1883 and 1884..... 7.00

Rev. J. D. Murray, 1883 and 1884..... 4.00

Rev. E. Scott, 1884..... 7.00

..... \$ 242.82

SYNOD FUND.

Acknowledged already....\$ 183.54

St. Andrew's Church, St. John's, Newfoundland... 10.00

Amherst..... 5.00

..... \$ 193.54

MANITOBA COLLEGE,

Acknowledged already....\$ 24.00

St. Andrew's, Truro..... 7.80

..... \$ 31.80

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, TREASURER OF THE BOARD, 198 ST. JAMES STREET, MONTREAL, TO 6TH OCTOBER, 1884.

Already acknowledged....\$3110.96

Lancaster, Knox Sab Schl... 16.50

Wellandport 2'09

Mnt Forest, St Ann's, add'l. 1.00

Mrs H Arthur, Consecon... 2.00

Ballyduff 8.25

Caradoc, Cooke's Ch 5.00

Wroxeter..... 17.90

Mrs Elizabeth Macfarlane, Birmingham 10.00

Per Rev J Mackinnon 62.46

Per Mrs Macnider 223.97

Inverness, Que..... 14.00

Cornwall, Knox S Sch 20.00

Kincardine T'shp, Chalmer's Ch 8.00

L'Amable..... 6.00

Hall's Mills, Ont..... 11.92

Ste Anne, Illinois 15.00

Stonewall, Man..... 6.35

Milford Group, Man..... 15.00

Avoca and Maskinonge.... 5.00

Moncton, N B, St John's Ch. 35.00

Cedarville and Esplin..... 7.75

Raymond 2.75

Bethune..... 3.58

Stisted..... 1.35

Hoodstown 1.23

Stanleydale..... 0.52

Axe Lake 0.52

Chaffey..... 1.00

Emsdale..... 0.70

Berriedale..... 1.00

Burke's Falls 0.75

Katrine..... 0.60

Rosseau..... 2.00

Kingston, Chalmer's Ch.... 42.60

South Kinloss 7.50

Bennie's Corners, Sab Sch .. 4.67

Saltsprings and Campbell's Settlement..... 4.00

Cartwright 15.81

Baddeck, C B 10.60

New Lowell..... 4.00

Rock Lake, Man..... 9.12

Mrs A A Foster, Toronto .. 0.25

O A W..... 2.09

Bluevale..... 8.15

Grand Bend 6.00

Williamstown, Hephzibah Ch 14.50

T Wallace, Woodstock, Ont. 1.00

Johnstone and Daywood.... 3.50

Winchester Springs..... 4.00

Chatham T'shp, Chalmer's Ch 2.50

Williamsford and Berkeley. 10.00

Carleton Place, Zion S Sch . 10.00

Westville 11.75

Middle River 6.25

Ashburn Sab Sch 7.65

Per Rev Dr Reid, Toronto:

Thedford, Knox 2.50

A Friend, Brooke..... 5.00

Darlingford, 2 years 15.00

Holstein 10.00

Goderich T'shp, Union Ch.. 7.00

W W, London 5.00

York Mills and Fisherville . 6.65

South Ward 6.30

Mt Pleasant, Paris Presbyty 4.30

Per Rev Dr McGregor, Halifax:

Subenacadie & L Stewiacke. 34.00

Five Islands 5.00

Lake Ainslie 4.00

New London, Clifton Sec.. 25.00

Amherst..... 12.00

Pugwash 6.00

Blue Mountain 10.00

Clifton, Colchester..... 22.00

Acadia, Folly Mountain... 10.00

Truro, St Andrew's 14.80

\$4,005.55

POINTE-AUX-TREMBLES SCHOOLS, REV. R. H. WARDEN, TREASURER, MONTREAL.		Lake Charles 2.00		BUILDING FUND.	
Already acknowledged.....\$ 755.44		— \$115.05		Already acknowledged ...\$39,589.53	
Thorold Sab School. 25.00		QUEEN'S UNIVERSITY & COLLEGE		Kingston.	
Eadies Sab School. 6.00		ENDOWMENT FUND.		Wm Anglin, 2nd & 3rd on 100 50.00	
Cote-des-Neiges and St Lau-		Already Acknowledged...\$91,190.79		Estate late S T Drennan, bal	
rent Sab Schools. 50 00		Picton.		on 100..... 60.00	
Moncton, St John's Ch Sab		J B Morden, MD, bal on 100 40.00		\$110.00	
School 30.00		Montreal.		Total to 30th Sept, 1884 ... \$39,694.53	
O A W 1 00		M Hutchinson, in full..... 100.00		MINISTERS WIDOWS AND ORPHANS	
Vankleek Hill Sab School. . 50.00		Harrowsmith.		FUND, MARITIME PROVINCES, REV.	
New Glasgow, N S, James'		John Williamson, bal on 10 2.00		GEORGE PATTERSON, D.D., SECRE-	
Ch Ladies' R & B Society. . 10.00		Cornwall.		TARY.—MINISTERS RATES :—	
A D Ferrier, Fergus 50.00		David Liddell...3rd on 100 20.00		Receipts from 31st August to 30th	
A Friend, Brooke..... 5.00		Judge Pringle ..2nd " 100 20.00		September—Revs Murdoch Stewart,	
\$982.44		A W Flack " 25 5.00		Alex McLean, W Dawson, Jas Fitz-	
COLLEGE FUND.		D B MacLennan .3rd " 500 100.00		patrick, D McGregor, Kenneth Mc-	
REV R H WARDEN, MONTREAL,		John McIntyre .. " 50 10.00		Kenzie, Alex Farquharson, Abm	
AGENT.		Hill Campbell ... " 20 5.00		McIntosh, \$16 each; Wm Stewart,	
Finch, St Luke's..... \$ 4.40		D Monroe..... " 20 5.00		John Robertson, and Robt Laing,	
Lachine, St Ann's..... 44.50		John Purcell.... " 25 5.00		\$12 each; Allan Simpson, \$34.80.	
Essex Centre 1 50		James Dingwall .. " 300 50.00		W Thorburn, \$4.00; Thos Duncan,	
Carleton Place, St Ann's... 8.00		H C Paterson..... " 20 5.00		\$3; total, \$205.80, also for interest	
Ste Anne, Illinois 10.00		James Smith " 25 5.00		on arrears and fines, \$9.70, in all	
Dalhousie Mills and Cote St		Wm Colquhoun... bal " 150 50.00		\$215.50.	
George..... 13.00		J Copeland.2nd & 3rd " 100 40.00		JUVENILE MISSION.	
Buckingham, St Andrew's.. 11.15		D Alguire.....3rd " 50 10.00		MISS MACHAR, TREAS., KINGSTON.	
Mille Isles & Cote St Gabriel		James Leitch bal " 50 40.00		Parkhill S School..... \$ 2.00	
Bothwell and Sutherlands		E Moir.....in full 30.00		Kippen " " 19.00	
Corners 3.00		\$542.00		Lanark " " 20.00	
Johnstone and Daywood.... 3.50		Total to 30th Sept, 1884...\$91,732.79		Indore Mission Sec, Quebec. 30.00	
Cotswold..... 9.00					

MEETINGS OF PRESBYTERIES.

Guelph, St. Andrew's Ch., 18th Nov. 10 a.m.
Brockville, St. John's Church, 2nd Dec. 3 p. m.
London, 1st Pres. Church, 9th Dec. 11 a. m.
Quebec, Sherbrooke, 13th Jan. 11 a. m.
Maitland, Lucknow, 16th Dec., 1 p. m.
P. E. I., Summerside, 4th Nov., 11 a. m.
Chatham, Windsor, 9th Dec., 10 a. m.
Winnipeg, Knox Church, 10th Dec., 10 a. m.
Lanark & Renfrew, Carlton Pl., 25th Nov., noon.
Whitby, Bowmanville, 21st Oct., 10-30 a. m.
Lindsay, 25th Nov., 11 a. m.
Owen Sound, Division St. Ch, 16 Dec., 1-30 p.m.
Toronto, Knox Church, 4th Nov., 11 a.m.
Peterboro, St. Paul's Church, 13th Jan., 2 p. m.
Kingston, Belleville, 15th Dec., 7-30 p. m.
Sarnia, Sarnia, 16th Dec., 10 a. m.
Glengarry, Lancaster, 16th Dec., 11 a. m.
Montreal, Morrice Hall, 13th Jan., 10 a. m.
Saugeen, Mt. Forest, 16th Dec., 11 a. m.
Bruce, Paisley, 9th Dec., 2 p. m.,
Paris, Princeton, 2nd Dec., 11 a. m.

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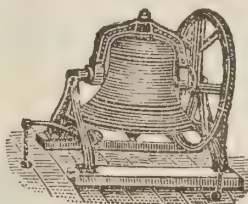
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SARMATIAN.....	" " 8
PARISIAN.....	" " 15
CIRCASSIAN.....	" " 22

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THE
PRESBYTERIAN RECORD
FOR THE
DOMINION OF CANADA.

VOL. IX.

DECEMBER 1884.

No. 12.

Augmentation of Stipends.

CIRCULAR FROM THE CONVENER.

THE Third Sabbath of November is the day appointed by the General Assembly for a Special Collection in aid of the Augmentation Fund. It is earnestly hoped that in all congregations and mission stations which have not adopted some other method of raising funds for this object, the collection will be made on the day appointed, or on some other convenient Sabbath. The attempt to raise the stipends of the ministers, in the Western section of the Church, to a minimum of \$750 and manse, was successful last year to this extent, that payments were made on the increased scale for the six months ended in April 1884, (grants having been made on the old basis for the six months preceding,) and a reserve fund of \$17,000 was secured, which has made it easy to meet the payments due in October without borrowing money.

When the movement was set on foot a year ago, there were 256 congregations in the Western section of the Church, including 33 vacant charges, giving less than the proposed minimum. Of these 78 made no claim on the Augmentation Fund, coming up in nearly all cases to the standard required. The number of congregations at present on the Augmentation list is 163, of which 141 have settled ministers. The amount required to secure the minimum stipend for the current year to these ministers is about \$30,000. Some small proportion of this amount may be received from the assisted congregations, but the stronger congregations of the Church will have about the same burden to bear as last year.

According to the regulations of the General Assembly, supplements should be paid semi-annually, so as to make the stipend "in the first place" only \$600 and manse, the income which remains at the disposal of the committee when the treasurer's books are made up at the end of the ecclesiastical year (April 30th) being distributed so as to secure to each minister, if possible, \$750 and manse. In view, however, of the heartiness with which the matter was taken up last year, and in the faith that there will be such a general and liberal response throughout the Church this year to the appeal for funds as will justify the committee in going beyond the letter of the Assembly's regulations, the committee resolved, at the meeting held in October, *to pay the supplements at the full rate of \$750 and manse* for the past half year. The committee are confident that the Church does not intend to take a backward step in this matter, and they have no fear, therefore, of being obliged to reduce the grants in April. It must be borne in mind, however, that a good many *special* contributions were given last year, which may not be repeated, and, consequently, there is need of increased liberality on the part of the congregations of the Church generally.

The General Assembly has resolved that the funds for Home Mission Work proper, and for Augmentation of Stipends, shall be kept distinct. It is particularly requested that congregations contribute separately to these two objects. If money be remitted for both objects combined, it should be distinctly stated how it is to be divided.

Envelopes, specially prepared, will be supplied to congregations. They may be distributed on the Sabbath preceding that on which the collection is to be made, or used in any other way that may seem good to the office-bearers. Such envelopes were

used last year in many cases with good results.

The committee commend this object to the earnest consideration of ministers and people, confident that continued success in securing a decent maintenance for ministers in needy districts will tell favourably on every department of the work of the Lord committed to us. On behalf of the sub-committee on Augmentation,

D. J. MACDONNELL, *Convener.*

ROBT. H. WARDEN, *Secretary.*

Editorial Gittings.

FROM DERRY TO DUBLIN.

WE sailed from Quebec on the morning of the 14th of June, in the *Polynesian*, of the "Allan Line"—the "rolling Polly," she has been called, but she is no worse than other screws. They all do it, wind and weather permitting. The ships of this line are splendid sea-boats, commanded by careful, skilful, and gentlemanly captains. The regularity with which they perform the mail service, when the difficulties of the the route are taken into account, is simply marvellous. Of the eighteen summer passages I have made in these steamers, the longest, from Rimouski to Moville, was nine days: the shortest was six days and nineteen hours: the average time not much over eight days. They do not run so fast as some of the New York boats. In foggy weather they do not run at all, but dodge along cautiously at the "dead slow." On this account they are the *safest* steamers that cross the ocean. Their accommodation is all that can reasonably be desired. We had the usual complement of saloon passengers, and more in the steerage than one would naturally expect going east. Among the latter were farmers and traders going home to revisit the scenes and friends of early days, after long years, and hard struggles for the "independence," which their industry and perseverance at length secured. It was interesting to hear some of them relate their experience—how long it took them to cross the sea, forty or fifty years ago, in small crowded sailing ships; the trials they encountered in the new world before the days of railway and

telegraph; when there was no money in circulation; and when the noble province of Ontario was for the most part an unbroken wilderness. But all were not of this well-to-do class. There were a few "unfortunates" who never succeed anywhere—recent importations, who came here expecting to pick up gold in the streets, who never got beyond the stage of waiting for something to turn up, and who, after a brief, aimless, sojourn were going back, sadder and not wiser men, to sponge upon their poor relations and to decry Canada. In the cabin, our pleasant company included eight ministers, five of them Presbyterians bound for the Belfast Council. Several laymen were also going there. The youngest minister was selected to preach on the first Sabbath, when as yet sea and sky were serene. He preached a model sermon from the text,—*"There was no more sea."* A week later he was heard to remark in a subdued tone of voice, that the next time he preached from that text he would have something more to say about it. On Sunday evening, the 21st, less than eight days from Rimouski, we disembarked at Moville and sailed up Loch Foyle in the steam tender to Londonderry, some twenty miles. This approach to Derry is very picturesque. It was midnight before we reached Jury's Hotel. All of us were early astir next morning and went the round of "the walls" before breakfast. This we were told would exhaust the doquet of the Derry Lions. But that does "the Maiden City" scant justice, for it is really a very nice town and a place of historic interest. It was founded as far back as the sixth century, by St. Columbkille. Twice it was burned by the Danes—in the eighth and ninth centuries—and many times destroyed by the O'Neils and others in later years, not to speak of the memorable siege of eight months from December 1688 to August 1689. In pursuance of an oath the Catholics had taken to massacre the Protestants, they advanced upon the town and were nearly entering it, when thirteen young apprentices, it is said, ran to the main guard, seized the keys, drew up the bridge and locked the gate. Inspired by the heroism of these boys, the citizens took heart and set themselves in earnest to resist the invaders. Their defence of the city is one of the noblest on

record. Though reduced to greatest straits through want of provisions, under the leadership of the Rev. George Walker and Governor Baker, they bravely held out until a fleet of ships sent by William of Orange came to their relief. The walls of Derry are about one mile and a half in circumference, and though built more than two hundred and fifty years ago are still in good preservation. They are wide enough for a carriage drive on the top of them, and high enough to afford a view of the whole town and many miles around it. At the highest point is a monument to Mr. Walker the hero of the siege, and near it the celebrated cannon "Roaring Meg" which did wonderful execution in its day. Other great guns lie in state on the ramparts—once the pride of the "Grocers," the "Merchant Tailors" and other guilds—the guns and the guilds being both alike harmless now. The Protestant Cathedral is the finest building in the town—erected in 1633. There is also a large Roman Catholic Cathedral. There are four or five Presbyterian churches in the city and nineteen in the Presbytery of Derry. The Magee Presbyterian College, in the immediate neighbourhood, is a beautiful building, erected at the cost of a \$100,000. It was largely endowed by Mrs. Magee, a Dublin lady. It has eight professors in Arts and Divinity and a lecturer in Elocution. The original name of Derry was *Doire Calgaic*—"the place of oaks." The population is about 25,000.

Crossing the Foyle on a long bridge, we reach the station of the Belfast and Northern Counties Railway. At 10 a. m. we are "all aboard" for Belfast. It was a glorious morning, and we could not have made our first acquaintance with the Emerald Isle under more favouring circumstances. Several of our party were natives and knew every inch of the ground. As we caught some fine views of the sea, with the surf rolling over the long sandy beach, or saw the waves break against precipitous rocks; as we dashed through a tunnel, or skirted the base of a lofty hill, it was a treat to hear our friends discourse on the charms of their country. One reverend brother, pointing to a brown heath, near Limavady, suddenly felt a lump rising to his throat. "I was born there," said he, "and many a time I have cast peats on that moor."

Another, with equal enthusiasm, pointed to where he had taught the village school, and to the little town where he preached his first sermon with fear and trembling. These men were proud of their country, and not without good reason. So heartily did I enter into their feelings, I almost wished I were an Irishman. Experiences of that kind come only once in a man's lifetime, and they are very delightful. We passed a number of thriving towns, Coleraine, Ballymoney, Ballymena, Antrim, and Carrickfergus. Near Antrim we saw, rising in solitary grandeur above the woods of a gentleman's policy, one of the old round towers peculiar to Ireland, and which have long excited the curiosity of antiquaries as to the purpose they were intended to serve. The country is beautiful and well cultivated. The crops are good, but the farms are *very* small. We reached Belfast at two o'clock in the afternoon.

I am not going to say anything about the Council just now. One thing at a time. Belfast is a very fine city. Its streets are wide, well paved and clean. The general style of architecture is exceedingly effective, and many of the public buildings are very handsome. I wish I could say as much for the "Lagan," but to tell the truth the Lagan is a ditch compared with the St. Lawrence and, at ebb tide, a very unsavoury ditch, but the Lough of Belfast, into which this river flows, is "a joy for ever"—a fine expanse of salt water some twenty miles long and five miles wide. On either side are the villas and country seats of the merchants and manufacturers whose enterprize has made Belfast the commercial capital of Ireland. The manufacture of linen is the chief trade of Belfast and its neighbourhood. As we passed along the railway we saw every here and there large bleaching-grounds, on which the long webs of cloth are spread out until they become white as snow. The shipbuilding trade employs between four and five thousand men. It is here that the magnificent iron steamships of the "Inman Line" are built. Here also is the largest rope making establishment in the United Kingdom. The Belfast press is entitled to a high rank in the "fourth estate." I have no idea how many newspapers are published here, but those that came under my notice are well printed and

conducted with marked ability. The *Witness* is a true blue Presbyterian sheet. It has been for many years on our exchange list and we esteem it very highly for its work's sake and because of its intrinsic merits. We tried to find out the impersonal editor, but failed to discover his sanctum. Peradventure he was on a journey. Nor were we more successful at the office of the *Northern Whig*. This, we believe, has the largest circulation of any paper in the north of Ireland. I gladly take the opportunity of mentioning that it gave by far the fullest, and in fact admirable, reports of the proceedings of the Council while it was in session. *The News Letter*—the oldest paper in Belfast, is the organ of the conservative party. It is conducted with acknowledged ability, and what is more, I believe it pays remarkably well. The proprietor politely shewed us over his large and well-appointed establishment and gave us an object lesson in stereotyping and fast printing that was exceedingly interesting. In these wonderful processes they are not a whit behind us. In regard to "finish" they are ahead of us. The *News Letter* has its "private wire" to London, maintained at a cost of \$6,000 a year, over which four or five columns of "copy" are frequently transmitted during the small hours and served up in good style in time for the subscriber to read the "latest news" from the ends of the world when he sits down to breakfast. The morning paper may well be called one of the wonders of the age.

Towards the mouth of the Lough are the pretty towns of Bangor on the south side and Carrickfergus on the north—fashionable summer resorts easily reached by rail or steamboat. On every hand you find evidences of wealth and culture. In this neighbourhood is Clondeboyne, the romantic seat of the Earl of Dufferin. Belfast is noted for its educational and benevolent institutions. Here are Queen's College, supported by the Government, and the Presbyterian Theological College, under the control of the General Assembly, in which six chairs are permanently endowed. Dr. Watts is the primarius Professor of Divinity. The Presbyterian Orphan Society, founded in 1865, and with which the name of Dr. Johnston and his wife are so honourably connected, takes care of some three thousand

orphans from all parts of Ireland, and has an annual income of about \$52,000. The Albert Memorial, surmounted by a beautiful spire, is a massive clock-tower, 113 feet high, erected to the memory of the Prince Consort in 1868, in the centre of the city. It is both useful and ornamental, shewing the time by night as well as day. The street-car service is very much better than that of Montreal. The policemen are decidedly "nobby." They have easy times, for there is very little of the rowdy element. This must be due in some measure to the efforts of the Temperance League, of whose existence there is palpable evidence in the number of temperance hotels and restaurants, and especially in the "coffee-houses" you find planted in the middle of the busiest thoroughfares, where the wayfaring man may obtain an excellent cup of coffee for a penny and a good square meal for less than sixpence. The "Royal Irish Constabulary" force is organized on military principles, is in a high state of efficiency, and is paid from the public funds. It is composed of picked men. Most of them are six-footers. I interviewed one at Portrush, who stood six feet eight inches without his shoes, he said he was one of seven brothers all nearly as tall as himself. The Constabulary are distinct from the city police and are stationed all over the country. There are also strong bodies of local militia in the several counties. The population of Belfast in 1881 was 224,000 and it is rapidly increasing. Of Presbyterians there are 79,621; Episcopalians, 58,410; Roman Catholics, 59,975; Methodists, 9,141; and the remainder of other persuasions. There are 39 Presbyterian churches, 19 Episcopal, 17 Methodist, and 24 belonging to other denominations—in all ninety-nine churches.

The "limited mail" train takes us from Belfast to Dublin in three hours—130 miles—through the counties of Down, Armagh, Louth, and Meath. A finer agricultural country it would be hard to find anywhere. It is the garden of Ireland. We reached Dublin on a Saturday afternoon, time enough to get a general view of the city before dark. We put up at the "Gresham," an elegant hotel in Sackville street, which ranks as one of the foremost thoroughfares in Europe. This famous street is one hundred and fifty feet wide, flanked

with lofty buildings—once occupied by the aristocracy of Ireland, but now devoted to merchandise. When lit up at night it has quite a dazzling appearance. In the centre of it is the Nelson Monument, a graceful Doric pillar, 108 feet high, surmounted by a statue of the hero of Trafalgar, Copenhagen, St. Vincent, and the Nile. A little further down is the O'Connell Monument, a splendid national tribute to "the Liberator of his country." The handsome new bridge across the Liffy is as broad as it is long. The Phoenix Park, containing 1753 acres, is a splendid enclosure. Near the entrance is a mammoth obelisk 205 feet in height on which are recorded the victories of the Duke of Wellington. Here too is the vice-regal lodge, immediately in front of which, marked by two crosses on the footpath, Lord Cavendish and Mr. Burke were assassinated. The Liffy, which flows through the centre of Dublin, were more appropriately called the *Lethe*. It is a dark stagnant pool, spanned by numerous bridges, on whose banks stand the largest breweries in the world. Among the public buildings the most remarkable are the Bank of Ireland and Trinity College, in close proximity. The latter is famous the world over as a seat of learning. The buildings are very large, surrounding a square of 560 by 250 feet. It is attended by over 1,300 students. In its library are 120,000 volumes and 1,500 rare manuscripts. Its geological and natural history museums are also extensive and valuable. The "castle" is disappointing. Whatever it may have been, it now exists but in name. The only trace of the original fortress is a small remnant of a round bastion almost hidden by the gloomy pile of barracks in which the Lord Lieutenant spends the winter months. The adjoining chapel is a most elegant specimen of Gothic architecture. Not far off is Hoey's Court, where Dean Swift was born, and Aungier street, where Thomas Moore the poet first saw the light. Mornington House, in which the Duke of Wellington was born, is now used as the offices of the dis-established Church of Ireland.

I spent a very pleasant Sunday among the churches. In the morning, at Rutland Square Church, a handsome edifice, built by a Mr. Findlater some twenty years ago, during the incumbency of Dr. John Hall,

now of New York. It cost a deal of money, but, owing to its cramped site, it is only lighted from one side, rather it is not lighted, for the windows are filled with rich stained glass, giving the interior of the church a heavy, almost gloomy appearance. The Sabbath-school room in the basement must be lighted with gas, even on such a bright morning as this. I was invited to meet the kirk-session, and observed that their custom is to unite in prayer along with the minister for a short time before public worship. One of the elders led in prayer. They seemed to be an earnest band of men of the genuine Aaron and Hur stamp. The minister is a twin brother of Rev. Dr. S. M. Hamilton of New York, and an excellent preacher. The congregation, a fashionable, and to-day a representative one—many being away at the sea-side. In the afternoon I visited the Glasnevin cemetery, and was much interested in looking at the tomb of O'Connell. It is a vaulted chamber underneath a massive tower of dressed granite, built in imitation of the old round towers of Ireland, 175 feet in height. Through a grated door is seen the coffin covered with crimson velvet which contains the dust of the man most dear to the heart of every Irishman. Around this grand mausoleum are flower-beds and shrubbery, and sombre yews that stand like sentinels on hallowed ground. Catholics and Protestants lie alongside of each other in this cemetery.

"There servants, masters, small and great,
Partake the same repose;
And there, in peace, the ashes mix
Of those who once were foes."

Among the monuments are some beautiful imitations of the old runic crosses, elaborately carved in granite. Curran's tomb is in the form of a sarcophagus, constructed of great blocks of red granite weighing from four to five tons each. The grounds, extending to some sixty acres, are not well kept. It is a wilderness compared to our own Mount Royal Cemetery. At four o'clock heard a rousing sermon on the duty of "forgivingness" in the Roman Catholic Cathedral which was quite full. This fine edifice was built in 1816. But by far the finest ecclesiastical structures in Dublin are the two Protestant Cathedrals—Christ's Church and St. Patrick's. They are both old, and very large. The former was recently

"restored" by Mr. Henry Roe, at a cost of nearly half a million sterling, the latter, by the late Sir Benjamin Lee Guinness, at a cost of £250,000. Among the numerous monuments in Christ's Church is that of Richard Strongbow and his wife Eva. St. Patrick's Church was built in the year 1190, on the site of a much older one. In it is a monument to the eccentric Dean Swift and his faithful servant Alexander Magee, also to Archbishop Whately and many other celebrated prelates. In the evening I went by tram-car to Rathgar—a fashionable suburb extending some miles from the centre of the city. Its chief attraction for me at this time was that here is the church and manse of Dr. William Fleming Stevenson, the Convener of the Assembly's Committee on Foreign missions, one of the most accomplished ministers in the Presbyterian Church of Ireland, and whose reputation as a lecturer and writer on missions has become world-wide. I counted myself fortunate to hear him preach in his own pulpit an admirable discourse on "Sleepy Christians." It was particularly applicable to myself after the fatigues of a pretty warm day. His text,—*"Couldst thou not watch one hour?"* carried my thoughts back to St. Paul's, Montreal, where four years ago Principal Rainy preached a memorable sermon from the same text. The church is a model one, seated for about six hundred persons. The manse is romantically situated a short distance off. I shall not soon forget its refined hospitality, nor how the worthy minister walked with me in a drenching rain to the railway, discoursing meanwhile on his favourite theme of missions, answering my remonstrances to thus exposing himself after preaching with the pleasant remark,—*"It is simply delightful."*

Dublin is an ancient city. In the fifth century St. Patrick is said to have founded the Cathedral that bears his name. In the middle of the ninth century the Danes founded a great fortress in *Dui bhlinn*—the "Dark Pool," and ruled the roast here for several centuries. In the time of Henry II. it became an English stronghold. The population at present is close upon 260,000. There are nine Presbyterian churches, of which that on Ormond Quay, erected in 1845, aided by a bequest made by Mrs. Magee, is one of the finest. The Presby-

terian Church in Ireland has five Synods, 37 Presbyteries, and 626 ministers on its roll, including, altogether, fifteen Professors and seventeen ordained missionaries in foreign countries.

Missionary Cabinet.

CHARLES F. A. GUTZLAFF.

GUTZLAFF, who succeeded Dr. Morrison as interpreter to the British merchants and Government offices in Macao, China, in the year 1842, was the only son of a tailor, and was born at Pyritz in Prussian Pomerania on the 8th of July 1803. His mother died when he was three years old, but under the watchful care of his God-fearing father, he grew up in the knowledge of divine things, and at an early age shewed a strong desire for the pursuit of learning. His father, however, was too poor to gratify his tastes for a liberal education. At the age of eighteen he was apprenticed to a belt-maker at Stettin. While working at his trade here, he borrowed books from some of his companions, and in this way laid the foundation for his future success as a linguist and a missionary. While thus engaged, the King of Prussia visited Stettin, when Gutzlaff and one of his young friends wrote an address of welcome in verse, which was presented to His Majesty and was graciously received. Not only so, the monarch generously assisted the youths in the matter of their education, and in a short time Gutzlaff was sent to the Missionary Institute at Berlin. Here, at the age of eighteen, he pursued his studies with diligence and success. It was next proposed that he should attend the University, in order to qualify himself as a teacher, but a serious illness prevented this. In the meantime a pressing request came from the Netherlands Missionary Society for young men to go forth as missionaries. Gutzlaff was chosen among others and sent to Rotterdam. The directors of the Institute soon discovered that he was a young man of the right stamp; and here he completed his education as a missionary, after which he visited Paris and London. In July, 1826, he was appointed by the Missionary Society to go forth and teach the heathen. He

arrived at Batavia, the capital of the island of Java, 6th January, 1827, and gave himself to the study of the Malay and Chinese languages, in which he attained great proficiency in an incredibly short space of time. He removed to Bangkok, Siam, where he adopted the Chinese dress and was scarcely to be distinguished from a native. He translated the New Testament and parts of the Old Testament into the Siamese tongue, and commenced active missionary work among the sailors on the junks frequenting that port. In 1829 he went to Singapore, and from thence to Malacca, and in 1831 reached Tien-tsin, China, a place of nearly one million inhabitants. Here he began by engaging himself as second steersman on board a river junk, and as he sailed from place to place, he preached the Gospel and administered medicine to his comrades and to others as opportunity offered. He next embarked on shipboard and coasted along the shores of China. Twice he visited Formosa. In 1832 he was shipwrecked, and almost frozen to death. After this he procured a printing press and commenced the publication of a Chinese periodical at Canton, which had a great circulation. In 1837 he planned a visit to Japan, but owing to the rigid laws of that country, the ship on which he sailed was fired upon and was obliged to leave the coast. He returned to Macao, and was soon immersed again in missionary labours, and in distributing Bibles and tracts. Each successive attempt to do this was followed by proclamations prohibiting such visits in future, and by orders to put a stop to the printing and circulation of books. The truth is, that the books in question were distributed too freely. Few of the people into whose hands they fell could read them, and fewer still could understand them. But all this time Morrison and Milne, Gutzlaff and Tomlin, Medhurst and Stevens, in their retreats at Malacca and Macao, were laying the foundations of Christian missions in China, preparing the way for the opening up of fields of missionary labour into which others were to enter in and reap. Besides this, Gutzlaff was the author of two important works on China: the one entitled *China Opened*—giving an account of the customs, manufactures, religion etc. of the Chinese Empire; the other, his *Journal of Three*

Voyages along the Coast of China. These works made a profound impression on the public mind and were of immense service to the missionary societies of different denominations. His appointment as interpreter in nowise diminished his missionary zeal. "Had they made him Viceroy of Canton, or even Emperor of China," said one who knew him well, "he would still have been a missionary." He was of great service to the English at the time of the Chinese war, and contributed in no small degree to bring about the peace with which it ended. He was also instrumental in founding a Chinese Society for the employment of native Christians as teachers and evangelists, which was so successful that in the first four years no less than forty-eight of such teachers were sent forth to labour among their fellow-countrymen. In 1849 Gutzlaff visited England, Germany and other countries to promote the objects of this Society. He closed a useful and honourable life at Hong-Kong, on the 9th of August, 1857, in the forty-eighth year of his age.

MRS. JAMIESON, OF TAMSUI, writes to the Women's Board of Missions, as follows:—

"Last Sabbath we were at the opening of a new chapel in Bang-kah city, where, you will remember, the first was torn down only to be replaced by another on the same spot; we were in the second, and also saw the street where Dr. M. and his students preached to an angry mob of over four thousand. The new church—large and handsome—is quite near the old one, and into it the people crowded to hear of the burning bush; the lily among thorns; the vessel safe because Christ is in it; to be told of the worthlessness of Buddhism, Taoism, and Confucianism for a hungry soul, and of "the fulness of Him that filleth all in all." To see an idol dashed to pieces on the floor, and, with the proof before their eyes, hear that the Church *must* prosper because Christ is in it. Some converts walked twelve hours to be present. It encourages the people sometimes to have a large gathering that they may see their strength. But oh, the thousands round us in that crowded city who know or care nothing about Jesus! Sin-tiam chapel—a few miles beyond Bang-kah, has been under repair, and (D.V.) will be opened next Sabbath. Thank God, the last convert is now out of prison, Dr. M. says, 'Gone home above—faithful to the end.' News of the death of Dr. McKay's father has made the end seem near to us all. May God help us to work with it ever in view."

Drunkenness.

DECEMBER 7.

PROVERBS XXIII: 29-35.

Golden Text, Prov. 23: 20.

DRUNKENNESS has been a besetting sin of the human race from the earliest times, and probably never more so than at the present time. Its consequences have always been disastrous to the souls and bodies of men. Hence the importance of the warnings in this lesson. The preacher speaks from personal observation and experience, ch. 22: 17; Eccles. 2: 3. V. 29. These searching questions answer themselves. Others, indeed, have woe and sorrow, but it is undeniably true that the drunkard is the maker of his own miseries and that he entails them upon others. He cannot hide his shame. It is stamped upon his face. V. 30. *They that tarry*—who have past the stage of intemperance and have become confirmed drunkards; whose appetites are no longer satisfied with ordinary wine: they must have stronger stuff: their liquor must be *drugged* to make it palatable. V. 31. *Look not*—The surest way to avoid temptation is to have nothing to do with it. Light wines were formerly coloured with saffron or Brazil wood to please the eye. Modern wines are frequently adulterated with poisonous ingredients. *Moveth aright*—refers to the smoothness of the wine pleasing the palate. V. 32. *At last*—No one becomes a drunkard all at once. The habit begins with looking at it, then follow tasting, sipping, drinking. But the day of retribution comes—*it biteth like a serpent*—what can better express the sense of remorse, misery, and shame, than the venomous sting of the serpent or the adder from which one instinctively recoils with a shudder. V. 33. *Strange women*—strange things; so some read it. The vision becomes distorted when men are drunk; every thing looks blurred, and at length *delirium tremens* fills the mind with horrible imagery. *Thine heart shall utter*—It is the heart that prompts the voice. Out of it proceed evil thoughts, words and actions, Matt. 15: 19; Jer. 17: 9. How important that it should be sacredly guarded, ch. 4: 23. V. 34. Giddiness and nausea often happen to those who go down to the sea in ships. The effect of strong drink is very similar; it stupefies, clouds the intellect, and often impairs reason. Drunkards are in as much danger as if they had laid themselves to sleep on the top of a mast. V. 35. The drunkard becomes callous and indifferent alike to insult and to entreaty; all the finer feelings of his nature disappear. So lost to all sense of virtue, he is not ashamed to say, “*I will seek it yet again.*” Woe to the drunkard! He shall not inherit the kingdom of God, 1 Cor. 6: 10; Deut. 29: 19-20. This lesson confirms what Solomon says in the beginning of chapter 20, and what is also said upon this subject in many other parts of Scripture. “*Whosoever is deceived thereby is not wise.*”

Vanity of Worldly Pleasure.

DECEMBER 14.

ECCLESIASTES II: 1-13.

Golden Text, Eccles. 2: 13.

THE Book of Ecclesiastes is supposed to have been written by Solomon towards the close of his career, after having himself drained the cup of earthly pleasure and tasted some of its bitter fruits. Its scope is to contrast the vanities of all mere earthly pursuits, when made the chief end of life, with the real blessedness of true wisdom. He shews that while temporal rewards do not always follow virtue, and punishment, vice, in this life, that these anomalies will be all rectified hereafter, and that, in the meantime, man's whole duty is to fear God and keep his commandments, ch. 12: 13. Then, as now, all men desired happiness, and here are some of the means resorted to by Solomon himself to secure it. V. 1. *Go to now*—disappointed though he had been with his experiments, he still continued the search. If wisdom will not make him happy, he will try pleasure. *This also is vanity*—a life wholly given to pleasure is a wasted life. V. 2. *Laughter is mad*—Idle, silly laughter betrays a weakness of intellect. It is a caricature of happiness. *What doeth it?*—It does no good. V. 3. Some take to drink to stimulate the brain or to drown sorrow. Solomon thought he was using stimulants so wisely that they could do him no harm. He sought to *lay hold on folly*—resolving that it should not get the mastery over him; but he found out his mistake. Vs. 4-6. He built cities and towns and magnificent public works. He built the walls of Jerusalem and adorned the capital with parks and pleasure grounds. The myrrh and aloe filled the air with their perfume; reservoirs and cisterns afforded the means of irrigating the gardens and supplying the fountains. V. 7. *I got me servants*—I bought slaves; in distinction to those born in his house. *Great and small cattle*—herds of oxen and sheep, 1 Kings 8: 63; 4: 22, 23. V. 8. *I gathered silver and gold*—by taxation, presents, and trade. *Peculiar treasure*—so rare and costly that only kings could afford to get them, 1 Kings 10: 14-29. *Singers*—to enhance the pleasures of the table. Vs. 9-11. He reached the pinnacle of earthly enjoyment, but only to find that it did not satisfy. *I turned to behold wisdom*—to compare it with the mad pursuit after pleasure. *What can the man do, &c.*—If Solomon failed to secure happiness from such sources, none else need try. V. 13. The conclusion to be drawn from all this is, that while worldly wisdom is better than folly, it cannot satisfy the cravings of an immortal soul. It is only “the wisdom that cometh from above” that gives peace of conscience and the assurance of happiness hereafter. Riches and luxury are attended with many cares and temptations. True and lasting happiness is only to be found in Jesus Christ. Therefore, seek those things which are above, not earthly treasures, Col. 3: 2.

The Creator Remembered.

DECEMBER 21.

ECCLESIASTES XII. : 1-14.

Golden Text, Eccles. 12 : 1.

THE lessons of the year fitly close with the last recorded words of the wise and now penitent preacher—a solemn exhortation to young people to give the best of their time and talents to God, and not to put off religion to old age, the infirmities of which are illustrated by a variety of striking emblems. V. 1. *Remember*—All are apt to forget, and many never think of Him as their Creator and bountiful Benefactor until overtaken by sickness or other calamities, when they have neither the inclination nor the ability to seek the Lord. *In the days of thy youth*—those bright morning hours of life when the heart is tender, the affections strong, the will pliable, and when there are fewer bad habits to break off. *Now*—because the present only is ours, 2 Cor. 6 : 2; and it may be with us now or never. V. 2. The pleasant light of sun, moon, and stars stands figuratively for the mental faculties of the godly man, as set forth in 2 Sam. 23 : 4; and the returning clouds for the infirmities of age. V. 3. The body in old age is likened to a decaying house ready to fall to pieces. *The Keepers, etc.*—the arms and hands grow feeble and palsied, the back becomes bent, and the limbs tottering; *the grinders*—the teeth decay and fall out; *they that look out of the windows*—the eyes, grow dim. V. 4. *The doors, etc.*—the lips are compressed, he masticates his food with difficulty, his slumbers are easily disturbed, and he can no longer sing as in his youth. V. 5. He picks his steps carefully and is afraid of falling. His white locks are blossoming for the grave. The smallest weight is a burden to him. He goes to the place where he is to spend eternity, soon to be forgotten by the hired mourners who attend his funeral. V. 6. *The silver cord*—that unites soul and body. *The golden bowl*—the heart, the centre of life through which the blood circulates: when this ceases to beat, the whole complex machinery stops. V. 7. Death, by an immutable decree, destroys the body, Gen. 3 : 19; Heb. 9 : 27; but it does not end all. The soul never dies, Ps. 49 : 15; Matt. 10 : 28. Vs. 9-11. These weighty sentences were well considered, reminding us that in all our endeavours to instruct others we should be specially careful that we understand what we undertake to teach. Great is THE TRUTH. There is nothing else on which to hang our hopes for eternity. V. 12. The Bible is the only book which reveals to us the way of salvation. Let us study that, and learn from it our duty to God and our fellow-men: nor forget that the day of judgment is coming when every one shall have to render an account of himself to God, John 5 : 28-29. *Every secret thing*—There is no good work that will not be suitably rewarded, nor any evil work, done in secret, that will not be brought to account in the judgment of the great day. Rom. 2 : 16.

Paul at Troas.

JANUARY 4.

ACTS XX. 1-16.

Golden Text, Acts 20 : 7.

PAUL left Antioch on his third missionary journey in A.D. 54, and was absent for about four years. Our lesson for April 6th left him at Ephesus, where he preached for three years, v. 31, and where Demetrius raised such a disturbance as made it necessary for him to leave, see ch. 19. What followed is told very briefly in this lesson, although at least 9 or 10 months must have intervened, during which time a large amount of missionary work would be overtaken. V. 1. It accorded with his original intention to go to Macedonia, ch. 19 : 21; 1 Cor. 16 : 5. V. 2. *These parts*—He seems to have gone *via* Troas, 2 Cor. 2 : 12, expressly to preach the gospel. From Troas he probably went to Philippi where it is supposed he wrote his second epistle to the Corinthians. Thence, through Macedonia, *into Greece*, to Corinth, where he stayed three months and wrote the epistle to the Romans, and also to the Galatians. V. 4. These persons were probably office-bearers of the churches they were about to visit. Vs. 5-6. Troas was a convenient place for a missionary conference which lasted seven days and would be an occasion of great interest to all, as it was the last time the great missionary to the Gentiles was to be with them. V. 7. *The first day of the week*—This, and other references, indicates that the observance of what is now called the Lord's Day was already a fixed practice in the Church, 1 Cor. 16 : 2; Rev. 1 : 10. *Preached*—It was a farewell sermon, and he had much to say. V. 8. *Many lights*—the room was crowded and hot. V. 9-10. Poor Eutychus was perhaps not the only one who fell asleep. He may have gone to the window for a breath of air, trying to keep awake, but, being overpowered by drowsiness, he fell from the third story to the pavement below and was killed. Imagine the consternation. In the name of the Master, and almost using his words, Matt. 9 : 24, Paul restores him to life, 2 Kings 4 : 34. V. 11. "The act of Holy Communion was combined in the Apostolic age with a common meal; and St. Paul now took some refreshment after the labours of the evening, and then continued his conversation till the dawning of the day."—(Howson.) Vs. 13-14. *Assos*—20 miles from Troas by land, but 40 by sea. Paul going by land secured a few more hours with his converts at Troas. *Mitylene*—on the island of Lesbos, half-way to *Chios*—the modern Scio. *Samos*—Another beautiful island, 42 miles S.W. of Smyrna. *Trogyllium*—a town on the mainland opposite Samos, *Miletus*—36 miles S. of Ephesus. V. 16. Had Paul left the ship he might not easily have found another that would take him to Jerusalem in time for the feast. But he did the next best thing by sending for the elders of the Ephesian church to meet him at Miletus.

Our Own Church.

FATHER CHINIQUEY held a series of evangelistic meetings in Montreal last month which were largely attended and highly appreciated by those for whose benefit they were intended. We are sorry, however, to state that a number of evil disposed persons did all they could to prevent Mr. Chiniquy from being heard. At one of the meetings a band of roughs succeeded in doing so by taking possession of the church, singing the Marseillaise Hymn, smashing the windows and otherwise desecrating the sacred edifice. Upon another occasion Mr. Chiniquy and his friends were pelted with stones and the windows of the church again smashed. That such proceedings might take place with impunity in Formosa or New Guinea one can easily imagine, but that they should occur in Montreal, or in any city of the British Empire, is simply intolerable. Freedom of speech is too sacred a thing to be trampled upon in this fashion. Had it not been for the courteous but firm remonstrances of members of the Board of French Evangelization, at whose instance a strong body of police was brought on the ground, the consequences, disgraceful as they were, might have been, and probably would have been, attended with bloodshed and loss of life. The old Scotch motto is not yet obsolete—*nemo me impune lacessit*.

THE LATEST FROM CHINA is the good news that our beloved missionaries are well, and that the mission premises at Tamsui have sustained no harm from the bombardment by the French. Dr. Mackay does not advise the sending of any more Canadian missionaries to Formosa at present. He has sufficient faith in the native converts to believe that they will soon be able to carry on the work themselves. In the meantime Mr. and Mrs. Jamieson are learning the language. Mrs. Mackay takes an active personal interest in the girls' school.

REV. DR. STEEL, writes from Sydney, N. S. W., under date August 14th, that the "Dayspring" had arrived from the Islands. Rev. W. B. Murray, of Ambrym, had come to Sydney on account of his health. He had improved during the voyage. Dr. S. states that there has been awful mortality

among the Polynesian labourers in the sugar plantations in Queensland. In two and a half years 1245 of these labourers died to 359 European labourers! The hospital accommodation has been scandalous and disgraceful. Last March, in a place capable of accommodating fifty patients there were 164. Afterwards the number increased to 189. Still later there were 210 patients in a place intended for fifty. The Government is stopping the immigration. It was time!

PERSONAL:—The name of *Rev. K. F. Junor* was inadvertently omitted in the list of missionaries in the Report for the Assembly. His name should have appeared as a missionary "on furlough allowance." *The Rev. Alexander McGillivray* of Williamstown, has been appointed by the Board of French Evangelization to visit the United Kingdom in the interests of the work they have in hand. There will be many ready to give Mr. McGillivray a courteous reception for his work's sake. He proposes to leave early in January.

FUNERALS:—The Presbytery of Glen-garry recommends the people under its care (1) to discontinue the observance of *Wakes*. (2) To discontinue Sunday funerals. (3) To do away with all unnecessary expense. To this end the Presbytery enjoins that the use of crape, the giving of refreshments, and the use of costly caskets be discontinued. (4) That the religious service should begin punctually at the hour that has been fixed, and that it should not, except in special cases, exceed twenty minutes in length.

EDMONTON.—At the induction of *Rev. A. B. Baird* at Edmonton, the Superintendent of Missions presided and addressed the congregation, and the *Rev. D. M. Gordon*, of Winnipeg preached and addressed the minister. The attendance was large, and Mr. Baird was warmly received by the people. To attend this induction the gentlemen named travelled over 1000 miles, 840 by rail and 200 by buck-board. The time going was about 2½ days from Winnipeg to Calgary, and 4 days from Calgary to Edmonton. When Mr. Baird went to Edmonton, the settlement was small and our cause feeble; now there is a flourishing settlement and a vigorous congregation. Then we had but one station and no church; now five stations and two churches. The people then were scarcely able to contribute \$300 toward the support of the minister; and now they give \$700. During the three years, over \$400 have been raised for all objects. *Mr. J. L. Campbell*, of Knox

College, assisted Mr. Baird during the summer, and the most of his expenses were defrayed by the people. It is gratifying to reflect that so important a point as Edmonton is occupied by so able a minister as Mr. Baird.

MEETINGS OF COMMITTEES.

THE HOME MISSION COMMITTEE (Western Section) met in Toronto on the 21st of October, continued in session two days, and transacted a large amount of business. Rev. Allan Findlay, of Bracebridge, was appointed superintendent of missions in Algoma, Muskoka, and Parry Sound districts, and along the line of the Canadian Pacific Railway to North Bay, at a salary of \$1,200 per annum and travelling expenses. Rev. James Robertson gave a report of his labours in Manitoba and the North-West during the past six months. It was reported that Rev. Donald Fraser had been inducted to Pandora-street Church, Victoria, B.C. Letters were read from Rev. J. S. Mackay, now in charge of St. Andrew's Church, New Westminster, with which are connected 60 families and 30 young men, and an attendance of 50 in the Sabbath-school. Rules were adopted for the appointment of missionaries. Mr. Macdonnell presented a report on behalf of the Augmentation of Stipends sub-committee, recommending that grants for the half-year ending 1st October be paid at the full rate of \$750 per annum and manse, in the faith of a general and liberal response throughout the Church. Mr. Thomas McCrae was cordially thanked for his liberal payment of the grant due to the stations supplied by Mr. Henry Knox, a catechist, who was inducted chiefly by Mr. McCrae to enter upon the work.—W. COCHRANE, D.D., *Convener*; R. H. WARDEN, *Secretary*.

THE FOREIGN MISSION COMMITTEE (Eastern Section) met in New Glasgow on the 13th of October. Reports were given of the visitation of congregations in Newfoundland, Nova Scotia, New Brunswick, and P.E. Island by Rev. Messrs. Grant, Campbell, and Robertson, with satisfactory results, pecuniary and otherwise; with notices that Mr. Grant was about to sail for New York, that Mr. Campbell had gone to the North-West, and that Mr. Robertson would leave the Maritime Provinces for Ontario, *en route* for San Francisco and Erromanga in December. Notice was given of the ordination and designation to Demerara of Mr. Gibson by the Presbytery of Toronto, preparatory to his early departure for Trinidad, where he remains for a time. The unification of foreign mission committees and funds was favourably entertained, subject to the approval of the Synod. Letters were read, showing that the house for Rev. Mr. Grant, in San Fernando, to cost \$3,000, was in process of erection. Miss Christina Copeland, of Pictou, was appointed teacher of the San Fernando school, to succeed Mr. Jacob Corsbie, who after excellent service has retired to rest and regain strength. Miss Amy B. Hilton was appointed teacher in Mr. Morton's School, at

Arouca. Both of these young ladies have very high recommendations, both as to personal character and teaching capabilities. They are expected to sail about the 1st of December. Notice was received from Mr. Crum Ewing, of Ardincaple Castle, that the situation at "Better Hope" was not yet filled up, and is still open to applicants from the Canadian Church.

A letter was read from the Rev. Dr. Steel, respecting the destructive effects of the labour system in Queensland on New Hebridean life, with notice that the proposal for a new steamer to supersede the Dayspring had not yet been submitted to the practical men in charge of the mission vessel, and expressing the opinion that before any action, by the Churches, is come to, not only the cost of construction, but the expenditure for subsequent maintenance, should be weighed, in both of which the increase would be large. The Committee, having noticed that liberal contributions had been placed at Mr. Robertson's disposal for the proposed new steamer, thought it well to notice the fact above mentioned, lest kind donors should be disappointed by the delay which is likely to take place.—P. G. MCGREGOR, D.D., *Secretary*.

ORDINATIONS AND INDUCTIONS.

KIPPEN AND HILLSGREEN, *Huron*:—Rev. S. Acheson, formerly of Wick, was inducted on the 11th of November.

ASHBURN AND UTICA, *Whitby*:—Rev. A. M. McClelland, formerly of Russell and Metcalfe, was inducted on the 4th of November.

WESTON AND WOODBRIDGE, *Toronto*:—Rev. Walter Reid was inducted on the 18th of November.

STREETSVILLE, *Toronto*:—Rev. James Murray was inducted on the 10th of November.

TRURO, *St. Paul's Church*:—Mr. John Dustan was ordained and inducted on the 11th of November.

PORT PERRY, *Whitby*:—Rev. John McMechan, formerly of Waterdown, was inducted on the 25th of November.

EDMONTON, *N.W.T.*:—Rev. A. B. Baird was inducted into the pastoral charge of this congregation on the 28th of September.

DUNDAS, *P. E. Island*:—Rev. E. Gillies, late of Earlton, N.S., was inducted on the 25th of November.

CALLS.—Rev. Thomas Cumming, of St. Joseph Street Church, Montreal, has accepted a call to St. Andrew's Church, Truro, N.S. Rev. Dr. Moffat of Walkerton, *Bruce*, has received a call to St. George, *Paris*; Rev. W. Robertson of Danville, *Quebec*, to Hemmingford, *Montreal*; Rev. F. A. MacLennan of Kenyon, *Glengarry*, to Ashfield, *Maitland*; Rev. Dr. W. J. Smythe, of Oshawa, *Whitby*, to Somerset, New York. Rev. John Neil, of Nassagawega, to Charles Street Church, Toronto. Rev. Alexander Raulston, of the Reformed Presbyterian Church, New Brunswick, to Murray Harbour, *P.E.I.* Rev. J. Cameron, of Laskey, to Richmond Hill, Toronto.

Rev. John Smith, of Berwick-upon-Tweed, has declined the call to St. James' Square Church, Toronto.

DEMISSIONS.—Rev. Thomas Atkinson, of Enniskillen and Cartwright, and Rev. James Little, of Bowmanville, *Whitby*. Rev. Andrew Gray of Wallace, N. S. Rev. John Macdonald, of Cow Bay, *C.B.* Rev. James Tait of Fitzroy Harbour.

NEW CHURCHES.

PARK-STREET CHURCH, HALIFAX.—The congregation which for forty years worshipped in Poplar-grove Church have built a new and very handsome church on Park-street. The last services were held in the old building on the 26th of October. These were numerous attended, and were very impressive. The Park-street Church was dedicated on the first Sabbath of November; Rev. Dr. Macrae preaching in the forenoon and afternoon, and the pastor, Rev. A. Simpson, in evening. On the three occasions the church was filled to overflowing with attentive audiences. The collections amounted to \$1,360. The new church cost \$28,000. It is capable of seating 700 or 800 and is one of the most comfortable and elegant churches in the Maritime Provinces. Mr. Thomas Bayne is to present the church with a new organ. There is a Sabbath-school room capable of accommodating 400, and a room for the infant class.

PORT ARTHUR, *Lake Superior*.—A very fine new church was opened for worship at this place on the 5th of October by Principal King, of Winnipeg, who preached both at the morning and evening services. The building is in the form of a Greek cross, is elaborately finished, and has cost about \$10,000. This beautiful church is a noble testimony of the success of Mr. Herald's labours during the four years he has been in charge of the congregation, and speaks well for the liberality, the good taste, and the enterprise of his people.

ST. GEORGE DE BEAUCE, *Quebec*.—The new church at St. George, of which mention has already been made in these columns, was set apart for the worship of God on the 16th of October. The services were conducted by Rev. J. C. Cattanaeh of Sherbrooke, assisted by the Rev. John G. Pritchard, of St. Sylvester, and Rev. James D. Fergusson, of Marlow, the pastor. This is the second Protestant church in the county of Beauce, and we understand that already the attendance of the congregation has doubled. It cost \$1,050. The debt is \$200, which will not remain long a burden on it. The church will seat 120 persons. It was built by the seven Presbyterian families who reside here, with the kind assistance of their Episcopalian neighbours.

STRATHALBYN, *P. E. Island*.—A beautiful new Church was opened for divine service on Sabbath the 2nd November, by the Rev. A. Stirling, New London, who preached in English at 11 a.m., Mr. Macleod, the pastor, preached at 2 p.m., in Gaelic.

This Church is constructed in the Gothic style, with a show of taste and beauty, fitted to accommodate six hundred people, furnished with every modern improvement, organ excepted, which is not accepted. It is acknowledged to be one of the handsomest buildings of the kind in the province. Great praise is due to the people of Strathalbyn for their exemplary effort in finishing two such churches within the limited period of fifteen months.

LINWOOD, *Guelph*.—The new church at Linwood was opened for worship on the 26th of October by Rev. Principal Caven. The church is 46 by 30 feet, and will seat comfortably 200 persons. It is a handsome little church, an ornament to the village, and a credit to the congregation and its pastor, Rev. Alexander Russell.

DAY MILLS, *Algoma*.—A handsome frame church, 24 by 40, has just been erected at this place, situated about twelve miles from the village of Thessalon. It was opened for public worship by Mr. H. McLennan, student missionary. The debt remaining on the building is covered by subscriptions, with the exception of about \$54.

KOUCHIBOUGUAC, *N. B.*—A new Church was dedicated here on Sabbath, the 19th of October. The services were conducted by Mr. W. L. McRae, Catechist. The building is 55 x 30 feet, capable of seating 250. It is very neatly finished and beautifully situated. It cost \$1,700, and is free from debt.

A SABBATH-SCHOOL ROOM, costing \$800, has been erected, free from debt, in connection with the Presbyterian Church, at Grafton, Ontario, where the Rev. J. W. Smith and his wife have both laboured faithfully and successfully for the last 35 years, Mrs. Smith having always taken a prominent part in the Sabbath-school.

THE COLLEGES.

PRESBYTERIAN COLLEGE, HALIFAX. The session was opened on November 5th, the inaugural lecture being by Dr. Pollok, on the "Teaching of the Twelve Apostles." The lecturer traced the history of the "Teaching" and explained its bearings upon apologetics and on current questions in theology. The freshmen class this year is larger than usual, numbering ten or twelve. A catalogue of the library has been prepared this summer, showing 9,000 volumes. Rev. Dr. Macrae addressed the students very impressively on their privileges and responsibilities. At a meeting of the College Board on the same day, steps were taken for carrying out the instructions of the Synod relating to a chair in Dalhousie College. A Bursary Committee was appointed which takes measures to help

deserving students who are in need of aid. One dollar a week is paid towards the board of all the Divinity students, and additional aid is given according to the requirements of each case.

QUEEN'S COLLEGE:—The forty-fourth session of the Theological Faculty of Queen's University, at Kingston, was opened on Thanksgiving Day by a lecture in Convocation Hall, from Professor Ross, B. D., upon "The Genesis of Religion." The lecture dealt with the subject as recently discussed by Mr. Herbert Spencer and Mr. Frederic Harrison, and was a very able argument, demonstrating the untenableness of the positions of both of those gentlemen. Principal Grant, at the close of the lecture, greeted the freshmen class in Theology in a few happy remarks, and stated that the number of students this year in Theology proper was *thirty*, being the largest number in the history of the University.

The two medical colleges in connection with Queen's University have opened auspiciously with an increased attendance. So far, six new students have entered the Women's Medical College this session. Of those who graduated from this institution last spring, two are filling good positions in the medical profession, and one is on her way to India, the first fruits of this College dedicated to the Saviour in the mission field, we hope but the first of many to engage in this work, so necessary and so important in the evangelization of that great land.

MANITOBA COLLEGE has opened and with a large number of students. Last year it had three Theological students complete their course, and these are all ordained and occupying places in the Mission field. This year it has seven Theological students with probably one or two more. There are about 40 students of the University of Manitoba, pursuing their studies in Arts in Manitoba College. Principal King has lately returned from Toronto and Montreal, and obtained subscriptions for the building fund to the amount of upwards of \$5000. The college is proving of immense service to our Church in the North-west, directly and indirectly. The need of the college for supplying laborers is seen in the great scarcity of such at present.

MANITOBA ITEMS.

The prospect is that a considerable number of important places will be without supply for the winter. Rat Portage, Stonewall and Springfield, desirable charges, are vacant at present in Winnipeg Presbytery. Nelson Deloraine, and several others in Rock Lake Presbytery; while in Brandon Presbytery the want of workmen is deplorable. New ground, broken during the past summer, is almost entirely left uncared for. The Indian Missionaries, Mr. Fraser Campbell and wife, have been in the North-west, and gave much important information. A Woman's Foreign Missionary Society was formed in Winnipeg, but the claims of Home Missions and Colleges, and the present depression will be obstacles in the way. St. Andrew's Church, Winnipeg has established a branch Sabbath-School and Mission in North Winnipeg. The Provincial Sabbath-School Association has just finished its Convention. Rev. Allan Bell is the President for the year. St. Andrew's Church, Winnipeg, is the largest in the Province, reporting some 550 pupils. Mr. D. McRae of Neepawa has been granted leave of absence by Brandon Presbytery for six months. The revenue of Knox Church, Winnipeg, has increased greatly since the occupation of the new Church. The annual amount of pledges in envelopes reaches between nine and ten thousand dollars; and the open collections are averaging upwards of \$50 per Sabbath. Notwithstanding the difficulties of the Province, the General Assembly's returns show that the amount contributed through the whole Synod of Manitoba, was \$25.39 per family.—B.

HOME MISSIONS IN THE NORTH-WEST.

At the meeting of the Home Mission Committee the Superintendent of Missions presented a report of which the following is the substance: "Since last meeting I have visited stations connected with 43 mission fields and congregations, travelling 2,300 miles by buckboard and 6,500 by rail. Rev. A. B. Baird has been settled at Edmonton, Rev. A. Urquhart at Regina and Rev. James Todd at Burnside—all in the Brandon Presbytery. Eight new fields with 23 stations have been occupied this summer,

bringing up the number of points at which services are held to 273. The work done, as far as it extended, has been satisfactory. Large districts, however, have remained unoccupied. In the Qu'Appelle Valley and to the north are settled between 2,500 and 3,000 souls, and no provision has been made for their spiritual welfare. Over 270 homesteaders are found in South-Western Manitoba and South-Eastern Assiniboia, like sheep without a shepherd. In the South Moose Mountain country are probably 200 homesteaders in the same position. It is most desirable that something should be done to overtake the spiritual wants of these people, but with the funds at the disposal of the Synod it cannot be done. The Brandon Presbytery is anxious to appoint a missionary to the Cathcart colonists, and the whole of his salary must be borne by the committee (unless he should combine the duties of teacher with those of minister) owing to the poverty of the settlers. Since the close of summer a large number of congregations and mission fields are without any supply. Sixteen congregations, having 60 or 61 stations with 538 families and 510 communicants, are in this position. Unless means are available this state of things must continue all winter.—R.

CHURCH-BUILDING.—In the mission field of the North-West *thirteen* churches and three manse were erected this season. The aggregate cost was over \$29,000. The people contributed over two thirds of this amount, and the balance was advanced by the Church and Manse Building Board. The Board has assisted in erecting ten manses in all, effecting a saving to the Home Mission Fund of \$500 annually. It has also caused to be erected forty-five churches during the time of its existence. The Board has agreed to assist several congregations that are commencing building operations in spring, but funds are much needed if the good work of the last three years is not to receive a serious check. A word to the liberal is sufficient.—R.

Meetings of Presbyteries.

§ **ST. JOHN:** *Oct. 28:*—Rev. T. F. Fotheringham was elected Moderator for the ensuing half year. Mr. Shore submitted his report as Superintendent of Home Missions. It covered a space of two months. The field is extensive, and requiring constant attention. On Mr. Shore's motion the Presbytery agreed that each pastor give at least two Sabbaths a year to Home Mis-

sion work. A Committee was appointed to carry forward the work of Augmentation, and to report at the November meeting. Dr. Macrae submitted reports of Catechists and Home Missionaries, which he regarded as very satisfactory, and which were cordially approved by the Presbytery. The congregations of Buctouche and Chipman were put on the list for supplements. In the evening and on the following day the Presbyterian Sabbath-School Convention met and discussed matters relating to Sabbath-School work.—J. BENNETT, D.D., *Clk.*

PICTOU, Nov. 4:—The Presbytery met at New Glasgow. Very satisfactory reports were received from catechists who had laboured at Isaac's, Wine, and Country Harbours, and at Trenton and Cape George; and the catechists were certified to their respective colleges. Reports relative to Ports Mulgrave and Hawkesbury were also received. Careful attention was given to a communication from the Supplementary committee intimating the committee's aim to come up to the minimum stipend of \$750 with manse, and indicating the measures to be taken to attain that object. The sum expected from the Presbytery is \$1,750. A committee was appointed to watch over this matter, and to take such measures in concert with Pastors and Sessions as may be necessary to secure the object in view. Members of Presbytery were strongly recommended to carry forward the movement at once, and requested to report progress at next regular meeting of Presbytery.—E. A. McCURDY, *Clk.*

WALLACE: *Oct. 29:*—The Presbytery accepted the demission of Robert A. Gray, Wallace, on account of ill health. Rev. E. Gillies accepted a call to Dundas, P. E. Island, and his translation was appointed to take place on the 9th of Nov. The congregation of Pugwash and Oxford intimated that they had increased their minister's stipend \$100. A committee, consisting of Messrs. McKay, Sedgwick and Quinn, was appointed to promote the objects of the Supplementary committee within the Presbytery's bounds.—THOMAS SEDGWICK, *Clk.*

P. E. ISLAND: *4th November:*—There was a large attendance of Members. Mr. Spencer was appointed to moderate in a call to Mr. Raulston in St. Peter's Road Church, Murray Harbour. Committees were appointed to prepare reports on the State of Religion and on Sabbath-Schools. Steps were taken to secure the additional sums required from the congregations in order to raise the stipends of all the ministers to a minimum of \$750 and a manse.—J. M. MACLEOD, *Clk.*

TORONTO: *4th November:*—Provisional arrangements were made for the induction of Mr. Reid at Weston and Mr. Murray at Streetsville. A discussion took place on the Remit from the General Assembly on Marriage with a deceased wife's sister. Mr. Wilson, of Carlton Street Church, moved, seconded by Dr. Gregg, that the Presbytery approve the finding of the Assembly's Committee with regard to incestuous unions, but not as regards such marriages as those with

a wife's sister, wife's aunt, or wife's niece, nor the recommendations respecting those who have contracted such unions. Mr. Meikle spoke strongly in support of the findings of the Assembly's Committee. Dr. Caven moved that "without committing itself to expression of approval of the entire argument presented by the Committee in favour of allowing marriages within certain degrees of consanguinity forbidden by the Westminster Confession, yet give judgment in favour of the practical conclusion, that discipline should not be exercised upon those who had contracted such unions. Mr. Parsons spoke to Dr. Caven's motion. On motion of the Clerk, it was agreed to adjourn the discussion until the meeting in January, and to take a vote on that day at half-past three in the afternoon.

Obituary.

REV. ALEXANDER McLEAN died at Mooretown, Lambton Co., Ont., on the 11th August, at the early age of 32 years. He was the son of the late Alexander McLean, of Belfast, P. E. Island, and received his training for the ministry at Dalhousie University, Halifax, and Queen's University, Kingston. He was filling appointments in the Presbytery of Sarnia, when he was seized with typhoid fever, which, after an illness of eight weeks, issued in his death. His remains were taken to P. E. Island, and laid in the cemetery of his native place. He was a young man of deep and unobtrusive piety, and wherever known was highly respected and esteemed.

Rev. WALTER INGLIS, of Ayr, died on the 18th of October, after a long and painful illness. He was a fellow-student of Livingstone, and was ordained by Dr. Moffatt, with whom he sailed for Africa in 1842. He settled among the Bechuanas, near where Livingstone was. For protesting against the cruelties inflicted on the natives, he and others were compelled to leave the country. In 1855 he came to Canada as a missionary from the United Presbyterian Church. In 1869 he was called to Stanley street Church, Ayr, where he remained till his death, an honoured and useful minister, beloved by all who had the privilege of his acquaintance.

MR. PHILIP PEEBLES, senior elder in Chalmer's Church, Quebec, died on the 15th of October, in the 83rd year of his age. Mr. Peebles was the first manager of the Halifax

Gas Works, and was one of the early labourers in the Poplar Grove Church in that city. He was thirty years an elder, and many years superintendent of the Sabbath-school of Chalmer's Church, Quebec. He was a man of rare intelligence and unobtrusive piety.

Ecclesiastical News.

SOMETHING LIKE A COLLECTION:—The other Sunday, at the opening services of the new place of worship erected by the Wellington Street United Presbyterian Church in the west end of Glasgow, the collection amounted to the sum of \$62,500—the largest collection ever made in any church in Scotland. A conference on Christian Life and Work, embracing the twelve Presbyteries of the United Presbyterian Church in the west and south-west of Scotland was lately held in Glasgow, when subjects bearing on the religious education of the young, the duty of church members towards each other and to strangers, the conduct of the services of the sanctuary, Home and Foreign mission work &c. &c., were discussed in an interesting and profitable manner. At a private meeting of members of Newington congregation, Edinburgh, on a recent evening it was agreed to promote a call to Mr. Stalker, of Kirkcaldy. The adherents of Mr. Macaskill have issued a circular saying that those who make the proposal are doing everything in their power to dishonour the memory of Dr. Begg, because "the eminent minister" referred to in the post card, convening the meeting, "advocates ritualism in worship." His nomination, they add, is "a trap to catch the unwary." Rev. John Dickenson, the oldest independent minister in active work in Great Britain, has died at Bridlington in his 86th year. He commenced his ministry in Aberdeen in 1825, was thirteen years in Kilmarnock and twenty-seven years in Bridlington. The notable fact is mentioned by the *Kilmarnock Standard*, in connection with the now extinct Independent Church in that town, that during its brief and struggling career it had at least three pastors who may be called eminent. The first was John Campbell, afterwards the Boanerges of Lady Huntingdon's Chapel in London; Mr. Dickenson was the second. The third was Timothy East, at one time regarded as among the foremost pulpit orators in England, and under whose preaching Williams, the martyr of Erromanga, was converted.

Rev. Dr. Alexander Anderson, senior pastor of the Baptist Church, Aberdeen, has also been called away in his 76th year. He was ordained as the parish minister of Boyndie in 1830. In 1843, he took charge of a Free Church congregation in Old Aberdeen, at the same time conducting an academy which in his hands became

one of the best in Scotland. In 1847 his views on baptism led to his severance from the Free Church, although his sympathies remained largely with that Church to the end of his days. Mr. Dick Peddie's bill for the dis-establishment of the Church of Scotland has been read a first time in the House of Commons. The second reading has been fixed for 6th May, but many things may happen ere then to prevent it. Our esteemed correspondent "D" has been translated to Bridge of Weir, Parish of Johnston, in the west of Scotland, from which place he writes as follows:—

"This may be said to be emphatically the region of gales. Winds were high enough in Edinburgh, and the strongest of them were east winds; cold, biting, searching even to the marrow. Here we have the west winds, right off the Atlantic, and they sweep upon us with tremendous force. We are sixteen miles in a direct line from the sea, and the salt brine from the ocean was encrusted on our windows after the gales of Saturday and Sabbath. But it is a beautiful region, and the great life of the busy western metropolis of commerce is felt everywhere, imparting some of its own energy to every department. In church affairs the pulsations are strong and vigorous, and full of a business-like exactness. Conferences, ministers' meetings, all-day meetings, evangelistic services, Mizpah bands, temperance associations, foundry boys' and orphans' homes, Christian institutes for young men and young women, and mission work—all find the heartiest support alike from ministers and laymen. In fact a Glasgow meeting seems to be wanting in prestige and form, unless some well known Christian merchant is in the chair. Surely happy is that people who are in such a state! Yet half of the misery does not abate, and room is left for effort a hundred fold more than is yet in the field. The Edinburgh lecture season produces, as one of its leading features, a series of sketches of religious thought and movement in the nineteenth century, by Principal Tulloch, of St. Andrews. There can be no doubt as to the breadth and ability which characterize the learned and esteemed Principal. The programme which he has issued, however, seems to prove defective, in so far as there is no positive reference to the critical school of thought, represented by such men as Robertson Smith, nor does the respected name of Dean Stanley appear anywhere. Otherwise the prospective lectures are creating a very general interest both here and abroad. I have not seen the Free Church series yet, but they are always of the most useful form. The other day seventeen missionaries in connection with the China Inland Mission, were designated to their various stations in the foreign field, Dr. Macgregor in the chair. We were present three years ago on such an occasion, when the venerable Dr. Moffat, now gone to his reward, took an interesting part: each young man being presented with the Sword of the Spirit, as I have seen so often in Canada, and

being accompanied with the prayers of an earnest and loving Christian community. The general affairs of the churches here present nothing of unusual consequence so far as I can note at present, except in one very essential point, but which, from its very unobtrusiveness, may remain for a time unnoticed. I refer to the united action of the churches here in reaching and improving the lapsed masses. The claims of the outlying masses on the Christian consideration of thoughtful men of every creed, are being more and more fully realized every day, whilst the condition of the foreign mission enterprise is such as to require careful revision. Co-operation in Christian work at home has already begun, and abroad it is yearned for by every man in the field. Men see that the only way in which those demands can be met is by laying aside differences, some of which are, by comparison, insignificant enough, and espousing together the common cause. Then, when we stand shoulder to shoulder in the combat, but not fully till then, will come the dawn of a brighter day for Scotland, with the speedy resolution of many problems in church polity, difficult enough to all appearance now, but which will then resolve themselves so easily under the pure influence of Jesus' love to us, and our love to all His children. The appeal of Mr. Hastie, late of Calcutta, to the Edinburgh Presbytery, is causing much keen discussion in that court."

D.

CANADA.—The most notable events since our last issue have been the Church of England Congress, at Toronto, the Sabbath School Convention, at Brockville, the inaugural meeting of the Inter-Collegiate Missionary Alliance, in Toronto, and the anniversary missionary meetings in Montreal. The discussions at the Congress took a very practical turn—Christian missions, temperance, sabbath observance, religious instruction in public schools, Sunday schools, lay help in the church, were among the subjects discussed. The Brockville Convention was a great success, thanks to Rev. John M'Ewen, the indefatigable secretary, the ministers of the town, and the speakers who came from a distance, notably Dr. Meredith, from Boston, and Prof. Excel, from Chicago, who both charmed the Canadians, the one by his eloquence and the other by his gift of song. A number of practical subjects were discussed; among these a chief place was assigned to "The Bible, the Teacher's Text-book," which was spoken to by Dr. Meredith in an able and interesting manner. Amongst other things, the Convention expressed its cordial approval of the Scott Act as the best means now within reach to limit the evils resulting from the licensed sale of intoxicants. The Inter-Collegiate Alliance continued in session three days, and was well calculated to give tone to the missionary spirit among theological students before they enter upon the actual work of the ministry. It was good to see the denominational bars let down for a while, and to hear such men as Dr. Castle and Dr. Potts speaking from the

same platform, and to the same purpose, with Canon Dumoulin, Dean Carmichael, and Bishop Sweatman. The next students' conference is to be held in Montreal a year hence. We cordially wish the movement God-speed. Some report of the Montreal anniversaries will appear in the *Record* next month.

TEMPERANCE NOTES.—The electors of Canada have upheld prohibition by the Scott Act in *forty-four* out of fifty-three contests. The total number of votes cast since 1878 is about 100,000, and the total majority in favour of the Act, 25,501. The majority in the united counties of Stormont, Dundas, and Glengarry in favour of the Act was 2,706. Upon the whole, the Scott Act has made a pretty good record. In 1878, the year in which it became law, it was submitted to vote in three constituencies, and adopted in each case. In 1879 it was adopted in nine counties and defeated in one, Megantic, Que. In 1880 it was carried by the electors of four counties, and rejected by those of Stanstead, Que. In 1881 ten municipalities accepted it, and four rejected it. In 1882 it was adopted in three municipalities, and defeated in one. In 1883 only one county accepted it, and in 1884, thus far, it has been carried in twelve constituencies, and defeated in two. It has not yet been repealed in any county that has adopted it. The prohibition and no license sentiment is gathering strength in the Southern States of America. The British Alliance is fretting under the procrastinating policy of the Government, and calling for the promised Bill on local option.

IRELAND.—We mentioned last month the nomination by several Presbyteries of the Rev. Hugh Hanna, of Belfast, for the Moderatorship of next Assembly. The other brother brought forward by some Presbyteries is the Rev. James W. Whigham, of Ballinasloe, also a man of very great worth. For some years past he has been convener of the Continental Mission; at last Assembly he was transferred to the convener-ship of Church Extension. Ballinasloe is one of the most prominent centres in Connaught, and he has been there some 30 years. The place that the Rev. Dr. Magill occupied in Cork for some 40 years, and presided over with such remarkable ability, devotion, unction and prudence, is to be filled by Rev. S. L. Wilson, for some years junior minister of First Dungannon. Mr. Wilson has won his spurs in the work he has done in Dungannon; he was fast becoming known as an able preacher and a good pastor. He is a son of the manse; his father was for a long time minister of Second Derry. He died a few years ago. In many ways the First Congregation of Cork is one of the most desirable in the Church. Dr. Magill has removed to Belfast, where he will spend the remainder of his days in a well-earned retirement from active duty. Some of the readers of the *Record* are aware that after 30 years of a prosperous life the Queen's University was considerably changed in its platform, and a new name given to it, to wit, "The Royal University." One change was that

the students of other colleges, besides the three in Belfast, Cork, and Galway known as Queen's Colleges, are eligible for degrees. It has been opened to ladies as well as gentlemen, for at the late meeting of Convocation a number of the fair sex graduated as "Bachelors of Art." The world is moving in the old land as well as in new.—H.

FRANCE.—There are now 35 halls in Paris and its suburbs where the McAll mission is preaching Christ, and in the various provinces of France there are 56 other stations, not only in the chief cities, but wherever a hall, a speaker, and an audience could be brought together. Even over in Algeria an outpost has been planted as a prophecy of the aggressive work for the great world beyond which evangelized France will do. During the year 1883 over 13,000 meetings were held in these various stations, and nearly or quite one million persons attended those meetings. Over \$60,000 a year is now required to carry on the work, and many times that sum could be most effectively used if it could be had.

THE JEWS.—Nothing so unique and noteworthy has occurred for a very long time as the recent celebration of the hundredth birthday of Sir Moses Montefiore by his co-religionists all over the world, and in which people of every rank and creed have in various ways expressed their sympathy. It is seldom that any one reaches that patriarchal age now-a-days, but the special reason for this ovation is that the subject of it has earned for himself the gratitude of the world at large by a noble life consecrated to the good of his fellow-men. Moses Montefiore was born at Leghorn in 1784, and inherited from his parents vast wealth, which increased in his hands by honourable business. His whole life has been devoted to furthering schemes of philanthropy, and while his own people have good reason to call him blessed for his increasing efforts to ameliorate their wrongs, his benevolence extended to all who came within the circle of his influence. The Jews have many claims on our sympathy and respect. "Unto them were committed the oracles of God." Through them we have the Bible. "Of them Christ came." Of all people that on earth do dwell, they only have preserved their distinctive nationality. But they are a nation without a country to call their own. The helpless victims of studied insults and oppression at the hands of others, they have been long-suffering and patient. Their numbers are variously estimated from eight to twelve millions. In Poland there are about two million of Jews, in Russia about one million; next to Russia, they are most numerous in Hungary. The largest number in any city is in New York, 80,000. London has 60,000. In the Church of England, at least, three Jews have risen to the rank of bishops. The late Bishop Alexander, of Jerusalem, Bishop Shereshowski, of China, and Bishop Helmuth, late of Huron, Canada, whose name is now spoken of for the bishopric of Jerusalem

in room of Bishop Barclay, deceased. Bishop Helmuth was baptised by a clergyman who was also a converted Israelite. The Rev. Jacob Freshman, who with his whole family was baptised into the Christian faith some twenty years ago in Quebec, and who is now an ordained minister connected with the Methodist Conference of Canada, has been labouring hopefully and with some measure of success in New York for three years for the conversion of Israel. He is a man of faith and prayer. Without any stated remuneration, or guarantee of salary, he prosecutes his work under the auspices of an undenominational committee, of which Rev. Dr. Howard Crosby is the chairman. He officiates in two public halls in different parts of the city, with an attendance of from one hundred to two hundred Jews. He has baptized between twenty and thirty adults during these three years.

THE BIBLE.—The British and Foreign Bible Society has just published its eightieth annual report—a goodly volume of 560 pages, into which is condensed a vast amount of interesting information respecting the spread of the Holy Scriptures in all lands. The Society's income from all sources last year was upwards of \$1,000,000; \$110,000 more than that of the previous year. The whole of that large sum was expended in printing and circulating, through agents and colporteurs, Bibles and Testaments and portions of Scripture. The total issues for the year reached 3,118,304 copies, and since the commencement of the society's operations, 100,035,933 copies. In 1883 the largest circulation was, in England and Wales, 525,855; Germany, 385,512; Russia, 355,961; India and Ceylon, 302,948; China, 233,911; France, 176,854; Austria, 141,181; Denmark, Norway and Sweden, 118,984; Switzerland, 102,428; Italy, 63,549; Holland and Belgium, 53,267; Spain and Portugal, 51,903; Turkey, 47,361; Madagascar, 22,650; Africa and Egypt, 16,750. The largest relative increase of issues was in Persia, 7,177 copies against 1,719 copies the previous year. The United States, Australia and Canada, having independent societies of their own, are not included in these returns. Steps, in the form of assistance to Zenana Societies, have been taken to promote the circulation of the Scriptures among the women and girls in the East, who through Hindoo caste or Mohammedan custom, are rendered inaccessible to Christian agency, except such as can be carried on by female workers. The Society has decided to publish, in good type and form, an edition of the New Testament to be sold for one penny.

The National Bible Society of Scotland received last year \$143,000, and for the first time in its history its issues exceeded half a million, of which 9,000 were in Gaelic. The Hibernian Bible Society reports 65,663 copies issued during last year, raising the total since its beginning to 4,584,145. The American Bible Society issued 1,808,215 copies last year, and in the sixty-eight years of its existence, 43,892,031 copies. Its total receipts for 1883 were \$644,469.

THE MARCH OF CHRISTIANITY.—Dr. Hepburn, of the Presbyterian mission in Japan, is translating the Old Testament, and has built up, during the ten years of his residence there a native Church, which has just elected a pastor of its own, relieving him from the work of preaching. He says: "Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. We have already a synod, three presbyteries, twenty-nine ardent native ministers, one hundred and seventeen young men in our colleges, and a thousand Church members and Sabbath-school scholars. And I have lived to see all this! Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled to-morrow the work would be carried on by natives." Rev. Dr. Meacham, a missionary of the Methodist Church of Canada, writes under date of August 13th: "The Christian work in our country is every day becoming more encouraging. 'If God be for us, who can be against us?' The shadow of darkness is fleeing before us with an accelerated rapidity. The Buddhists are in a state of panic. The *Tokyo Times (Jiji Shimpo)* has lately changed its spirit towards Christianity entirely. As you know, it has been apparently against Christianity from its beginning, and said many evils of it; but now it is decidedly for Christianity, and has issued two or three friendly editorials for her already. Other Japanese papers are doing the same. The Government itself is also in favour of Christianity now, and desires its spread."—*Christian Guardian*.

ACCORDING TO HOYLE, the following are the average amounts spent per annum in Great Britain for the purposes named during the ten years ending with 1882:—

For Intoxicating Liquors	\$680,000,000
" Bread	350,000,000
" Milk	150,000,000
" Sugar	125,000,000
" Tea and Coffee	100,000,000
" Rent of Houses	350,000,000
" Rent of Farms	300,000,000
" Woolen Goods	230,000,000
" Cotton Goods	70,000,000
" Educational Purposes	55,000,000
" Linen Goods	40,000,000
FOR CHRISTIAN MISSIONS	5,250,000

This looks as though the social fabric were resting on an inverted pyramid, and a re-adjustment of the figures were called for.

A Year's Work.

THE Annual "Blue-Book," containing the Acts and Proceedings of the tenth General Assembly of the Presbyterian Church in Canada—a large volume of 334 pages—has been sent out as usual, some months ago, to all the kirk-sessions, and it

is hoped that by this time every elder of the Church has made himself acquainted with its contents. For the benefit of those who have not convenient access to this official source of information, we shall cull a few details which will give some idea of the work of the Church during the year 1883-84. The book is well printed, and carefully edited by the Clerks of Assembly. The minutes proper are compressed into 64 pages, leaving 270 for the reports of the conveners of the different Boards of the Church. These are full, and, for the most part, very encouraging and satisfactory. Where deficiencies are noticed, the fault lies not with the convener, but with those who have failed to furnish him with the information asked from them. On this account the report of the committee on statistics is confessedly incomplete. The number of ministers, including those retired, professors in colleges, and missionaries in foreign fields, according to the statistical returns, is 746; but, by actual count of the names of the ministers printed in the Assembly minutes we find the number to be 802. The number of pastoral charges is reported to be 826, but as many of these include two or more congregations, there are close on 1700 churches and stations where stated ordinances are maintained. Besides these there are 200 mission stations, or rather groups of stations, of which 13 are in the Presbytery of St. John, 17 in that of Barrie, and 53 in Manitoba and the North-West. These have been cared for during part of the year, at least, by 194 missionaries—the majority of whom are theological students and catechists, viz., 171 in the western section of the church, and 23 in the eastern. But these missionaries have had, on an average, three or four different preaching places, certainly not less than 600 in all. The number of communicants reported this year is 118,330 and of families 68,421. But these figures are probably far short of the actual number: for in the mission stations alone there are 11,765 families and 17,277 communicants. In respect of finances, we prefer to quote from the lists of acknowledgments printed from month to month in the *Record*, where we find that for the Assembly Fund there was received \$3298. For Home Missions, East and West, \$55,322, and for the Augmentation and Supplementary schemes,

East and West, \$26,906. For Foreign Missions, including the "Dayspring" and Mission Schools of the Eastern section, \$66,963. For French Evangelization, including the Pointe aux Trembles schools, \$30,209. For the support of Colleges and payment of Bursaries there was received \$34,307, not to speak of the large sums paid into the building and endowment funds of nearly all our colleges. Including legacies and donations, amounting to \$7051, the treasurers of our Widows' and Orphans' Funds received \$31,531. Their invested capital is \$276,610. For Aged and Infirm Ministers' Funds the amount received was nearly \$35,000—including the Macleod legacy (Halifax) of \$20,000. Our Sabbath schools contributed nearly \$16,000 for missionary purposes. These figures make a total for the schemes of the Church which we have named of \$283,536—about \$100,000 more than was reported to the convener on statistics, and there are a number of minor schemes not included in our estimate. Nor is there any account taken, so far as the Western section of the church is concerned, of revenues derived from invested funds. Were these taken into account, we should have to add at least \$50,000 to the receipts of the year. The rate of contribution for all church purposes according to the returns made was \$20.47 per family, and \$12.04 per communicant.

So much for the finances. But these figures represent an amount and a kind of work that cannot be estimated by arithmetical computation. The blessed Gospel has been preached in every corner of our land. The education of upwards of two hundred young men having the ministry in view has been going on. We have not been unmindful of our duty to the heathen world, having seventeen ordained missionaries in foreign countries and among the aborigines in the North-West. One hundred thousand young people have received religious instruction in our Sabbath schools and Bible classes from 10,000 teachers. Between four and five thousand elders have been assisting their ministers in pastoral work and in caring for the poor. A large number of communicants have been added to the Church. How many were brought to the knowledge of saving truth, the Searcher of hearts alone can tell. The committee on

the State of Religion says:—"The ordinances of the church are attended for the most part with reverence and regularity. In regard to the grace of liberality, there is an evident growth throughout the church." Generally our people bear testimony on the side of righteousness, and against Sabbath-profanation, intemperance and other forms of iniquity. We recount the facts and figures of last year, not for the purpose of display, for, "Having done all, we are still unprofitable servants," but for our encouragement, and in the hope that we shall strive to do better this year.

Our Foreign Missions.

REV. DR. WARDROPE, Convener, Western section, writes as follows:—Our recently appointed missionary to the North-West, Mr. Hugh Mackay, has been engaged for some months in exploring parts of the land destined, we trust, to be his field of labor for years to come. In some parts of his tour he has been accompanied by our veteran missionary, Mr. Flett; and, together, they have had many opportunities of speaking and preaching to bands of Indians on various reserves. I give you a few extracts from one of his recent letters. "We have taken up," he says, "a broken quarter section of land, beautifully situated at Round Lake and the Qu'appelle River, containing perhaps 80 acres. On this land we have been building. About twelve miles west, we have taken another lot, which is fine hay land, and conveniently situated. We are now about prepared to begin work. . . . On Saturday I left the mission house at Round Lake, crossed the river at the ford, passed over the valley, the way leading through fields of wheat, oats, potatoes, &c., belonging to the Indians; then up the high hills, when a beautiful drive of a few miles brought me in sight of the Indian camps. Here I met with Mr. Flett, and, going into a very large tent, we found about 30 Indians gathered together, among whom was the chief, with a number of his councillors. The object of the meeting was to discuss school matters and mission work in the tribe. We met with a friendly reception. The chief did not wish to consent at once, but would wait a while. He said many of his Indians were away, and he would not like to take such a step without consulting them.

"After leaving the reserve we came to the camps of the Ke-wis-ta-haw (Hover about). Dined with the chief, who was willing that a school should be started in his reserve. He lamented the ignorance of his young people. At the third reserve, where the Roman Catholics have been doing a little work, we dispensed the Sacrament of the Lord's Supper, when six united with us. Afterwards the chief had a talk with his people, who are also anxious to have a school for their children. In the evening we had another service, Mr. Flett preaching in Indian and I in English. A large number of the Indians were gathered, some of whom came more than ten miles; a good number came into the house, some stood at the door, others listened at the windows,—no doubt some of them hearing for the first time the preaching of the Gospel. These Indians are superstitious and still worship unknown gods. As I am writing this letter I look out and see fires built on the hill to strange gods, and I hear the sad and doleful cry or song of the medicine man as he is practising his evil art over the prostrate form of some sick person lying in yonder camp. A few weeks ago they had their sun-dance. At this dance (which they have once a year) the Braves of the tribe are chosen. If a young man can dance for three days, constantly looking at the sun, eating or drinking nothing, he gets the title "A Brave." A person visiting this dance on the third day would never wish to see it again. See these young men, perhaps six or eight, a spike is passed through the skin on the breast, and about this spike a cord is wound and the cord tied to a rope over head, and there they hang in agony.

"Dear sir, I cannot give you a description of this dark picture, you have to see it to know something of its cruelties. I spoke to some about the wickedness of such, and they said the great spirit is pleased to see his children brave. Mr. Flett is about to leave me. I wish he could stay all winter. I feel like a child undertaking this great work. Our friends can assist us very much by their prayers and sympathy, and by other means. We have about us in the winter hundreds of Indian children shivering for the want of proper clothing, I see in many houses in Ontario cast off garments, a little faded or out of fashion. Could not boxes of such be gathered and sent to us. Any such would be thankfully received at Broadview Station, N. W. T."

Boxes of clothing are being forwarded in accordance with Mr. Mackay's request. They have been provided by the Women's Foreign Mission Society. Along with our contributions, whether of clothing or of money, let our prayers be given. 'God be merciful to us and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations.'—THOMAS WARDROPE, *Convener*.

Our New Hebrides Mission.

LETTER FROM REV. J. ANNAND.

WE thankfully report that the work of evangelizing, educating and civilizing these natives is steadily going on. The health of your missionaries has been good during the past year. Some of our fellow-labourers have not been so highly-favoured in this respect as we. Dr. and Mrs. Gunn had a somewhat trying time on Futuna, but they have almost wholly recovered from their illness. Mr. Murray of Ambrim has now to retire to Australia, as his last hope of regaining his former health. It is sufficiently indicative of his state to say that he is not expected back to the islands. All the other members of this mission have enjoyed a fair measure of good health through the season. Looking at the mission as a whole, there is much cause for gratitude to the Great Head of the Church for the success given. The central part of the group is now yielding the most fruit. Efate and Nguna are giving rich returns for the labours expended. At Havannah Harbour, Mr. Macdonald reports more than a hundred attending his candidates' class. Nguna gives nearly as encouraging a statement. While all along the line from Anelcauhat to Ambrim the cause is advancing. A church has been formed on Tongoa of eleven adult members, thus carrying the symbols of our Saviour's dying love thirty miles further into the enemy's kingdom. It is nevertheless true that every foot of ground gained is vigorously contended for. In some places, for a time, the victory may seem uncertain, but in the end our side comes off conqueror. . . . Here on the old field of Aneityum the work moves along towards the inevitable end. Physically and numerically the race is declining. Shall we withhold the fact, that within the last ecclesiastical year, ending May 31st, there were *ninety-nine* deaths and *twenty-seven* births! Within the same period about forty young men emigrated to Queensland and the Hawaiian Islands. To-day there are about nine hundred and fifty souls on Aneityum. During the last thirteen months I have received thirty-two new members into church fellowship, and yet the total number on the roll has decreased. Of course this rapid decrease tends to disorganize our schools and hinder our work generally, yet we have encouragement to labour diligently, seeing that our efforts are not in vain. All our services are very fairly attended, both on Sabbath and on week days. At the candidates' class there are now eighteen regularly attending. In the beginning of the year we got our church furnished with good substantial settees manufactured from island wood. We have got about a thousand pounds of arrow-root nearly ready for shipping, as our annual contribution towards self-support or extending the work in other lands. Over thirty tons of

copra were made and sold last year by the Aneityumese people to the traders, also a small quantity of Beche-de-mer was prepared for market. Thus an effort is being made to advance in civilization. This year four whale-boats are manned by our young men exclusively. Of course the *plant* is provided by the resident trader, to whom fully one-half the proceeds of the "catch" go.—J. A.

Our Trinidad Mission.

LETTER FROM REV. J. W. MACLEOD.

MR. Macleod writes on the 14th Sept. giving an account of the dedication of the new church at Princetown:—

More than two years ago we received the approval of the Mission Council to build a church at this station. No money was then asked for. We began immediately to collect what we could in Trinidad (1) from our own congregation, (2) from the Hindus, (3) from outsiders friendly to the mission. This was also aided by setting down to new church fund all donations from Canada left at my own disposal, as well as by a gift of fifty dollars from Truro, F. M. L. S. When we had about \$1,000 in hand in Trinidad, the Council agreed to ask the F. M. B. to approve of the erection of this church. This came before the Board when Mr. Morton was in Canada. The Board agreed that Mr. Morton should collect money for debt on Tunapuna buildings and Princetown church. Of about \$1,300 collected, \$1,000 were at Mr. Morton's generous request granted to the Princetown church. We were thus early in this year ready to build. Mr. W. A. Darling, Civil Engineer in the India service, being in Trinidad on a visit to his uncle, an old friend to our mission, and his brother, kindly drew a pretty design. The contract was given and the work begun. The building is fifty by thirty-eight with two wings or galleries as they call them here. A steeple or rather high belfry rises from one corner of the front of the main building. A porch protects the door. As the land is sloping, a little excavation allowed a basement twenty feet wide under one end. This strengthened the whole building without much cost, and gives us a much needed and commodious infant school-room. Instead of the usual pitch pine pews I got settees from New York, which are only half the cost, and suit admirably for the tropics. The Presbytery of Trinidad met in Princetown on 29th Sept. to dedicate the church. There was a large attendance of both Christian and heathen Hindus, creoles, planters, clergymen, and ladies and gentlemen of the town. Rev. William Dickson of Arouca opened the service by giving out Psalm 100. He then read Ezra iii., and offered prayer. This was followed by the hymn

"Holy, holy, holy." Rev. A. Falconer, of Port of Spain, preached the English sermon from Matt. 26 : 8—"For what purpose is this waste?" Then followed the dedicatory prayer by Rev. A. Ramsay, of Port of Spain. The church was named "St. Andrew's Presbyterian Church of Princetown," in connection with the Canadian Mission to Immigrants. A collection was then taken up, which amounted with that in the evening to \$52.58. An opportunity being given for short speeches, it was responded to by Mr. T. H. Warner, Warden of the district. Then began the Hindu service, opened by Rev. J. Hendrie, of St. Joseph. Rev. J. Morton preached the sermon from Haggai 2 : 9, and offered the dedicatory prayer. English service was conducted in the evening by Rev. J. K. Wright of Couva and Rev. S. Wilson of San Fernando. This was followed by the baptism of two children of Christian parents. Before closing this sketch I may mention that we have need of a bell and a pulpit bible. If any Christian friends would kindly aid in procuring these, especially the former, we shall esteem it a great favor.

LETTER FROM MRS. MORTON.

Tunapuna, August 22nd 1884.

We are all feeling the benefit of our last summer's furlough. My husband's health is quite re-established. The work is going on much as usual, not always encouraging you may be sure. A truthful description of one afternoon's visiting will perhaps illustrate this. We leave home at one o'clock, remarking as we drive along that it is almost too hot to be out. We visit Arouca school, where we are vainly trying to attain efficiency with an inefficient teacher, and find the number present small; give a religious lesson to the children, and then proceed to the houses of absentees, scolding some and coaxing others to attend more regularly; thence to Laurel Hill Estate, which we visit frequently. I then visited a number in their houses, many very poor, some sick, and nearly all dirty, stolid, and hopeless-looking. To all I spoke a word about Jesus, but it takes them so long to understand anything good. I then went in search of a little girl whom I had seen in church at Arouca to encourage her to come again. I found her living alone with her father. Her parents had quarreled, and her mother had tried to hang herself; but being discovered had been sent to jail for three months. Further on two boys who had learned something from us were perched on a fence watching cattle. I went up to them and asked if they could not come to church on Sabbath. They said "no," they had to herd the cattle all day. A few of the women brightened up when they saw me, and listened with attention; but that was the only crumb of outward encouragement I had that afternoon.

In Sabbath-school it is very difficult to get the women to answer; they seem ashamed to speak. On one occasion lately I laid down a book of Scripture pictures on which I had been ques-

tioning them, and said, "How is it that you cannot speak when you come to God's house? You can talk loudly enough when you curse and quarrel." "Quite true, Mem Sahib," one of them said, "that is because we know so well how to curse and quarrel; but we don't know anything about God." One man who had been often in church was reading in our evening school a lesson on "The Cow." When he had finished, I said, "What does the book say about worshiping the cow? He answered, "The book says that is very proper to do so," and added that by all the rules of India he was lower than the cow; he fed and gave her water, therefore, he must be lower; was not my servant who cooked my food beneath me? You may have heard that the Foreign Mission Board has been able to pay off the debt on Tunapuna buildings. This enabled us to go forward with a school-house at Tacarigua which is now finished, and about forty-five children are taught in it daily. We have also a Sabbath service and a weekly meeting there, both very well attended. Our debt has changed its name; it is now "on Tacarigua Buildings." Arouca school-house has been painted. We are having a very dry wet season; in our neighbourhood we have had far too little rain for cultivation. The state of the sugar market is causing great anxiety—the price of sugar being far below the cost of producing it. With kind remembrances to those who remember us and best wishes for all.

S. E. M.

Training of Students.

THE following is a brief outline of the excellent paper read on this subject before the Presbyterian Council at Belfast, by Rev Principal John M. King, D.D., of Manitoba College:—

The first point to which he invited attention was the propriety of taking hold of the candidate for the ministry at an earlier stage than that at which this is usually done. In many cases the Church knows him first as an aspirant for ministerial labour when he has completed his course of literary study, and is about to enter on the study of theology. He may be known to his pastor before, but only if he is a competitor for a scholarship or a participant in a beneficiary fund does the Presbytery know him at an earlier stage. No effort is made to regulate his preliminary studies, and no care is taken that these shall be such as are specially required in view of the work to which he is looking forward. He is left to take the same determinate and unvarying ground of study which is prescribed for all, however unsuitable to his attainments. In this way students take up studies different from that which thoughtful and experienced counsel would have suggested. Presbyteries generally ascertain the intellectual acquirements and piety of the student, and test the extent of his scholarship and the

purity of his aims in seeking to enter the ministry. No attempt is made to ascertain his natural endowments, or gracious experience, or both combined. No effort is made to ascertain his power to interest and reach the heart of his fellow-man. Not only should he be tested as to his scholarship and piety, but as to his gifts as a speaker and teacher of others. Without what the Apostle terms "aptness to teach" his ministry can neither be a blessing to himself nor a benefit to others. In the Methodist Church the gift of a clear and winning speech is made very largely the ground on which one and another are encouraged to prosecute their studies for the ministry. As a result, there are fewer absolute failures, or, perhaps, more pronounced successes among the candidates for the ministry in that body. As to the subjects of study, the difficulty is to include in a course all the branches with which it is desirable there should be some acquaintance, and the difficulty is constantly increasing, and may be expected to increase. As a rule, the attainments necessary are mainly those of an educated gentleman in other professions. In addition, however, there is required the power of close observation and accurate analysis, of just and consecutive thought, and of clear, forcible and graceful speech. All students should not be obliged to study exactly the same course. The study of mental philosophy may be the discipline most useful to one, that of the physical sciences to another. The ability and the early advantages of one may bring within his reach a culture which is seldom, perhaps never, attained by another except through long study of the ancient classics. Diversities of the mental endowment, taste, age, and early advantages should consequently be considered. Another point is this: the work, not in its whole compass, but in its leading function, is to preach the Gospel of Jesus Christ, to take the truth learned in the classroom, and apply it to the hearts and consciences of men. This end should be kept in view. Preaching, after all, is only one requirement for ministerial work. Pastoral visitation, the important but delicate and difficult work of dealing with inquirers, the task of presiding in the session, are obviously of such a nature that experience in the discharge of these duties, if not indispensable, would be of the greatest benefit to candidates for the ministry. The other points with which he had not time to deal were—(1) The propriety of a course of theological training embracing a knowledge of the Bible as a whole. (2) Every student at the close of his courses of ministerial training should be able to pass an examination on the whole Bible from Genesis to Revelations. (3) Candidates should have the gift of spiritual life. Presbyteries should take more care to ascertain the possession of life in the student on his entrance on his life-work. It should not be left to the fidelity of the student nor his pastor for the time.

Pastor Petersen, of Rellingen, has brought out a pamphlet on the "Teaching of the Twelve Apostles," which is highly thought of.

French Evangelization.

To the Editor of the RECORD.—I beg to submit to you for publication a brief account of the pioneer work done by the Rev. Mr. Bouchard in and around Rawdon during the past two months. As a matter of fact a missionary here has many obstacles to fight against,—in many instances the ignorance of the people, in every case the determined opposition of the *priests* to prevent their people from attending religious services or to read the Gospel of *Jesus Christ*. But we rejoice to say that though there are strong powers brought to bear against the work of French Evangelization here as in all other places the prospective hope is as good if not better than it could be expected for so short a period of time, and I have no doubt but that the seeds which are being sown in weakness may yet be raised in power, and that some will have fallen on good ground and later will spring up and flourish. Mr. Bouchard has services in French every Sabbath evening which a few Roman Catholics occasionally attend notwithstanding the firm injunction laid upon them by their clergy not to attend the services nor to read the books given to them and in no case whatever to speak with him (the missionary) upon religion. Yet it is gratifying to know that in every case he has been kindly received by the people upon whom he called.

His personal contact with them proves that they are open to conviction at least. Mr. Bouchard's plan of approaching his countrymen is very methodical and in no way apt to give offence. He enters into religious conversation, avoiding controversy as much as possible, reads the Scriptures to them. He sings and prays when agreeable, or allowed to do so. The singing some enjoy very much. As an instance of what may be done, a lady would not allow the missionary to read the Bible when he called first but after a little parley she consented. He read, prayed and sang, the woman joining in chorus and with tears in her eyes she who at first would not hear him, bade him call again. The same lady has since that interview gone repeatedly to a neighbour some distance away and requested the woman of that house to read the Bible to her. Hence we have good reasons to hope on, to work on, in this field. I might give other instances where good impressions have been made by coming in personal contact with Roman Catholics, but neither time nor space will permit.

During the past two months Mr. Bouchard has succeeded in placing into *good hands* 125 tracts and in selling 18 copies of the New Testament (French). It is nevertheless true that the *priests* have given them strict orders to burn the *unholy books*. But this has not been invariably the case and many of them must have been read before they were consigned to the flames. "Cast they bread upon the waters for thou shalt find it after many days," is just as true to-day as when it was first written.—W. B.

The Presbyterian Record.

MONTREAL: DECEMBER, 1884.

JAMES CROIL.
ROBERT MURRAY. } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

If no instructions are given to the contrary, the same number of copies of the *Record* will be sent to our agents for January as they have been receiving for this year. If there are any congregations who, from any cause, think they are receiving too many copies, now is the time to say so. We have to request that new orders for 1885 be forwarded to the office of publication, number 198 St. James Street, as soon as possible. There are many congregations in which the circulation might easily be doubled. At the present price of publication we can neither afford to employ paid canvassers nor to offer any of the "extraordinary inducements" held out by others. The editors, however, will continue their best endeavours to maintain the character of the *Record* as a useful medium of communication between the members of the church and those who are conducting its missionary and benevolent enterprises. In this they hope to receive the cordial support and assistance of the clerks of Presbyteries, the conveners of committees, and, indeed, of all the ministers and other office-bearers of the Church. Sample copies will be sent free of charge on application. We respectfully remind our agents that *the terms of contract with our printers render it necessary that we receive payment in advance.*

We are happy to add that the present indications lead us to expect that we shall begin next year with a larger circulation than we have ever yet had.

Literature.

HISTORY OF PROTESTANT MISSIONS IN INDIA: By Rev. M. A. Sherring. *The London Tract Society*, 1884, pp. 463, price \$2.00. This is a new edition of a well-known work brought

down to date. The best reference book on the subject that has been published, although we are sorry to notice that all the information about our Canadian mission at Indore, of nine years' standing, is contained in this brief sentence:—"The second mission in Holkar's dominions was founded by three missionaries of the Canadian Presbyterian Missions in 1877."

CHINA'S SPIRITUAL NEEDS AND CLAIMS: by Rev. J. Hudson Taylor. *London: Morgan and Scott.* Price 25 cents. This is a concise and comprehensive statement of missions in China, from the commencement until now, admirably arranged and beautifully illustrated. The information which it contains should be widely diffused and will be found intensely interesting.

THE HEATHEN WORLD: ITS NEED OF THE GOSPEL AND THE CHURCH'S OBLIGATION TO SUPPLY IT: A Prize Essay, by the Rev. Geo. Patterson, D.D. *Toronto: William Briggs; Montreal: C. W. Coates; Halifax: S. F. Huestis:* pp. 293, price 70 cents. In response to the offer of a prize of one hundred guineas for the best essay on this subject a large number of manuscripts were submitted, and this one, the judges say, "best fulfilled the conditions under which the competition was invited." The author begins by describing what heathenism really is in different countries, and the particular forms of idolatry prevalent in them. In the second part of the book it is shown conclusively that the Gospel of Salvation is what the heathen need. The third part sets forth the duty of the church to supply that need with much force and earnestness. It is a valuable contribution to missionary literature, and we trust it will have a wide circulation, and be the means of awakening interest in many quarters in the grandest problem of the day—the Evangelization of the World.

PASTORAL THEOLOGY: by Professor James M. Hoppin of Yale College; pp. 584; price \$2.50. *New York: Funk and Wagnalls.* This is the best book of the kind that has come under our notice. It is scholarly, philosophical, and at the same time intensely practical. Theological students and young ministers will find it at once stimulating, instructive and suggestive.

THE ABSURDITIES OF INFIDELITY: by A. E. Kettridge, D.D. *Chicago: C. H. Whiting:* pp. 155; price 50 cents. Here are sixteen admirable sermons, short, pointed and pithy, in which the practical side of Christianity is discussed with faithfulness and marked ability.

TALKS ABOUT THE REFORMATION: by Miss Mary C. Miller, author of the "Arnold Family" series; pp. 342; price \$1.00. *The Presbyterian Board of Publication, Philadelphia.* An excellent volume for the S. S. Library. It is devoted to the life of Martin Luther.

The current numbers of **THE PULPIT TREASURY** (*E. B. Treat, New York,*) and the **HOMILETIC MONTHLY** (*Funk and Wagnalls, New York,*) are both well worthy the attention of ministers and students of theology. Price, to ministers and theological students, \$2.00 each.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH SEPT., 1884; OFFICE 50 CHURCH
ST., POST OFFICE DRAWER 2607.

ASSEMBLY FUND.

Received to 5th Oct., 1884..	\$312.31
Carlton Place, Zion Church.	8.00
St Andrews, Que	4.80
Chatham, St Andrew's.....	5.00
Exeter, Caven Church.....	4.00
Unionville	2.15
New Carlisle, Hopetown and Port Daniel	3.00
Canard	4.00
Kentville	4.25
Blue Mountain	7.00
Barney's River	3.00
Dartmouth, St James Ch...	6.50
Deseronto, Ch of Redeemer.	3.00
East River	4.00
Blyth, St Andrew's Ch.....	10.00
Brockville, St John's Ch....	6.00

\$387.01

HOME MISSIONS.

Received to 5th Nov, 1884..	\$6,378.87
Toronto, Old St Andrew's..	273.00
Metis	3.00
Portage LaPrairie S School	4.50
Oshawa S School	4.86
Landsdowne	2.10
Fairfax	6.79
Vivian	0.86
Sand Bay	0.56
Dalhousie and N Sherbrooke	15.00
Chatham, St Andrew's.....	20.00
Louth	2.50
Kingsbury & Brompton Gore	14.00
M S, Brant	4.00
Ardrea	0.50
Washago	1.47
Severn Bridge	1.25
Longford and Blair River...	2.00
Strong Stations	3.66
Williams	34.07
Aldboro	11.00
Beverley	62.00
Wolfe Island	4.00
Beckwith, Knox Church....	20.00
Grand Bend	5.00
St Mary's, 1st Cong.....	40.00
Hillier	28.00
Cruikshanks	3.00
Lachute, Henry's Ch.....	30.00
Maynooth Mission Station..	2.00
Mississippi	7.00
Winthrop Caven Church....	11.50
McKillop, Duff's Ch.....	10.00
Beverley addl	2.00
Osgoode Mission'ry Meeting	3.00
Kenmore	0.50
Russell	1.90
Metcalfe	0.85
Deseronto, Ch of Redeemer.	15.00
Mount Albert, Scott and Ux- bridge	20.00
J Allan, Kinnear's Mills....	1.00
Front Westmeath.....	3.80
Beachburg	21.50
Darling	10.69
Hemmingford	32.00
Montreal, Chalmers Church	
Juvenile Miss Soc'y.....	50.00
East Gloucester	13.00
Bracebridge	12.45
A Friend, per Rev Dr Coch- rane	100.00
Fullarton, add'l	15.00
Brockville, St John's Ch....	10.00
Chatham and Grenville....	14.00
Presbyterian Church of Ire- land	486.67
Hespeler	13.80
	\$8,091.00

AUGMENTATION OF STIPEND FUND.

Received to Aug 5th.....	\$800.89
M E, Hamilton	5.00
Metis	3.00
Dalhousie and N Sherbrooke	15.00
Chatham, St Andrew's.....	30.00
Kingsbury & Brompton Gore	14.00
A Lady Friend, Po't Burw'll	5.00
Fullarton	10.50
Fergus, St Andrew's.....	15.00
Beverley	16.00
Deseronto, Ch of Redeemer.	10.00
Mount Albert, Scott and Ux- bridge	20.00
Brockville, St John's Ch....	10.00

\$954.39

FOREIGN MISSIONS.

Received to Oct 5th, 1884..	\$5,811.13
Keady	5.58
A Friend to Missions.....	20.00
West Magdala S School....	8.00
St Andrew's, Que.....	20.00
Jessie, Ottawa, Formosa....	1.00
High Bluff and Prospect per Rev J F C, India	10.00
Portage La Prairie, per Rev J F C, India	41.35
Oshawa S School	4.85
Quebec Juvenile Mission	
Scheme for Bible Women at Indore	30.00
Moosejaw	12.00
Chatham, St Andrews	20.00
Donald Sutherland, Toronto add'l for Ch at Formosa ..	25.00
J Rutherford, Galt, Formosa	100.00
M S, Brant	4.00
Union S School, Hamilton	
Range, Que.....	0.92
Beckwith, Knox Church....	10.00
St Mary's, 1st Con.....	35.00
Winthrop, Caven Ch.....	10.00
McKillop, Duff's Ch.....	10.00
Norwood	35.00
Osgoode Mission'ry Meeting	3.00
Kenmore	0.50
Russell	1.90
Metcalfe	0.85
Deseronto, Ch of Redeemer.	10.00
Mount Albert, Scott and Ux- bridge	40.00
Mandaumin S School.....	3.00
Amos S School, Formosa....	11.00
Montreal, Chalmers Ch Juve- nile Miss Soc'y, Formosa.	35.00
A R F, Montreal, Formosa.	5.00
O N W, Montreal	2.00
Thos Wright, Westmeath...	5.25
Winnipeg, Knox Ch, lecture of Rev J F C, India	9.00
Winnipeg, Knox Ch, St An- drew's S S Union Meeting address of Rev J F C India	30.85
Brockville, St John's Ch....	10.00
Hespeler	10.15
Anonymous, Winnipeg, per Rev J F Campbell	0.20
Anonymous, ditto	2.00
Anonymous, ditto	1.00
A Debtor, ditto	0.50
Mrs McKilligan, ditto	5.00
Miss Thomson, ditto	2.00
J W Wardrope, Fort William per Rev J F C	5.00

\$6,407.03

COLLEGES ORDINARY FUND.

Received to 5th Aug, 1884..	\$ 506.52
Midland	6.12
Midland S School	1.13
Woodville	36.94
Annan	9.25
Drumbo	6.00
Teeswater, Westminster Ch	9.55
Dunwich, Duff's Ch.....	10.00
Berne	4.00

Waddington, N Y.....	40.50
Wroxeter	10.71
St Vincent, Knox Ch.....	4.28
Madoc, St. Peter's.....	18.00
Kinloss	4.00
Ekfrid, Knox Ch.....	15.80
Kemptville	5.00
Oxford Mills	2.00
Port Dalhousie.....	7.00
Dalhousie and N Sherbrooke	4.00
Chatham, St Andrew's.....	24.00
Carlton Place, Zion Ch.....	17.00
Amos	10.00
Exeter, Caven Ch.....	16.00
Singhampton	6.00
Maple Valley.....	6.00
Ardrea	0.50
Washago	1.09
Severn Bridge	1.00
Strong Stations	7.57
Newcastle	15.50
Oro, Knox Ch.....	3.00
East Normanby Station....	1.16
Chiselhurst	1.75
Plympton, Smith Ch.....	4.00
McKillop, Duff's Ch.....	10.00
Hornby	4.00
Bayfield Road	2.20
Maidstone, St Andrew's....	3.53
Belle River and Brainard ..	2.47
English Settlement	24.00
Toronto, Old St Andrew's...	150.00
Cannington	10.00
Mosa, Burns	50.00

\$1,071.57

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Oct, 1884..	\$6,418.07
John Kerr, Toronto.....	133.34
London	36.07
Rev D Wardrope, Teeswater	10.00
Thamesford	46.27
A Gauld, London.....	25.00
Capt Adam Foster, Smith's Falls	16.67
William Tytler, Guelph....	50.00
Camlachie	14.00
Listowell	24.50
Mrs R H Miller, Woodstock	7.00
R H Cunningham, Guelph..	30.00
Beaverton	6.00
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Rev H Sinclair, Uptergrove	10.00
Woodville	17.00
John Armstrong, 1st Chin- guacousy	5.00
W J Thomson, Guelph.....	20.00
Brigden	13.50
Messrs Elliott & Hamilton, Ottawa	34.00
Orillia	65.00
Barrie	4.00
Rev Joseph White, Roches- terville	25.00
Joseph Dobbie, Manchester	5.00

\$7,004.02

KNOX COLLEGE ORDINARY FUND.

Bequest of the late Mr J Garrat Houile	50.00
Daniel Cameron, Beaverton.	5.00

\$55.00

KNOX COLLEGE BURSARY FUND.

Received to 5th June, 1884..	\$322.00
Executors of Alexander Es- tate	145.39

\$467.39

MANITOBA COLLEGE ORDINARY FUND.

Received to 5th July, 1884..	\$41.00
St Andrew's, Que.....	5.00
Deseronto, Ch of Redeemer	4.00

\$50.00

WIDOWS' FUND.

Received to 5th Oct, 1884...	\$1,277.43
St Andrew's, Que.....	8.00
Kemptville.....	4.25
Oxford Mills.....	1.00
Ballinafad.....	5.00
Keene.....	44.00
Oro, Knox Church.....	1.00
Rodgerville.....	5.00
Chiselhurst.....	1.93
Saint Ann's.....	1.06
Beaverton.....	6.00
Bobcaygeon.....	6.00
Castleford.....	3.00
Waddington, N.Y.....	11.00
Pinkerton.....	1.70
Berne.....	2.50
Bayfield Road.....	2.40
Yorkmills and Fisherville..	3.00
Eden Mills.....	1.25
Smith's Falls, Union Church	10.00
Saint Louis de Gonzague...	5.00
Dunsford.....	2.00
Storrington.....	0.77
Pittsburgh.....	2.23
Glenburnie.....	1.18
West Gwillimburg, 1st.....	2.86

\$1359.56

With Rates from Revs. D. Duff, D. Paterson, J. R. Craigie, H. Norris, J. R. Battisby, R. Hamilton, E. F. Torrance, R. Y. Thomson, W. D. Ballantyne, J. A. Anderson, J. Eadie, A. H. Kippen, R. Gray, R. Rodgers, D. M. Beattie, C. Cameron, A. Stevenson, R. H. Warden, M. Fraser, J. Dick, J. Pringle, J. Ross, Brussels, J. Middlemiss, T. S. Chambers, K. McDonald, W. C. Young.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Aug, 1884...	\$ 648.84
St. Andrew's, Que.....	8.00
Chatham, St. Andrew's.....	10.00
Tithe.....	5.00
Peterborough, St. Paul's....	36.00
M. S. Brant.....	3.00
Lanark.....	13.00
Streetsville.....	10.00
Moore Line.....	7.00
Oro Knox Church.....	1.00
Rodgerville.....	5.66
Chiselhurst.....	1.94
Saint Ann's.....	3.00
Beaverton.....	7.89
Bobcaygeon.....	7.00
W. R. Cobourg, a tithe of a prize.....	2.00
Castleford.....	4.00
Waddington, N.Y.....	14.90
Pinkerton.....	3.30
Berne.....	3.00
Bayfield.....	3.00
Yorkmills and Fisherville..	3.50
Eden Mills.....	1.75
Annan.....	8.50
Smith's Falls, Unjon Church	20.00
Kippen, St. Andrew's.....	4.42
St. Louis De Gonzague.....	5.00
Bracebridge.....	6.00
Dunsford.....	2.00
Brookville, St. John's Ch...	6.00
Storrington.....	0.77
Pittsburgh.....	2.23
Glenburnie.....	1.18
West Gwillimburg, 1st.....	2.86

\$862.14

Rates received to 5th Oct., 1884.....\$ 159.55

With Rates from Rev. D. Duff, \$3.50; D. Paterson, \$3.25; A. M. McClelland, \$2.00; J. R. Craigie, 3.75; J. R. Battisby, \$7.50; R.

Hamilton, \$4.00; E. F. Torrance, \$8.00; S. Nixon, \$3.50; R. Y. Thomson, \$4.00; W. D. Ballantyne, \$5.00; J. A. Anderson, \$4.25; J. Eadie, \$4.50; A. H. Kippen, \$3.75; R. Gray, \$3.00; R. Rodgers, \$32.00; H. Cameron, \$15.00; W. A. Johnston, \$3.50; D. M. Beattie, \$4.00; C. Cameron, \$3.50; A. Stevenson, \$3.75; R. H. Warden, \$10.00; R. Jardine, \$5.00; M. Fraser, \$7.00; Jas. Pringle, \$3.00; J. Ross, *Brussels*, \$4.50; W. R. Ross, \$20.00; R. Fowlie, \$28.00; W. R. McCulloch, \$3.50; J. Middlemiss, \$4.50; T. S. Chambers, \$3.25; K. McDonald, \$5.00; D. Stewart, 2 years, \$7.50; J. Carmichael, \$4.50; G. Jamieson, 2 years, \$5.75..\$222.75

\$382.30

SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 5th Oct., 1884...\$ 687.29
 Brussels, Melville Ch., add'l. 50 00
 Dundas, Knox Church " 43.60
 Strathroy, St. Andrew's " 30.00

\$810.89

FOREIGN MISSION, EROMANGA.

Received to 5th Oct., 1884...\$404.76
 A Friend, Toronto, for stmr. 5.00
 Toronto, West Ch, S.S. " 7.81
 Oakville, per Miss Nesbit " 17.00
 T. Rutherford, Galt " 100.00

\$534.76

MCALL MISSION, PARIS, FRANCE.

G. S. Fenwick, Kingston...\$ 20.00
 Mr. and Mrs. Anglin " 5.00
 A. Gunn " 5.00
 Rev. Dr. Bain " 1.00
 A Friend " 2.00
 W. Dyde " 2.00
 Collectn, Chalmer's Ch. " 13.50
 " McNab-st, Hamilton 52.00
 David Campbell, Montreal.. 5.00
 Robert Johnston " 2.00
 Mr. Cooley " 1.00
 Anonymous " 2.00
 Mrs. J. Fleck " 5.00
 A Lundie, Knox Ch " 10.00

\$125.50

FOREIGN MISSION, TRINIDAD.

Received to 5th Oct., 1884...\$ 18.25
 Preceptor Senex, add'l 1.00
 T. Rutherford, Galt, to purchase books..... 100.00
 Toronto, Knox Ch. S.S. and Bible Class..... 40.30

\$159.55

MISSION TO THE JEWS.

Margt. Campbell, Shelburne\$ 5.00

PARRY SOUND MANSE BUILDING FUND.

W. B. McMurrich, Toronto.\$ 2.00
 Rev. John James, D.D., Hamilton..... 5.00

\$7.00

Correction.

KNOX COLLEGE ENDOWMENT FUND.
 Omitted in November Record, \$37.00 from Westminster.

RECEIVED BY REV. DR. MACGREGOR,
 AGENT OF THE GENERAL ASSEMBLY
 IN THE MARITIME PROVINCES, TO
 NOVEMBER 4TH, 1884.

FOREIGN MISSIONS.

Acknowledged already....\$4,004.04
 Springside..... 20.00
 Stellarton, W. F. M. S., for Miss Semple's Sal. 25.00
 Up. Stewiacke, do. do..... 6.25
 Shediac, for Mr. McKenzie's teachers..... 7.50
 St. Andrew's, N.B..... 15.00
 St. Andrew's, N.B., per Mr. R..... 5.00
 Harvey, N.B., ditto..... 8.81
 Prince-street Ch, Pictou... 86.52
 St. Andrew's, Kingston, N.B. 25.00
 Bass River Ch, Weldford... 14.00
 O. P. Q., Pictou..... 5.00
 Mechanic's Set., London-derry, &c. 5.00
 New Carlisle, Hopetown, and Pt. Daniel..... 10.00
 Dean Set., Upper Musquodoboit..... 2.50
 Jas. Henry, Salisbury, N.B. 2.00
 Port Hastings..... 6.00
 Beq. late Robt. Murray, Merigomish..... 40.00
 St. Paul's, Fredericton..... 25.52
 Friend, per Rev. R. Cumming..... 2.00
 Do. do..... 1.00
 Blackville and Derby, add'l. 5.00
 Caledonia, P.E.I. 6.00
 Friend, Princetown, P.E.I.. 10.00
 La Have..... 4.00
 Christian Natives of Erromanga, per Mr. Robertson 100.00
 Gore and Kennetcooke.... 34.47
 Three Brooks, Victoria Co., N.B..... 4.43
 Clyde and Barrington..... 4.00
 Escuminac, Que..... 13.00
 Middle Stewiacke..... 24.97
 Malagawatch..... 5.52
 River Dennis..... 6.75
 Brookfield, M.S..... 6.00
 St. James' Ch, Dartmouth, half-year..... 40.00
 Friend, Chatham, N.B., for Eromanga..... 5.00
 Upper Musquodoboit, 1 gr... 10.43
 Upper Stewiacke, W.F.M.S., Miss Semple's sal., 1 gr. . 6.25
 Union Centre, per Mr. R.... 28.50
 Sherbrooke..... 38.50
 Economy..... 5.00
 Dinwoodie Family, Scotsburn, in mem. of Wm. T. Stirling, for Mr. Robertson's teacher, 1 yr..... 25.00
 St. George, N.B..... 9.69
 Friend, per Rev. R. Cumming..... 2.00
 Mrs. Wm. McNairn, Buc-touche..... 2.50
 Chalmer's Ch, Halifax..... 50.00
 Onslow, memo. of Mr. Robertson's visit..... 20.00
 St. Andrew's, Chatham, N.B. 25.00

\$4808.15

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already....\$ 428.57
 E. French River S.S..... 2.63
 Shediac S.S..... 11.90
 East River, St. Mary's S.S.. 2.69
 St. George, N.B..... 10.00
 Sporting Mt, S.S., C.B..... 7.00
 Shelburne..... 23.34
 Huntville S.S..... 23.20
 St. Paul's S.S., Fredericton. 13.48
 Churchville S.S., East River 14.23
 Springside Sab. Schools.... 13.62
 French River S.S. 8.05

St. James', Dartmouth S.S., half-year	22.00
Merigomish	22.00
Buctouche Village S.S.	2.00
Clifton	29.25
Yarmouth	34.80
Mrs. D. McQuarrie	2.00
Ethel L. Kelley's	
M Box	1.26
Birdie Homer, per Rev. J. A. McLean	0.50
Sherbrooke Sab. Schools.	43.00
Rev. T. H. Murray's children's M Box	4.00
Rachel Salter, Cambridge ..	0.50
Anonymous, Kempt Shore ..	4.00
St. Stephen's, Black River, Up. District	5.40
Middle District	5.60
St. Andrew's S.S., Fergus, Ont., for New D.S.	19.00
North Sydney	27.07
Cross Roads S.S., United Cong. W.R.	12.00
Elmsdale S.S.	14.14
—	\$807.23

HOME MISSIONS.

Acknowledged already	\$1,139.71
Springside	10.00
Mechanics' Set., London-derry, &c.	6.00
New Carlisle, Hopetown, and Port Daniel	10.00
Dean Set, Up. Musquodoboit ..	1.00
Woodville, P. E. I.	7.00
Huntville, add'l	1.00
Escuminac, Que.	11.00
Middle Stewiacke	7.00
Knox Ch, Wallace	10.00
Brookfield, M.S.	5.00
St. James' Ch, Dartmouth, half-year	30.00
Upper Musquodoboit, 1 qr. ..	7.35
Economy	4.00
St. Andrew's Ch, Chatham, W.B., half-year	35.00
—	\$1284.06

SUPPLEMENTING FUND.

Acknowledged already	\$3,268.15
Springside	10.00
New Carlisle, Hopetown, and Port Daniel	20.00
Redbank, N.B.	4.00
Port Hastings	2.50
Shemogue & Port Elgin, N.B.	5.60
Blackville and Derby, add'l ..	7.00
St. John's Ch, St. John	4.57
Riversdale, Lunenburg	7.50
Scotch Set.	16.65
Garden of Eden	7.00
Malagawatch	5.00
River Dennis	6.10
St. James' Ch, Dartmouth, half-year	45.00
Economy	12.00
James Ch, New Glasgow	200.00
United Ch, New Glasgow	360.00
St. Andrew's Ch, Chatham, N.B., half-year	60.00
—	\$4,041.07

COLLEGE FUND.

Acknowledged already	\$3,335.37
Grove Ch, Richmond	7.70
New Carlisle, Hopetown, and Port Daniel	7.00
Dean Set, Up. Musquodoboit ..	0.25
Interest	125.00
Blackville and Derby	10.00
Caledonia, P. E. I.	6.00
Upper Musquodoboit	2.00
Anon., Kempt Shore	2.65
Knox Ch, Wallace	5.00
St. James' Ch, Dartmouth, half-year	27.00

Upper Musquodoboit, 1 qr. ..	3.00
Economy	6.00
St. Andrew's Ch, Chatham, N.B., half-year	15.00
Lunenburg	30.00
Chalmer's Ch, Halifax	22.00
—	\$3603.97

COLLEGE BURSARY.

Acknowledged already	\$ 34.00
St. John, Coupon	30.00
—	\$64.00

FRENCH EVANGELIZATION.

St. Andrew's Ch, Chatham, N.B., half-year	\$ 15.00
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AGED AND INFIRM MINISTERS FUND.

Acknowledged already	\$ 242.82
Canard	3.00
New Carlisle, Hopetown, and Port Daniel	4.00
Interest	35.04
Blackville and Derby	10.00
Little Sands, P. E. I.	7.00
Interest	6.47
St. James' Ch, Dartmouth, half-year	8.00
Valleyfield, P. E. I.	10.00
Chalmer's Ch, Halifax	7.00

MINISTERS' PERCENTAGE.

Rev. R. Cumming, 1884	4.50
T. G. Johnstone "	3.00
A. Munro "	3.00
A. B. Dickie "	3.75
E. S. Bayne "	3.50
A. Cameron "	4.00
John Cameron "	4.00
J. B. Logan "	3.75

\$362.83

SYNOD FUND.

Acknowledged already	\$ 198.54
Canard	5.00
Grove Ch, Richmond	5.00
Gabarus, C.B.	1.00

\$209.54

FRENCH EVANGELIZATION.

RECEIVED BY THE REV. R. H. WARDEN, TREASURER OF THE BOARD,
198 ST. JAMES ST., MONTREAL, TO
8TH NOV., 1884.

Already acknowledged	\$4,005.55
Corunna	5.10
Teeswater, Westminster Ch.	65.55
Keady, Chalmer's Ch.	5.00
East Ancaster	6.00
Goderich, Knox	21.00
Woodford	4.50
Dunedin	2.48
E. Nottawasaga	2.95
Creemore	2.69
Dalhousie & N. Sherbrooke ..	10.00
Caledonia, Argyle St. and Allan's	27.00
Summerstown, Salem Ch.	10.00
Rev. T. Fenwick, Metis	1.00
Longford and Black River	2.00
Montreal, S. Gabriel Ch.	20.00
A Friend, Oakville (Mrs. Gibson)	2.00
A Friend, Montreal	1.00
North Caradoc	7.84
Scotstown	4.00
Almonte, St. John's	25.00
Ailsa Craig	8.10
Carlisle	6.52
Madoc, St. Columba and St. Paul	20.00
Strong, &c.	3.84
Warsaw and Dummer	4.00

St. Luke's and South Finch.	7.00
Bethel Ch, Burlington Beach ..	25.00
Sab Sch "	3.00
Alex. Clark, Smith's Falls.	20.00
A Friend of Christianity, Birmingham	2.00
E. Lancaster, Rossville S.S.	9.00
Baltic "	7.00
Brockville, St. John's Ch.	8.00
Georgetown, O.	20.00
Limehouse	10.00
Belmore	6.12
McIntosh	13.17
Guthrie's Ch, Wendigo	7.00
Lingwick	5.00
McNab and Horton	50.00
Kilsyth	15.00

Per Rev. Dr. McGregor, Halifax:

Canard	4.00
New Carlisle, Hopetown, and Port Daniel	5.00
Dean Set, Up. Musquodoboit ..	1.25
Jas. Henry, Salisbury	2.00
Little Sands, P. E. I.	5.00
Friend, Princetown, P. E. I.	5.00
Escuminac, Que.	15.00
Wallace, Knox Ch.	10.00
Dartmouth, St. James, 1/2 yr.	12.00
Upper Musquodoboit, 1 qr.	4.32
United Cong., West River ..	30.00
Mrs. Wm. McNairn, Buctouche	2.50
Halifax, Chalmer's Ch.	16.00

\$4,648.08

Per Rev. Dr. Reid, Toronto:

Louth	2.00
M. S. Brant	4.00
Fullarton, add'l	10.60
St. Mary's, 1st Church	20.00
Winthrop, Caven Ch.	10.00
McKillop, Duff's Ch.	9.00

\$4,648.08

POINT-AUX-TREMBLES SCHOOLS.

REV. R. H. WARDEN, TREAS., MONTREAL.

Already acknowledged	\$ 982.44
Russeltown Sab. Sch.	19.00
M. O. B. Ottawa	50.00
Oshawa Sab. Sch.	12.50
West Winchester Sab. Sch.	13.00
Victoria Mission S.S.	50.00
Morton Creek S.S.	2.50
Bearbrook Bible Class	1.25
Ladies of Lyn Congregation.	27.00
Ross Sab. Sch.	39.36
Wm. McKinnon, Leadville, Col.	2.00

\$1,199.05

COLLEGE FUND.

REV. R. H. WARDEN, MONTREAL, AGENT.

Already acknowledged	\$ 115.05
Port Colborne	3.25
Bearbrook and S. Indian.	3.25
Big Bay	3.00
Shannonville	8.05
East Ancaster	12.00
Douglas and Bromley	7.00
St. Louis de Gouzaque	4.00
Chatham, Grenville, and Pt. Fortune	13.00
Plantagenet and Pendleton.	5.00
Madoc, St. Columba, and St. Paul	8.00
L'Orignal	3.50
Hawkesbury	4.50
Riversdale	4.00
Ross and Cobden	14.26
Williamstown, Hephzibah Ch.	9.80

\$217.66

PRESBYTERIAN COLLEGE, MONTREAL.
REV. R. H. WARDEN, MONTREAL,
TREASURER.
Endowment Fund.
Messrs. Hugh, James, and
Robt. Mackay, Montreal. \$40,000.00

Exegetical Chair.

Hon. D. A. Smith, Montreal	\$ 100.00
Jas. Walker	" .. 25.00
Jas. Burnett	" .. 50.00
Robt. Anderson	" .. 150.00
J. L. Morris	" .. 25.00
A. C. Leslie	" .. 25.00
T. Davidson	" .. 25.00
George Hay, Ottawa	..... 10.00
R. Blackburn	" .. 25.00
John Fraser, L'Original	..... 25.00
Estate late Jas. Johnston, Montreal	..... 150.00
Jas. Robertson, Montreal	..... 20.00
Mrs. Langwill	" .. 30.00
J. A. Cantlie	" .. 25.00
Alex. Ewan	" .. 25.00
John Hope	" .. 50.00
Arch. McYoun	" .. 25.00
Ames, Holden & Co.	" .. 25.00
A. J. Ewing	" .. 50.00
S. H. Ewing	" .. 50.00

Scholarship Fund.

P. Redpath, England	.....\$ 70.00
Mrs. Dobbie, Up. Lachute	.. 5.00

THE PASTOR'S DIARY AND CLERICAL RECORD,
by Mr. Robert Laing, M.A., and Rev. Lewis H.
Jordan, B. D., of Halifax, N. S. *Price 50 cents.*
This little pocket companion will be found in-
valuable to those who are engaged in the work
of the ministry. W. Drysdale & Co. *See Advt.*

STRATORD: 11th November: The question of
marriage with a deceased wife's sister was con-
sidered, and after discussion the following reso-
lution was almost unanimously adopted: "The
Presbytery in coming to a judgment on the
report of the General Assembly's Committee on
marriage with the sister of a deceased wife,
"approve the first and third resolutions of said
report, and in the meanwhile give no judgment
on the second resolution." These resolutions are
as follows:—1. That the Mosaic law of incest is
of permanent obligation, and that marriage
ought not to be within the degrees of consan-
guinity or affinity forbidden in the Word. 2.
That the proposition contained in clause third,
viz., "A man may not marry any of his wife's
kindred nearer in blood than he may of his own,"
is, in the opinion of the Committee, not suffi-
ciently sustained by the authority of Scripture.
3. That Church discipline shall not be exercised
in regard to marriage with a wife's sister, wife's
aunt, and wife's niece.—W. A. WILSON, *Clk.*

OTTAWA. Nov. 4th:—A Committee was ap-
pointed to devise a more efficient method of
evoking the liberality of our populace than by
holding Missionary Meetings. French Mission-
aries, in the field, to be continued. The Rev. Mr.
Tait's resignation of his charge was accepted.
Deputations were appointed to visit all augmented
congregations within the bounds, and also a com-
mittee appointed to arrange for visitation of self-
supporting charges.—JOSEPH WHITE, *Clk.*

Robt. Anderson, Montreal	.. 100.00
—	\$175.00
<i>Library Fund.</i>	
Collection at Opening Services	\$13.00

EROMANGA.

The Rev. R. H. Warden, Mon- treau, has received the following sums, to be handed to the Rev. H. A. Robertson:—	
Miss Agnes C. Driver	.....\$ 5.00
Mrs. Loynachan, sr., Beech- ridge	..... 2.00
A Family Offering, Kincar- dine	..... 25.00
Mrs. Kelly's Class, St. Mat- thew's Ch, S.S., Montreal	25.00
—	\$57.00

**WIDOWS AND ORPHANS FUND IN CON-
NECTION WITH THE CHURCH OF
SCOTLAND, JAMES CROIL, TREA-
SURER, MONTREAL.**

Lachine, St. Andrew's Ch	...\$ 50.00
Lanark, Rev. Jas. Wilson	... 13.00

ASPDIN, MUSKOKA.
Mr. G. A. Thompson, on behalf
of Presbyterian Congregation at
Aspdin, Muskoka, wishes to thank
the following friends at Harbour
Grace, Newfoundland, for their very
valuable contributions towards the

church lately erected in that place:
—T. N. Cairns, \$1.00; John Jillard,
\$4.00; Mrs. N. Jillard, \$4.80; Rev.
R. Logan, \$2.00; R. S. Munn, \$5.
20; Jas. D. Munn, \$1.00; Jno. F.
Munn, \$1.00; Jno. Paterson, \$5.00;
W. H. Thompson, \$5.00; Mrs. W.
H. Thompson, \$5.00; E. B. Thomp-
son, \$2.00. Total, \$36.00.

**MINISTERS' WIDOWS AND ORPHANS
FUND, MARITIME PROVINCES, REV.
GEORGE PATTERSON, D.D., SEC-
RETARY.**
Received from 30th Sept. to 31st
Oct.—Ministers' Rates.—Revs. Dr.
Grant, A. J. Mowatt, A. F. Thomp-
son, W. S. Bruce, \$16.00 each;
Robert Cumming, \$90.00; Alex.
Grant, \$17.00. Fines and interest
on arrears, \$10.90. Congregational
collections—New Carlisle, Hope-
town, and Port Daniel, \$3.00; Wood-
ville, P.E.I., \$5. Total, \$189.90.

**QUEEN'S COLLEGE BURSARY AND
SCHOLARSHIP FUND.**

St Andrew's, St John's, N.B.	\$ 50.00
Rev Dr Williamson	..... 5.00
Miss McDonald	..... 5.00
E W Rathbun, Desoronto	.. 40.00
John Mudie	..... 4.00
James Romanes	..... 10.00
Rev James Wilson, Lanark	10 00
A Loan Returned	..... 30.00

MEETINGS OF PRESBYTERIES.
Brockville, St. John's Church, 2nd Dec. 3 p. m.
Winnipeg, Knox Church, 10th Dec., 10 a. m.
Owen Sound, Division St. Ch, 16 Dec., 1.30 p.m.
Bruce, Paisley, 9th Dec., 2 p. m.,
Maitland, Lucknow, 16th Dec., 1 p. m.
Paris, Princeton, 16th Dec., 11 a. m.
Saugeen, Mt. Forest, 16th Dec., 11 a. m.
Sarnia, St. Andrew's Ch, 16th Dec., 10 a. m.
Peterboro, St. Paul's Church, 13th Jan., 2 p. m.
Montreal, Morrice Hall, 13th Jan., 10 a. m.
Whitby, St. Andrew's Ch., 20th Jan., 10.30 a.m.
Chatham, Windsor, 9th Dec., 10 a. m.
Glengarry, Lancaster, 16th Dec., 11 a. m.
Toronto, Knox Church, 2nd Dec., 11 a.m.
Wallace, Amherst, 4th Feb., 3.30 p.m.
Pictou, 6th Jan.
P. E. I., Charlottetown, 3rd Feb., 11 a. m.
Kingston, Belleville, 15th Dec., 7.30 p. m.
Ottawa, St. Andrew's Ch., 3rd Feb., 10 a.m.
Stratford, Knox Church, 13th Jan., 10 a.m.

REDUCTION IN PRICE !
PRESBYTERIAN S. S. PAPERS.
The eleventh volume of the SABBATH-SCHOOL
PRESBYTERIAN will be commenced next January.
It will appear in new type, two sizes smaller than that
present used, and will be beautifully illustrated.
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illustrated bi-monthly for the infant class—will be com-
menced at the same time.
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useful as possible.
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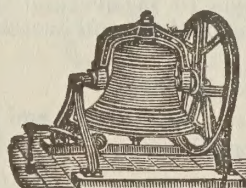
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